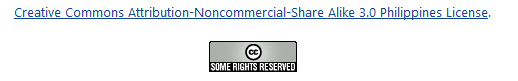
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| De La Salle - College of Saint Benlde |
| CLICK THE ETHICS |
| BOOK OF CYBERETHICS |
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| Jay Christopher Velasco |
| April 2013 |

**All About the Author**



Hi! I’m Jay Christopher Velasco, a soon graduate of Bachelor of Science major in Information Systems at De La Salle – College of Saint Benilde. Honestly, I’m not into reading nor writing books, however, my ITETHICS class with Mr. Paul Amerigo Pajo made me write my very first book which is this book.

I believe that it is always good to try new things and to do things that you don’t usually do. I believe that experience is the best teacher that is why I don’t entertain spoon-feed facts and/ or opinions. In case I will be curious about something, I always see to it that I find the answers by myself.

I can’t really describe myself to you. In case you’ll be more interested about me, my social network accounts are provided below. Follow me, send me friend request and even message me if you wish to. I know that my posts online reflects who I really am as a person. I hope you get to know me better.



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**Dedication**

I would like to dedicate this book to:

My Family,

My Bestfriend,

My Friends,

My professors,

My Thesis Adviser,

My Thesis Panelists

My Basketball Buddies,

My Dogs

And most importantly,

GOD! To You be the Glory!

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# Ethics: Discovering Right and Wrong Louis P. Pojman & James Fieser

## Chapter 1: What is Ethics?

1. **Consider the Kitty Genovese story and what you think a responsible neighbor should have done. Are there any situations in which the neighbors might be morally justified for doing nothing?**  
     
   As a neighbor of Kitty Genovese, one of their responsibility is to make sure that their neighborhood is safe and that everybody is living peacefully. As they heard the commotion on Kitty’s house, they should have called for help as soon as possible. If I were to ask, the neighbors do not have any valid excuse for doing nothing.
2. **The study of Philosophy involves three main divisions: descriptive morality, moral philosophy, and applied ethics. Explain how these three divisions interrelate with a moral issue such as abortion, euthanasia, or capital punishment.**  
     
   On the issues about abortion, euthanasia, etc., descriptive morality, moral philosophy, and applied ethics interrelates with each other in terms of the reasoning they provide why people made decisions and how do they qualify right and wrong. Descriptive morality explains that people qualify things as right or wrong based on the norms or the culture that they belong to. On the other hand, moral philosophy explains that people qualify things as right or wrong based on their own interpretation of the concepts, and finally, applied ethics pertains to the action of the people.
3. **Illustrate the difference between a moral principle, religious principle, a legal rule, a principle of etiquette. Are these sometimes related?**  
     
   The difference between moral principle, religious principle, legal rule and principle of etiquette is the basis that each principle uses in qualifying right and wrong. Although they have a different basis, these principles help the people on discovering what is right and wrong.
4. **Take a moral principle such as “Don’t Steal” and analyze it according to the four traits of moral principles.**  
     
   Moral Principle: Stealing being right or being wrong is relative. It depends on the situation that the person is on.  
   Religious Principle: Normally, the gods of any religion, being righteous says that stealing is bad, however, for some religious groups like cult, stealing might be considered as a right action.
5. **French Painter Paul Gauguin (1848-1903) gave up his job as a banker and abandoned his wife and children to pursue his career as an artist. He moved to Martinique and later to Tahiti, eventually becoming one of the famous postimpressionist artists in the world. Did Gaugin do what was morally permissible? Discuss this from the perspective of the four domains of ethical assessment.**  
     
   Action: Paul as a father, he is obligated to support and provide for his family (obligatory act), however, giving up almost everything for the sake of pursuing his passion as an artist is a choice (optional act). Paul’s action can be right or can be wrong, depending from where you are looking at.  
     
   Consequence: Being able to do what he love, Paul’s actions can be considered as the right one, however, on the side of his family, his actions is wrong because they were left empty handed.  
     
   Character: His act of selfishness proves that he made a wrong choice.  
     
   Motive: Paul’s motive was just to pursue his dream and passion, looking at that factor, his action can be considered a right one.
6. **Siddartha Gautama (560-480 BCE ), appalled by the tremendous and pervasive suffering in the world, abandoned his wife and child to seek enlightenment. He eventually attained enlightenment and became known as the Buddha. Is there a moral difference between Gaugin and the Buddah.**  
     
   In my own opinion, there is no moral difference between Gaugin’s and Buddah’s action. They both did what they taught was right, and discover by themselves whether they are right or not.

## Chapter 2: Ethical Relativism

1. **Examine the position paper of the American Anthropological Association, quoted at the opening of this chapter, which rhetorically concludes that there are no universal human rights. How sound is this argument implying that all morality, as well as human rights, is relative to culture? What does this mean regarding women’s rights? Discuss the implications of this argument.**  
     
   I think what the American Anthropological Association is trying to say that morality is a relative. People may have endless arguments over formulating global moral standards but in the end, they will always fail because of the gap that cultures have all over the world.
2. **Go over John Ladd’s definition of ethical relativism, quoted at the beginning of this chapter and discussed within it. Is it a good definition? Can you find a better definition of ethical relativism? Ask your friends what they think ethical relativism is and whether they accept it. You might put the question this way: “Are there any moral absolutes, or is morality completely relative?” Discuss your findings.**  
    I think John Ladd’s definition of ethical relativism is a good definition. It is very straight forward and understandable by most people who might read it. Asking a couple of friends, they all said that Ethical Relativism simply says that morality is a relative concept.
3. **Examine the notion of subjective ethical relativism. It bases morality on radical individualism, the theory that each person is the inventor of morality: “Morality is in the eye of the beholder.” Consider this assumption of individualism. Could there be a morality for only one person? Imagine that only one person existed in the world (leave God out of the account). Suppose you were that person. Would you have any moral duties? Certainly there would be prudential duties—some ways of living would help you attain your goals—but would there be moral duties?**  
     
   I think there can be a morality for only one person. If ever I will be the only person to live on earth, I have a moral duty for myself. I always have to make sure that I am doing the right thing for myself otherwise I will also be dead.
4. **Now imagine a second person has come into your world—a fully developed, mature person with wants, needs, hopes, and fears. How does this change the nature of the situation of the solitary individual?**  
     
   Having another person to live on earth, the first person will be affected in terms of the way that it will look at things and the way he thinks. In case he will consider it as a companion or a help, productivity will be their priority and in case that he will consider it as a competition, the first person will prioritize the superiority between them.
5. Can you separate the anthropological claim that different cultures have different moral **principles (the diversity thesis—called cultural relativism) from the judgment that therefore they are all equally good (ethical relativism)? Are there independent criteria by which we can say that some cultures are “better” than others?**  
   I think no one can say or justify that one culture is better than the other. I believe that all cultures are rich, important and good. We may not understand some traditions that they may have and observe, but all of them have their own valid and wonderful reasons.
6. **Ruth Benedict has written that our culture is “but one entry in a long series of possible adjustments” and that “the very eyes with which we see the problem are conditioned by the long traditional habits of our own society.” What are the implications of these statements? Is she correct? How would an objectivist respond to these claims?**  
     
   I will say that she is right because we have the same perspective about culture. In the years of my existence I have noticed how culture change and adjust as time passed by. It happened because society need to grow, change and improve.
7. **Consider the practice of clitoridectomies in parts of Africa, discussed in this chapter. How would an ethical relativist defend such a practice? How would a nonrelativist argue against the practice?**  
   An ethical relativist will not question clitoridectomies because they acknowledge the cultural difference that exist among us. I think a nonrelativist will look at this practice as morally wrong and they will judge the Africans as unethical people.

## Chapter 3: Moral Objectivism

1. **Analyze the story of Seba. What light does reflection on this illustration throw on the dispute between ethical relativism and objectivism?**  
     
   The story of Seba proved that morality is really relative, however morality may also be objectivism for some instances that requires deviation of the moral standards that one live once forever.
2. **What is the natural law position in morality? Evaluate it.**  
   The Natural Laws says that morality cannot be teach ne or can be learned but rather it is discovered within oneself. The Natural Law says that people have a divine spark, that they have the ability to discover and/or learn the natural law without actually teaching it to them. In some cases, Natural Law may be right and applicable.
3. **Discuss the doctrine of double effect (DDE). How valid is it?**  
     
   The Doctrine of Double effect states that an action has two effects: one good and one bad. It also clarifies that even though a wrong action will have a positive effect, it does not make the act right however if the action is right, it will remain right despite of its wrong effect.
4. **Could terrorists use a version of the doctrine of double effect to justify their violent acts? Explain.**  
     
   In a way I would say that terrorist can justify their violent acts using the DDE. Basically, the reason why they do such acts is because they want change. Although many lives are being sacrificed, winning or losing creates has an impact to the society.
5. **What is the difference between moral absolutism and moral objectivism? Which position is the correct one, and why?**  
     
   Moral absolutism deals with fixed situations, circumstances and ideas while moral objectivism considers the probability, it considers variety of circumstances that might happen on a given situation. For me, moral objectivism is correct because situations in life are not fixed because we have the freedom to make our own choices. If we will side on the moral absolutism and we are on a new situation, we will be left in blank.
6. **What is the difference between ethical relativism and ethical situationalism?**  
     
   The difference between ethical relativism and ethical situationalism is the reference that a person uses when deciding over a situation. A person who uses ethical relativism uses his past experiences as his basis in making decision while a person who uses ethical situationalism treats each situation as a new one and make different decisions.
7. **Consider the quote by David Hume at the opening of this chapter. Does it support moral objectivism? Explain.**  
     
   For me, David Hume supports moral objectivism based on his quote from the beginning of this chapter. He acknowledged that even though “…same events follow from the same causes…” people can always form their own observations and make their own actions.
8. **What is a prima facie duty? Give some examples.**  
     
   Prima facie duties are nothing but the things that we all ought to do. Here are the list of such duties:
   1. Fidelity
   2. Reparation
   3. Gratitude
   4. Non-injury
   5. Harm Prevention
   6. Beneficence
   7. Self-Improvement
   8. Justice

## Chapter IV: Value and the Quest for the Good

1. **Look at Rescher’s list of basic values at the opening of this chapter. Which of the eight types of value are the most important, and why?**  
     
   For me, the most important value is the intelligence. With intelligence, a person is able to make more logical decisions that may or may not be moral. In case the decision is wrong/ immoral, the person can use his intelligence to make necessary corrections and never to make the same mistakes again.
2. **List five values that you think are intrinsic (as opposed to instrumental) and explain why.**
   1. Religious – We must respect our creator because all of what we have is from Him.
   2. Moral – We must have these to have a peaceful community/ society
   3. Social – “No man is an island”; I believe that we are all brothers and sisters.
   4. Economical – We must be productive for us to survive
   5. Intellectual – God gave us intellectual capacity, we must not waste it.
3. **The section in this chapter on value and pleasure describes a Pleasure Machine. If you could, would you live your life in the pleasure machine?**  
     
   Definitely. I will live my life in the pleasure machine. As human, we want nothing but all the pleasurable things in this world.
4. **Are values objective or subjective? That is, do we desire the Good because it is good, or is the Good good because we desire it?**  
   For me, values is subjective. We all have different priorities and perspective over things and we do what we think is right because it is right and that is the only thing that our society wants. We desire the sense of belongingness and one way of having it is to do the good things.
5. **The section in this chapter on the good life describes a Happiness Machine— an improved version of the Pleasure Machine. If you could, would you live your life in the Happiness Machine?**  
   Just like my answer on the Pleasure Machine- Yes! I would also want to live my life in the Happy Machine.
6. **The section in this chapter on the good life discusses several theories of happiness. Which one seems closest to the truth?**  
   The closest to the truth is the subjectivism theory of happiness, that happiness can be achieved based on the person who is looking at the things. If he finds a sense of contentment, then he is happy.

## Chapter V: Social Contract Theory and the Motive to be Moral

1. **Consider the following situation proposed by John Hospers in Human Conduct (Harcourt Brace Jovanovich, 1961), p. 174: “Suppose you tell a blind news vendor that it’s a five-dollar bill you are handing him, and he gives you four dollars and some coins in change, whereas actually you handed him only a one-dollar bill. Almost everyone would agree that such an act is wrong. But some people who agree may still ask, ‘Tell me why I shouldn’t do it just the same.’” What would you say to such people?**  
     
   I will say that since we all know that what I did was wrong, no one should follow me and if ever they will do the same, it would be very unfair for the news vendor. Despite of his right service to us, we fool him.
2. **Explain the Hobbesian account of the state of nature and discuss whether you agree with it.**  
   Hobbesian states that acts of one person are driven by his self-interest and that we are all created with equal physical and mental ability. I agree with his argument because personally, I only do things that I am interested or do things that I can.
3. **Hospers believes that the question “Why should I be moral?” can only be answered by the response “Because it’s right.” Self-interested answers just won’t do because they come down to asking for self-interested reasons for going against my self-interest, which is a self-contradiction. Is Hospers correct about this, or is there something more we can say about being moral?**  
     
   I think the reason why we should be moral is because we should be accepted by our community and doing immoral acts will not help us in achieving it.
4. **Many students over the years have cheated their way into medical school. Would you want to be a patient of one of these doctors? What does this tell you about the reasons to be moral?**  
   Me being a patient, I will never know to which of them cheated on medical school and in case I will be attended by one of them and I will be treated wrongly, I will be able to help them think twice, regret and repent for the sin that they did before. I am willing to do it, even though my life will be at risk. I believe in the saying that if it is your time to die, you will die no matter what.
5. **At the Website serendip.brynmawr.edu/playground/pd.html, there is an online version of the game Cooperate or Cheat. Play the game for a few minutes, trying different strategies, and discuss whether your experience confirms that in the long run cooperating is better for you than cheating.**  
     
   Cooperating is easier than cheating because when I cheat, I have more things to take care of than to just cooperate.
6. **Whether you believe that there are always self-interested reasons for being moral will largely depend on whether and to what degree you believe that some forms of life are better than others. Is there an objective standard by which we can judge the quality of one form of life over another?**  
     
   - None.

## Chapter VI: Egoism, Self-Interest, and Altruism

1. **Eva­luate whether this statement is true or false­: “Everyone is an egoist, for everyone always tries to do what will bring himself or herself satisfaction.”**  
     
   For me, the statement is true. Aside from the fact that we always want to please everybody in everything that we do for us to have the sense of belongingness, we are also considering our personal interest consciously or not.
2. **Chapter 1 began with a story of the Killing of Kitty Genovese. Review that story and discuss how an ethical egoist admits that they have a duty to come to the aid of Genoveses?**  
   For an ethical egoist, he will continuously feel that he was responsible for what happened to Kitty. Even though he is a self-centered person, being an ethical egoist makes them to make ethical decisions such us helping others.
3. **Discuss the four arguments favor of ethical egoism. Which of these is the most compelling, and why?**  
     
   The main focus of the four arguments is to justify that people do things mainly because of self-interest. Strict Psychological Egoism says that if the ideology of a person is already defined, you can never teach him to make more altruistic decisions, the Hobbe’s argument from predominant psychological egoism says that we are egoist because we live in world where only the fittest survives. Smith’s Economic Argument egoist makes decisions that create economic impact to the community. Rand’s argument says that selfishness is a virtue. For me, the most compelling argument is the predominant psychological egoism because it explains how the real world works, that for us to survive, we must make the decisions that we can benefit from.
4. **Discuss the five arguments against ethical egoism. Which of these is the most compelling and why?**  
   The five arguments against ethical egoism is plausible. Inconsistent outcome argument simply tries to prove that ethical egoism cannot be true because it fails to meet the necessary condition of morality which is being a guide to action. Publicity argument says that egoist’s egoistic project cannot be publicly advertised without harming the project itself. Paradox of Ethical Egoism says that for an egoist to achieve something, he must give up his egoistic belief and be altruistic. Counterintuitive Consequences says egoistic behavior is not only permitted but also it is demanded by an absolute moral system. Finally, the problem of future generation is that egoists do not care for the future generation who will also be using the resources that they have today. Egoists will do everything to satisfy their needs and wants even though future generations will suffer.
5. **Egoist often argues that most moral systems fail to recognize adequately that morality should be in our best interest. In this light, ethical egoism could be seen as an attempt to compensate for the inadequacies of other ethical views that emphasize doing duty for duty sake of others. Explain whether this argument has merit.**  
     
   For me, it is a valid argument. I believe that most moral system fail to recognize the value of morality to the community.
6. **The center ethical message of sociobiology is that morality is grounded upon the survival-enhancing principle of reciprocity. It there anything more to morality than this?**  
   None.

## Chapter 7: Utilitarianism

1. **Consider the three purposes of morality mentioned in Chapter 1: (a) to promote human flourishing, (b) to lessen human suffering, and (c) to resolve conflict of interest justly. Which of these does utilitarianism fulfil, and which does it fail to fulfil?**  
     
   Utilitarianism fulfils the second purpose of morality mentioned in Chapter 1 which is to lessen human suffering because the whole idea of utilitarianism is to maximize happiness and reduce suffering. On the other hand, Utilitarianism fails to fulfil the purpose of to resolve conflict of interest because when you try to make your life less suffering, conflict of interest will always be there.
2. **One criticism of utilitarianism is that it fails to protect people’s rights. Try to develop this criticism and then explain whether or not you agree with it.**:  
     
   In my own opinion, the rights of the person who is making the decision is still protected because utilitarianism makes his life easier, however for the other people who might be affected by the decisions that will be made, there is a possibility that their rights are not protected.
3. **John Rawls maintains that utilitarianism errs in applying to society the principle of personal choice. For example, I have a right to go without a new suit so that I can save money for my college education or for something else that I want. But utilitarianism demands that you forgo a new suit for someone else’s college education or for the overall good of the community. Is this a fair criticism?**  
   Yes! I think it is a fair criticism.
4. **If slavery could be humane and yield great overall utility, would utilitarianism accept it? Discuss.**  
     
   Yes. Utilitarianism will accept it because both lives of the master and the slave will be less suffering. The slave will do the works that the master should be doing and in return, the slave gets a salary which he might use to sustain his family.
5. **Suppose you are an army officer who was just captured an enemy soldier who knows where the secret time bomb has been planted. Unless defused, the bomb will explode, killing thousands of people. Would it be morally permissible to torture the soldier to get him to reveal the bomb’s location? Discuss this problem in the light of utilitarian and deontological criticism.**  
     
   Although I know that the soldier’s rights will be violated in case he will be tortured, I will stand that it is morally permissible because more rights of innocent people will be violated in case the bomb will not be defused. The soldier’s life, as a sacrifice to save thousands of people life is more preferable for me.
6. **Continuing the example in the previous question, suppose you have also captured the enemy soldier’s children. According to utilitarianism, would it be permissible to torture them to get him to reveal the bomb’s location?**  
     
   The soldier’s family has nothing to do with the actions that are made by him. Therefore, I believe that torturing his family will not be morally permissible.

## Chapter 8: Kant and Deontological Theories

1. **Why does Kant believe that the good will is the only thing that is good without qualification? Do you agree with him?**  
     
   Kant believe that the good will is the only thing that is good without qualification because the fact that the person is willing to do it makes it good by itself.
2. **Do you think that the Kantian argument that combines the principle of natural law with the principle of ends is successful?**  
     
   Yes. I thing Kantians were able to combine the two principle.
3. **Critics of Kant charge that he is too rigid in his absolutism and rejection of happiness as a motive of morality. Critics suggest that many people use the idea of moral duty to keep themselves and others from enjoying life and showing mercy. Do you think that is the basis for this criticism?**  
     
   I think that is the basis of that criticism and that it has merit.
4. **Oliver Wendell Holmes Jr., opposed Kant’s principle of the end of the grounds that it runs in contrary to how we treat enemy soldiers: “The enemy that we treat not even as a means but as an obstacle to be abolished, if so it may be. I feel no fangs of conscience over either step, and naturally am slow to accept a theory that seems too contradicted by practices that I approve” [Collected Legal Papers (Harcourt, Brace& Jovanovich, 1920), p.340]. Evaluate Holmes argument.**  
     
   Holmes has valid argument about Kant’s principle of end. Enemy may be looked at as a means of information and/ or as an obstacle to overcome to attain happiness and contentment.
5. **Examine the Galactican suprerational counterexample. Would supertaional being be justified in treating us as we treat animals, even eating us?**  
     
   Absolutely.
6. **Would a Kantian condemn the Milgram experiments as treating individuals merely as means rather than as ends in themselves? Do you think that information derived from the experiments justified the experiments?**  
     
   I think Kantians will condemn Milgram’s experiments because it proves that man is means rather that as ends in themselves.
7. **Evaluate Frankena’s reconciliation project. How plausible is his attempt to reduce morality to two fundamental institutions? Can you exercise moral reasoning without appeal to institutions at some point in your deliberation? Explain your answer.**  
     
   Frankena’s project to attempt to reduce morality to two fundamental institutions is very plausible. The two systems that he introduced do not have a clear process of deciding which of the two is to be used in case a moral issue is raised. When making coming up with a moral reasoning, appealing to institutions will always appear as a necessity and/ or a requirement to make the argument more valid.

## Chapter 9: Virtue Theory

1. **Compare the action of Father Kolbe with the thirty-nine witness to the beating and murder of Kitty Genovese, describe at the beginning of Chapter 1. What conclusions do you draw about the importance of character or virtuous by such comparison?**  
     
     
   Comparing the two scenarios, I will say that character or virtuous is an important factor as people make decisions. Strong and defined character help someone to make rational decisions (at least for that person’s eyes) while having a weak and undefined character results into irrational decisions and worst those decisions take lives.
2. **Examine the five criticisms of action-based ethics discussed near the outset of this chapter. How valid are they?**  
   I would say that the criticisms of action based ethics is valid however it is on a case-to-case basis. The arguments of the criticisms may or may not be true depending on who is looking at it and what the situation is.
3. **Some virtue ethicists maintain that it is not enough to habitually do the right act to be considered as a virtuous person; one must also have the proper emotions. Is it morally significant not simply to do good- to enjoy it? And, conversely, is lack of proper emotions in the right amount at the right time a sign of weak character? Explain your answer.**  
     
   I think that it is morally insignificant to do good to enjoy it however it is a valid reason why people do good. As we do good deeds, we are more accepted by most people, we get the sense of belongingness, and we feel that we are a significant person in our community. For me, absence of emotion when doing something is a sign of weakness because feelings, regardless if it’s hatred or love drive us to do such things.
4. **Describe the difference between pure virtue-based ethics and standard action-based ethics, explain which of the two you think is better.**  
   The difference between the two is the factor(s) that each view considers when making decisions. Pure virtue-based ethics says that virtues are dominant and that it has basic value while the action-based ethics acknowledges virtue but does not consider it as a primary factor.
5. **Examine the five standard-based Ethicist’s Response to Virtue-based Criticism. How valid are they?**  
     
   The response of the standard –based ethicists to virtue-based is valid however it is on case-to-case basis.
6. **Both the correspondence theory of virtues and complementarity ethics embrace virtues and rules. Which if either of these two views is the best? Explain your answer.**  
     
   The complementary ethics is the best for me. Generally, we all want acceptance, praise and merits from other people the idea of the complementary ethics supports that.

## Chapter 10: Gender and Ethics

1. **Explain Jaggar’s five criticisms of traditional male-oriented ethics, and say whether you agree, based on the theories discussed earlier in this book.**  
     
   These are the five criticisms of traditional male-oriented ethics according from Jaggar:  
   1. “There is a lack of concern for women’s interests to the extent that it relegates to women”.
   2. “It neglects women’s issues by confining them to a socially isolated domestic realm of society that does not rise to the level of legitimate political regulation.”
   3. “It denies the moral agency of women in the sense that women are said to lack the capacity for moral reasoning.”
   4. “There is a preference for masculine values over female ones.”
   5. “There is a devaluation of women’s moral experience in favor of male notions of moral rules, judgments about particular actions, impartial moral assessments, and contractual agreements”

Basically he is trying to explain why and how males became more dominant and serves as the basis of the moral standards of our society. Given that we are living on a patriarchal society, I am agreeing to Jaggar’s arguments.

1. **Aristotle’s and Rousseau’s views on the psychological and moral differences between genders are outrageously sexist by today’s standards. Is there anything at all in their theories that might be applied in a more positive way toward women? Explain.**  
     
   I think theirs is none. All of their theories focus on proving that man is dominant and more significant than woman.
2. **Describe Wollstonecraft’s gender-neutral view of morality and explain whether you agree.**  
     
   Wollstonecraft’s gender-neutral view of morality says that the image of the women before was never innate. The society labels them and infected the minds of the society that women are weak but in reality, men and women are equal.
3. **The nature–nurture question regarding psychological gender differences is still an unanswered one. Suppose that gender differences with female traits such as nurturing and particularization are not natural but only social constructions. Would this invalidate the theory of care ethics? Explain.**  
   The argument validates the theory of care ethics because according to the it, men/women are interdependent for achieving their personal interests which means that the society builds the very foundation of one’s attitude and belief.
4. **Traditional ethics already contains some care-like elements, such as special obligations to family, friends, and local community. Also, there are the traditional values of charity, benevolence, civility, and hospitality. Defenders of care ethics would say that these do not go far enough and something extra is involved in care ethics. What might that something extra be? Alternatively, are care ethicists exaggerating the uniqueness of the care value? Explain.**  
   I think the extra that they are talking about is the love for oneself. Aside from the care-like elements that they mentioned, the love for oneself in also involved in care ethics because when making decision, the person always has to take into considerations his personal interest on concerns.
5. **Noddings argued that the care value is best expressed as a virtue, whereas Miller maintained that it is best expressed as a duty. A third option is that moral virtues and duties are intertwined (where virtues are the disposition to perform our duties), and thus the care value involves both virtues and duties. Which, if any of these views, is right? Explain.**  
   I believe that among them, care value is the right view for it believes that one’s virtues are the disposition to perform duties. We do things because our virtues do not contradict to it.
6. **Suppose you agree that morality for men and women alike should be some combination of rule-following and particularized caring. What should the ratio of emphasis be between rules and care: 75 percent–25 percent, 50 percent–50 percent, 25 percent–75 percent? Explain.**  
   The ratio of emphasis be between rules and care should be 50%-50% so that balance between the two will be observed.
7. **Consider the female “golden rule” presented in the conclusion. Does it undermine the very nature of female-oriented ethics to present it as a rule in this way?**  
     
   Definitely no.

## Chapter 11: Religion and Ethics

1. **Evaluate Leo Tolstoy’s statement in his essay “Religion and Morality” (1893): “The attempts to found a morality apart from religion are like the attempts of children who, wishing to transplant a flower that pleases them, pluck it from the roots that seem to them unpleasing and superfluous, and stick it rootless into the ground. Without religion there can be no real, sincere morality, just as without roots there can be no real flower.”**  
     
   Tolstoy has a valid argument especially when he said that “…Without religion there can be no real, sincere morality…” because our belief to a higher power helps us to make moral decisions.
2. **Evaluate the divine command theory (DCT). What are its strengths and weaknesses? What is the independence thesis, and how does it relate to the DCT?**  
   From my understanding divine command theory states one thing, that rights and wrongs are already defined by a divine power and all that we have to do is to choose the right ones at all times while independent thesis says that morality is independent of God’s existence.
3. **How would a secularist respond to the six claims made in favor of religion’s ability to give added meaning to morality? Do you think that religion really does enhance the moral life? Explain your answer.**  
   Secularist will definitely disagree to the idea that religion has the ability to give added meaning to morality. I believe that religion enhance the moral life because generally, all religions tries to point out to its followers the true meaning of right and wrong.
4. **Karl Marx said that religion was the opium of the people (today, the metaphor might better be changed to “cocaine” or “crack”): It deludes them into thinking that all will be well with the world, leading to passive acceptance of evil and injustice. Is there some truth in Marx’s dictum? (Explain your answer.) How would a theist respond to this?**  
     
   I believe that Karl Marx point is definitely true. I believe in his idea that in time, all will be well in this world.
5. **Imagine that a superior being appears to you and says, “I am God and I am good; therefore, obey me when I tell you to torture your mother.” How would a proponent of the divine command theory deal with this problem?**  
     
   A fully pledge believer of divine command theory will automatically believe to what the superior being is saying while a believer of the divine command theory who also thinks rationally will have more questions first before he believe what the superior being is saying.
6. **Some religious people believe that abortion or homosexual behavior is morally wrong, based on religious authority. How should a secular ethicist who believes that these practices are not morally wrong argue with the believer? Can there be a rational dialogue? Explain your answer.**  
     
   We all have our own free will therefore believing such practices is not an enough ground for anyone to judge those people.
7. **Examine the claim that theism provides a compelling solution to the posterity problem. Do agree with this? Discuss your answer.**  
   Theism says that all things in this world will get better eventually because there is a higher power who will never let them suffer for the rest of their lives. With that, it provides hope for everyone who will believe on it.

## Chapter 12: The Fact–Value Problem

1. **Describe Hume’s ought fallacy of deriving from is and how it applies to theories discussed earlier in this book, such as utilitarianism or Kantianism.**  
     
   Hume’s ought fallacy of deriving says that if a person determines something as true, then he is ought to do it.
2. **Many writers on ethics maintain that Hume’s fallacy of deriving ought from is and Moore’s naturalistic fallacy say basically the same thing. Compare and contrast these two fallacies and indicate whether you agree with that assessment.**  
     
   Hume’s fallacy states that everything that is true is ought to be done by the people while Moore’s naturalistic fallacy didn’t consider the moral realism.
3. **Discuss the problems with Ayer’s extreme version of emotivism and whether Stevenson’s version satisfactorily addresses those shortcomings.**  
     
   Ayer’s extreme version of of emotivism says that ethical decision, words, phrases are not expressed by propositions but emotional attitudes.
4. **Ayer appeared to think that the emotive element is more prominent in ethics than the prescriptive; Hare seems to think it’s the reverse. Is one of these elements indeed more central to moral judgments than the other? Explain.**  
     
   No. Both elements are central to moral judgement. Emotions are driven by the person’s perspective over things and perspective magnifies emotions. One without the other, there is no moral judgment.
5. **Does Moore’s open-question argument commit the fallacy of hypostatization as suggested at the close of this chapter? Explain.**  
     
   Yes. Moore’s open-question argument commits the fallacy of hypostatization because if we identify something as a “good thing” then we can ask if it is indeed a good one by nature.
6. **Philosopher John L. Mackie argues that metaethical questions such as those discussed in this chapter are completely irrelevant to whether a person holds traditional moral values. Are the metaethical and practical issues of morality as distinct as Mackie suggests?**  
     
   Absolutely. Metaethical and practical issues are two different things. Practical issues focus on the common situations that a person might get into while metaethical issues of morality focus on rare but never impossible situations that a person might get into.

## Chapter 13: Moral Realism and the Challenge of Scepticism

1. **Consider Plato’s theory of the moral forms discussed at the outset of this chapter. Does Mackie’s argument from queerness successfully refute it? Explain.**  
     
    Mackie’s argument from queerness successfully proved Plato’s theory of morality. According to Mackie, noting the uncommon consequences of a person’s actions in such values implies.
2. **Examine Mackie’s argument from projection and explain whether it is a successful refutation of objective moral facts.**  
     
   Mackie’s argument from projection says that the when we think of an action, especially when it’s bad, I don’t think of the immorality that comes with it. I would say that the argument is valid especially when the person is driven by emotions.
3. **Does Werner successfully respond to Harman’s contention that moral theories differ from scientific ones? Explain.**  
     
   Yes. Werner explained that always consider the existence of moral facts. Explanation to scientific observations requires scientific entity the same thing how moral observation works, which also requires moral entity.
4. **How might an antirealist respond to the argument at the end of the chapter that links moral facts with happiness and suffering?**  
     
   Antirealist will definitely reject the idea of the links because they believe that there is no universal moral code that people adhere to.
5. **Examine the metaphysical defence of moral realism from either universals or superveniency and explain whether they are successful.**  
   Moral realism is successful in supporting the idea of superveniency. I agree with the idea that the lower properties of a system define its higher properties because it provides margin or point of reference.
6. **Can noncognitivism be made compatible with moral realism in the ways described at the close of the chapter? Explain.**  
     
   Yes. Noncognitivism says that although moral judgements do not have truth value, they still have logical form which is a valid reason for a moral realism’s belief.

# The Handbook of Information and Computer Ethics Kenneth Einar Himma and Herman T. Tavani

## Chapter 1: Foundations of Information Ethics

**Quote:**

“In one of Einstein’s letters there is a passage that well summarizes the perspective advocated by IE understood as a macroethics: “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” (Einstein, 1954).”

**What I Expect to Learn:**

* What is/ are the foundation(s) of Information Ethics?
* Where does Information Ethics exist?
* What are the approaches on Information Ethics?

**Summary:**

Our society is being fundamentally changed by information technology. We see it everywhere: business processes rely almost completely on information systems; informal communication among family members occurs through Internet applications, such as email and real-time chat; crime can now occur electronically; and people can "spy" on you through information systems. This information age has led to “the information society”, our society today.

Nowadays, the information society has already posed a fundamental ethical problem, that is why Information Ethics was introduced in the 1980s by Koenig et al. (1981) and Hauptman (1988) to be able to address and solve the ethical challenges arising in the info sphere.

There are three different approaches to IE – information as a resource, information as a target and information as a product. These approaches explain why any technology that radically modifies the “life of information” is bound to have profound moral implications for any moral agent. Concerning about the information as a resource, “ethical intellectualism” analyzes evil and morally wrong behavior as the outcome of deficient information. Conversely, moral responsibility tends to be directly proportional to degree of information. If there is a mismanagement of the informational resources, there will be tragic consequences due to lack of information. From a “resource” perspective, it seems that the moral machine needs information, and quite a lot of it, to function properly.

The second stage is the information as a product. According to this approach, agent A is not only an information consumer but also an information producer, who may be subject to constraints while being able to take advantage of opportunities in the course of the activities. Both constraints and opportunities may call for an ethical analysis. Thus, IE, understood as information as a product ethics, will cover moral issues arising, for example, in the context of accountability, liability, libel legislation, testimony, plagiarism, advertising, propaganda, misinformation, and more generally of pragmatic rules of communication.

On the third stage, the information as an environment, this is when moral evaluations and actions affect the informational environment. One of the best examples is hacking - understood as the unauthorized access to an information system; a form of breach of privacy. So the analysis of hacking belongs to what in this section has been defined as an information as target ethics.

The limits of any microethical approach to information ethics – the RPT model has many advantages and at the same time, it also has disadvantages and can still be criticized for being inadequate, for at least two reasons. First, the model is too simplistic and second, the model is insufficiently inclusive.

The fourth approach of IE is information ethics as microethics. According to this approach, IE is a patient-oriented, ontocentric, ecological macroethics and can be explained by comparing it to other environmental approaches. Biocentric ethics is about bioentities and ecosystems while the land ethics is about any component of the environment which comes close to the approach defended by information ethics. The ethical discourse of information ethics concerns not only all persons and animals but anything that exists.  
  
**What I Learned:**

* Approaches to Information Ethics
  + The First Stage: Information Ethics as an Ethics of Informational Resources
  + The Second Stage: Information Ethics as an Ethics of Informational Products
  + The Third Stage: Information Ethics as an Ethics of Informational Environment
  + The Fouth Stage: Information Ethics as a Microethics
* The Limits of any Microethical Approach to Information Ethics
* Moral Agents
* Responsibilities of Human Agents
* Four moral Principles
* Two Recurrent Objections against IE

**Integrative Questions**

1. Discuss the each approach to Information Ethics mentioned in the chapter.
2. Enumerate the four moral principles and discuss them briefly.
3. In your own field of expertise, do you think information ethics exists? If yes, how? If no, why do you think so?

## Chapter 2: Milestones in the History of Information and Computer Ethics

**Quote:**

“Compared to many other scholarly disciplines, the field of computer and information ethics is very young. It has existed only since the mid-1940s when Norbert Wiener created it. During the first three decades, it grew very little because Wiener’s insights were far ahead of everyone else’s. In the past 25 years, however, computer and information ethics has grown exponentially in the industrialized world, and today the rest of the world has begun to take notice. As the “information revolution” transforms the world in the coming decades, computer and information ethics will surely grow and flourish as well.”

**What I Expect to Learn:**

* History of Information and Computer Ethics
* Concept of Cyber Ethics

**Summary:**

In the middle of the World War II, science and technology already participated in inventing digital computer or devices, and also different equipment that can be used in the war. From that time, the study of information ethics was introduced.

A scientist/philosopher Norbert Wiener predicted that, after the war, the new information technology will bring a dramatically change in the world someday. His prediction was true because since that day, after the war has ended, there’s a lot of changes happened in the world with the help of the new information technology. The introduction of the information technology brought an impact in our society today and this led to the introduction of information ethics. Information ethics bloomed during those times especially when a scientist/philosopher named Norbert Wiener published his two books – the first book is about the new science of “cybernetics” and the second book talks about the social and ethical impacts of the new information technologies not knowing that with the help of these books, Wiener laid the foundations of information ethics and computer ethics. During 1940s, this became obvious to the world. Concerning the ideas of Norbert Wiener about information ethics, it can be used to identify, analyze, and resolve social and ethical problems associated with information technologies of all kinds

Walter Maner, a faculty member in Philosophy at Old Dominion University, coined the name “computer ethics” to refer to the new branch of applied ethics that Wiener had founded. Actually the name computer ethics was not used during the time of Wiener. It was only used when Maner noticed, during his medical ethics class, that computers might even create new ethical problems that had never been seen before. He coined the name “computer ethics” to refer to this proposed new field, and he developed an experimental course designed primarily for students of computer science. The course was a success, and Maner started to teach computer ethics on a regular basis.

Wiener and Maner are some of the people behind the development of information ethics including Gotternbarn, Parker and Weizenbaum.

In the past twenty five years, however, computer and information ethics has grown exponentially in the industrialized world, and today the rest of the world has begun to take notice. As the “information revolution” transforms the world in the coming decades, computer and information ethics will surely grow and flourish as well.  
  
**What I Learned:**

* Norbert Wiener’s Foundation of Information Ethics
  + Wiener’s Account of a Good Life
  + Wiener’s Information Ethics Methodology
* Computer Ethics Development after Wiener and before Maner
* Walter Maner’s Computer Ethics Initiative
* Deborah Johnson’s Influential Textbook and the start of the “Uniqueness Debate”
* James Moor’s Classic Paper and his Influential Computer Ethics Theory
* The Professional-Ethics Approach of Donald Gotternbarn
* Computing and Human Values
* Luciano Floridi’s Information Ethics Theory
* Exponential Growth of Information Ethics

**Integrative Questions**

1. Discuss the concept of cyberethics.
2. Since World War II, computers were already used for wars. Do you think during Information Ethics exists those days? Explain.
3. Explain Norbert Wiener’s Foundation of Information Ethics.
4. How human values affect Information Ethics?

## Chapter 3: Moral Methodology and Information Technology

**Quote:**

“We may be able to identify some answers as morally wrong, but that is probably as far as we can get. [Furthermore, in a global context, while dealing with deep cultural and religious divides, ethics probably need to take the form of—as Anthony Appiah observed, following Van Neuman’s characterization of learning math as a matter of getting used to it—“getting used to each other’s way of life and ways of thinking,” without necessarily getting involved in deep and analytically deep arguments with each other.] Also, probably we need to become more of moral entrepreneurs than many computer ethicists have allowed themselves to be in the past.36 What Bill Joy, Larry Lessig, and Peter Singer have achieved for our thinking about, respectively, converging technologies, freedom in the age of the Internet, and animal rights has no counterpart in the purely academic world. We also need to deal with design and redesign of economic and institutional arrangements as they relate to technology. But first and foremost we need to realize that information technology shapes the spaces of action of people, imposes constraints and affordances, and requires us to address the development and design of technology at a stage when ethics can still make a difference in the light of our ethical beliefs held in a wide reflective equilibrium.”

**What I Expect to Learn:**

* What methodologies can I use to have Information Ethics?
* What is Applied Ethics?

**Summary:**

This chapter is all about the practical ethical issues involving computers and Information Technology. When it comes to computers, there are certainly specific properties that need to be accommodated in our moral thinking. We need to give computers and software their place in our moral world. We need to look at the effects they have on the people, how they constrain and enable us, how they change our experiences, and how they shape our thinking. Information technology is all about information. It is also a metatechnology that forms an essential ingredient in the development and use of other technologies. It comes closest to being a universal technology because of its logical malleability. It can also be used to simulate, recreate, calculate and communicate and so much more.

Ever since on the sixties, applied ethics has been growing when moral philosophers started to look at the problems and issues of the public policy and debates.

There has been a debate in practical ethics about methodology. The debate has been between the generalists who are supporters of moral principles, and the particularists who reject moral principles. Despite the attractions of particularism, most philosophers feel that it misses something. The theory of particularism acknowledged that moral principles are not sufficient to guide moral thought and action and they need to be supplemented by a capacity for judgment. In the theory of generalism, the generalists expect them to justify their actions in terms of certain fairly general and self-binding principles.

**What I Learned:**

* Applied Ethics
  + Generalism
  + Particularism
  + Reflective Equilibrium
* The Design Turn in Applied Ethics
* Value Sensitive Design
* Other Conceptions of Method in Computer Ethics

**Integrative Questions**

1. Discuss the concept of Applied Ethics.
2. What is Generalism?
3. What is Particularism?
4. What is Reflective Equilibrium

## Chapter 4: Value Sensitive Design and Information Systems

**Quote:**

“There is a growing interest and challenge to address values in design. Our goal in this chapter has been to provide enough detail about Value Sensitive Design so that other researchers and designers can critically examine, use, and extend this approach. Our hope is that this approach can contribute to a principled and comprehensive consideration of values in the design of information and computational systems.”

**What I Expect to Learn:**

* What is Value Sensitive Design?

**Summary:**

Value-Sensitive Design is primarily concerned with values that center on human wellbeing, human dignity, justice, welfare, and human rights. Value-Sensitive Design connects the people who design systems and interfaces with the people who think about and understand the values of the stakeholders who are affected by the systems. It employs an integrative and iterative tripartite methodology, consisting of conceptual, empirical, and technical investigations and three case studies - one involves cookies and informed consent in web browsers; the second involves HDTV display technology in an office environment; and the third involves user interactions and interface for an integrated land use, transportation, and environmental simulation.

Value Sensitive Design also brings forward a unique constellation of eight features. First, Value Sensitive Design seeks to be proactive to influence the design of technology early in and throughout the design process. Second, it enlarges the arena in which values arise to include not only the work place, but also education, the home, commerce, online communities, and public life. Third, it contributes a unique methodology that employs conceptual, empirical, and technical investigations, applied iteratively and integratively. Fourth, it enlarges the scope of human values beyond those of cooperation and participation and democracy to include all values, especially those with moral import. Fifth, it distinguishes between usability and human values with ethical import. Sixth, it identifies and takes seriously two classes of stakeholders: direct and indirect. Direct stakeholders refer to parties—individuals or organizations—who interact directly with the computer system or its output. Indirect stakeholders refer to all other parties who are affected by the use of the system. Seventh, Value Sensitive Design is an interactional theory—values are viewed neither as inscribed into technology nor as simply transmitted by social forces and lastly, it builds from the psychological proposition that certain values are universally held, although how such values play out in a particular culture at a particular point in time can vary considerably.

**What I Learned:**

* Value Sensitive Design
  + Value
  + Related Approaches to Values and System Design
* The Tripartite Methodology: Conceptual, Empirical, And Technical Investigations
  + Conceptual Investigations
  + Empirical Investigations
  + Technical Investigations
* Value Sensitive Design in Practice: Three Case Studies
  + Cookies and Informed Consent in Web Browsers
    - Conceptualizing the Value
    - Using a Conceptual Investigation to Analyze Existing Technical Mechanisms
    - Iteration and Integration of Conceptual, Technical, and Empirical Investigations
  + Room with a View: Using Plasma Displays in Interior Offices
    - Direct and Indirect Stakeholders
    - Coordinated Empirical Investigations
    - Multiplicity of and Potential Conflicts Among Human Values
    - Technical Investigations
  + UrbanSim: Integrated Land Use, Transportation, and Environmental Simulation
    - Distinguishing Explicitly Supported Values from Stakeholder Values
    - Handling Widely Divergent and Potentially Conflicting Stakeholder Values
    - Legitimation
    - Technical Choices Driven by Initial and Emergent Value Considerations
    - Designing for Credibility, Openness, and Accountability
* Value Sensitive Design’s Constellation of Features
* Practical Suggestions for using Values Sensitive Design

**Integrative Questions**

1. Discuss the concept of Value Design
2. What is value?
3. Differentiate credibility and accountability

## Chapter 5: Personality-Based, Rule-Utilitarian, and Lockean Justifications of Intellectual Property

**Quote:**

“For reasons not presented in this article, I would argue that the Lockean justification of intellectual property sketched in the final section is the strongest of the three.75 If no one is worsened by an acquisition, then there seems to be little room for rational complaint. Locke wrote, “Nobody could think himself injured by the drinking of another man, though he took a good draught, who had a whole river of the same water left him to quench his thirst . . .”76 Given allowances for independent creation and that the frontier of intellectual property is practically infinite, the case for Locke’s water drinker and the author or inventor are quite alike”

**What I Expect to Learn:**

* **What is Intellectual Property?**

**Summary:**

Arguments for intellectual property rights have generally taken one of three forms. Personality theorists maintain that intellectual property is an extension of individual personality. Rule-utilitarians ground intellectual property rights in social progress and incentives to innovate. Lockeans argue that rights are justified in relation to labor and merit.

Anglo-American and Continental systems of intellectual property, focuses on legal conceptions and rights, while the arguments that follow—personality based, utilitarian, and Lockean— are essentially moral.

The Anglo-American tradition intellectual property is protected by the legal regimes of copyright, patent, and trade secret. Copyright protection extends to original works of authorship fixed in any tangible medium of expression. There are five exclusive rights that copyright owners enjoy - the right to reproduce the work, the right to adapt it or derive other works from it, the right to distribute copies of the work, the right to display the work publicly, and the right to perform it publicly. The domain or subject matter of patent protection is the invention and discovery of new and useful processes, machines, articles of manufacture, or compositions of matter. Patents yield the strongest form of protection. The right to use, the right to sell, and the right to authorize others to sell the patented item are the rights conferred on patents owners. A trade secret may consist of any formula, pattern, device, or compilation of information that is used in one’s business. Owners of trade secrets have exclusive rights to make use of the secret but only as long as the secret is maintained.

Intellectual property is generally characterized as non-physical property that is the product of original thought. Typically, rights do not surround the abstract non-physical entity; rather, intellectual property rights surround the control of physical manifestations or expressions of ideas. Intellectual property protects rights to ideas by protecting rights to produce and control physical instantiations of those ideas.

**What I Learned:**

* Intellectual Property
* Personality-Based Justifications of Intellectual Property
* The Rule-Utilitarian Incentives Based Arguments for Intellectual Property
* The Lockean Justification of Intellectual Property

**Integrative Questions**

1. What is Intellectual Property?
2. Discuss Rule-utilitarians.
3. What is copyright?
4. What is patent?
5. Does copyright and patent have the same meaning and concept? Explain.

## Chapter 6: Informational Privacy

**Quote:**

“We demand recognition of our right to privacy, we complain when privacy is invaded, yet we encounter difficulties immediately [when] we seek to explain what we mean by privacy, what is the area, the content of privacy, what is outside that area, what constitutes a loss of privacy, a loss to which we have consented, a justified loss, an unjustified loss. —H.J. McCloskey (1985, p. 343)”

**What I Expect to Learn:**

* Concept of Informational Privacy
* Theories of Informational Privacy
* Controversies of Informational Privacy

**Summary:**

The chapter six of the handbook of information and computer ethics is all about data privacy. How will you know the boundaries of a data that is being private? Is it some one’s fault if your data or information has been invaded or yours? These are just the few question of Mr. H.J. McCloskey. He attempts to clarify things regarding to the concerns of data privacy.

He has three definitions for privacy this are the Unitary, Derivative, and Cluster. Unitary as a whole or unity of an individual, Derivative believes to be a “one’s right to privacy can be derived from other”, lastly Cluster means broad and multifaceted in other words having many aspects in life, abilities, skills or traits.

The four distinct kind of privacy, these are the following: Physical, decisional, psychological, and informational privacy. I’ll be discussing each distinct one by one. Physical, it means an individual enjoys or takes pleasure for an illegal act. Other defines it as “freedom from intrusion”. An example of it, If Juanito watches a pornographic video of her neighbour; just like that he has the freedom of downloading such video by not knowing he conducted an illegal act. Let’s go to the next kind of privacy which is decisional privacy. It is similar to the first one but it depends to that man, he decides whether he will watch that video or not. Next one is Psychological privacy, it is very technical because it states that if Juanito can manipulate peoples mind and be able to get one’s idea that is what we called Psychological. Lastly the informational privacy, this is the main topic that we tackle. They define it as “Freedom from epistemic interference”. It will only be achieved by an individual if ever Juanito as an example had violated the restriction bounded by the authorities.

There are also three (3) theories for privacy and four (4) controversies that are happening for privacy. These are the following, for the theory the restricted access, control, and limited theory. For the controversies, consumer, medical, employee, and location privacy. For consumer the concern is the threat from cookies. We know that a single cookie can be used against you, an individual can easily get sensitive information like credit card number and be able to use against you. Medical, we are all familiar to the health card right? The main concern for this is that the card can easily manipulated and abuse by a customer. For employee, it stated that the main concern is surveillance technologies it means a worker can be or might be eliminated due to high tech surveillance. Security camera nowadays are highly needed, due to that fact innovators of that product create a way so that the company can make profit. Lastly location privacy, technologies enables people to track a specific individual which concern his privacy.

Privacy is an important factor of one self, freedom is also important but negligence to it might hurt other and eventually freedom can go to disaster. That is why we called it private, it is one’s secret to keep and respected.

**What I Learned:**

* Concept of Privacy
* Kinds of Privacy
  + Physical
  + Decisional
  + Psychological
  + Informational
* Theories of Informational Privacy
* Technological Controversies
* Framing Appropriate Policies for Protecting Informational Privacy

**Integrative Questions**

1. What is privacy? Give Examples of privacy.
2. Discuss Control Theory.
3. Differentiate Restricted Theory from Restricted Access Theory.

## Chapter 7: Online Anonymity

**Quote:**

“Because there are many forms of anonymous communication and activity, and a variety of purposes that anonymity may serve, it may be important to distinguish what type of communication or activity is involved, rather than have a single legal policy or ethical stance toward anonymity (Allen, 1999).”

**What I Expect to Learn:**

* What is online anonymity?
* What ethical issues are involved on online anonymity?

**Summary:**

Anonymity define as neutral, Kathleen A. Wallace states that it is either positive or negative, promoting freedom of speech, exchanging of ideas by debating, protecting some individual in times of hate. Basically what is behind the word Anonymity, what is it with that? What is the concept of that word? The word Anonymity came from the sliced word which is unameability or what they called namelessness. Kathleen, explain as un-name-ability, name for a specific person and ability of a person.

The ethical issues of Anonymity, let’s first tackle the data mining. Computer can track any data stored in a database, in that case personal information can easily gathered in an instant, social security number, driver’s license, credit card number or any sensitive information that can cause harm against you. Government, companies, or any group can easily track you down and use your information to pin you down without any legal purpose. Second we tackle attribution bias, a concrete example to show the definition is this when Juanito needs a job and he is special in because he is blind. Nestor is an employer and he need a bright violinist, he posts a job vacancy on a newspaper, and Juanito was notified by her mother and goes to the office of Nestor. He then neglects Juanito because of his handicapped. That is what we called bias, and that is what Kathleen wants to say. Third Expression of self, basically it means one’s feelings to express. An example of this is when Juanito wants to express his anger to the employer Nestor for neglecting his capacity to play as a violinist. Fourth is Globalization of Online Activity. Internet perhaps, it tends to globalize us people, it connects every people to communicate similar to facebook, not knowing that there is a concern rising in. There are things that it is only for the Philippine viewers only but it tends to show to the world. Fifth is Identity theft, similar to the first one, getting others information to use it for themselves.

The purpose of this is to protect an individual, to give knowledge and let them live without hesitations, to prevent bias, to circulate communication with proper discipline, and respect others.

**What I Learned:**

* Anonymity as a Feature of Complex Social Structures
* Concept of Anonymity
* Anonymity and Ethical Issues in Information Technology
* Purpose of Ethics and Anonymity

**Integrative Questions**

1. What is anonymity?
2. What ethical issues can be raised by online anonymity?
3. Should we not allow online anonymity? Why or why not?
4. What are the benefits of online anonymity?

## Chapter 8: Ethical Issues Involving Computer Security

**Quote:**

“As noted above, aggressive countermeasures are not usually calculated to result in the cessation of the attack and can frequently result in escalating the attack; for this reason, such countermeasures are not likely to succeed in purely defensive objectives. Unfortunately, they cannot succeed in achieving legitimate punitive objectives in attacks staged from innocent machines. Punitive measures directed at the innocent agents do nothing by way of either punishing the ultimate source of the attack or deterring future attacks. A reasonably sophisticated attacker who knows her target will respond with aggressively punitive measures will simply evade the effects of those measures by interposing an additional layer of innocent machines between her and her target.”

**What I Expect to Learn:**

* What is computer security?
* How important is computer security?
* How to qualify someone’s computer activity to be hacking?

**Summary:**

There is various ways to hack, cross site scripting, sql injection, even cryptography which penetrates cookies that can eventually lead to devastating loss. We are familiar to the anonymous group who hack into some government sites that they believe it is violating human right. Philippines are one of their victims, posting that they are not favour on cybercrime law. Why? If you just read the law itself section 6, it states that telling some government official is a big such lie, or anything that has no proper evidence to support your statement or what we called libel, the fine will be doubled.

In other words, hacking is a way of securing some data. There is a job for hackers; they hack to secure some bank data’s. Companies hire them to maximize every edge of their technologies, giving them up-to-date knowledge, granting them such security that it will be impossible for a professional hacker to hacked into someone’s system.

Every programmer must deployed a system, not just a system but a suffice system that can handle such variables and it is not a lame weak shit to accept notorious statements that can destroy your system. Programmers must make defenses that will protect his information and can also allow the hacker easily thrown out. There are specific principle for this defense, and necessity.

**What I Learned:**

* The Prima Facie Case Against Hacking
* Overcoming the Prima Facie Case: Hacking Motivated by Benign Purposes
* Hacktivism: Hacking as Politically Motivated Activism and Civil Disobedience
* The Relevance of Consent

**Integrative Questions**

1. What is hacking?
2. Discuss the concept of Hacktivism.
3. What can someone get from hacking? If hacking provides someone’s needs, does it mean that at some point hacking is an ethical activity? Discuss your answer.

## Chapter 9: Information Ethics and the Library Profession

**Quote:**

“As we have seen, however, those who wish to promote this value face many challenges. How do librarians provide a “value added service” that selects and guides patrons to quality information while not biasing the collection toward a particular viewpoint? How should librarians respond to the fact of social injustice within the society it serves? What is the appropriate response of the library to the societal desire to protect children from certain types of information? In reflecting on these questions, the ethical theorist must grapple with some very deep underlying questions about the importance to access to information in a complex, democratic society.”

**What I Expect to Learn:**

* How Information Ethics related to Library Profession?

**Summary:**

Basically, let us start to define what is a library? Library is a collection of information stored in a book that a human can read in a specific quiet place which is inside a library. There is a librarian who is responsible for organizing the book and lending the goods to the readers. “Oh, a librarian.. They only do a simple task… some people just want to be an ignorant and die” without those people hence a librarian, they are the ones who give us opportunity to gain knowledge. We really cannot depend on internet nowadays, Wikipedia you say? Every people can add an information, update or delete but we are not sure on what we read, perhaps they only post dumbass information.

Classifying and labeling, if a librarian does not classify a book, nor label it properly. We, the people will suffer and eventually get bored to read. Manufacturers are responsible for those thing and role an important task for it. Let us now talk about children access to information; Of course not all books are okay with poor ages. Sex, prostitution, or anything that is not legal for them. That is why we have an access for adult, teachers, young, and babies. Also we want to protect those children for any harmful images or information that can change their traits, behavior.

**What I Learned:**

* Core Value of the Library Profession
* Selection, Bias, and Neutrality
* Classification and Labeling
* Children’s Access to Information

**Integrative Questions**

1. Discuss the Children’s Access to Information.
2. Our law states that every citizen has the right to information. Do our society’s children practice such right? Explain your argument.
3. Define neutrality and labeling in your own words.

## Chapter 10: Ethical Interest in Free and Open Source Software

**Quote:**

“The distinction between Free Software and Open Source Software has had a positive effect on the software development community and on the larger online community as well. Regardless of the motivation of individual developers, it is difficult to find fault with their willingness to give their creative contributions to the world to study and adapt as the world sees fit. Stallman’s increasingly clear focus on freedom for all users of software and hardware has forced discussion on issues that many people today have not considered. Elevating discussion of the social purpose of copyright to an international level is valuable. Raymond and Perens ability to articulate the necessary and sufficient aspects of software freedom that contribute to developing quality software has been an important part of improving the quality of software that society uses.”

**What I Expect to Learn:**

* Concept of Open Source Software
* How does programmers/ developers of Open Source Software make money

**Summary:**

This chapter discuss that open source software, must be for free. JAVA is a wonderful example for this; java does not need any penny for those who use this specific language. WinRAR, software that compiles your file, LINUX, GNU and many more. Aaron Swartz is known for his passion towards programming. When he was a young he created software that other company currently using. (I can’t remember what specific software is that.) He is a developer graduated at MIT, supports non-profit companies. During the last days before he commit suicide, he bought all the files from the U.S. government that is currently a public domain and give all those file to the public which is the Americans and because of that government official arrested him and cause his life.

Controversy over GPL3, a foundation who aims to free all software released a draft the version three of the GPL to be able the people to criticize it. GPL3 in later times is not compatible for that software LINUX.

OSS the Open Source Software offers a software for the public without expecting in return but just they want that the public to contribute or help them in working with that software. They want to work hand in hand, but in the first round it will be free, and let the consumer or end-users do whatever they want with it and that is how they flourish and standout.

In conclusion having an open source for free has a good effect for the community of programmers, especially those who can’t buy one. It helps them in such a way to innovate it, and gain knowledge by that.

**What I Learned:**

* Distinction Between Free Software and Open Source Software
* Why Open Source Software Flourishes
* Is Open Source Software a Public Good

**Integrative Questions**

1. Differentiate Free Software and Open Source Software.
2. Why Open Source Software does exist?
3. What benefits do the developers of Open Source and Free Software get from developing such software?
4. As developers, are you willing to work on software and release it either a Free Software of an Open Source Software? Why or why not?

## Chapter 11: Internet Research Ethics

**Quote:**

“This means that both young and seasoned researchers, as well as oversight institutions responsible for research integrity (e.g., IRBs in U.S. context), now have a considerable range of examples and well-established guidelines to draw from, as well as foundations for a continuing global dialogue aimed toward further developing a global IRE. At the same time, however, the discussion of Facebook and the ongoing efforts to develop a genuinely global IRE make clear that IRE is still very young. Both as new venues and technologies open up new research possibilities, and as researchers and philosophers participate in a growing global dialogue regarding the ethics of online research, philosophers and researchers interested in IRE will confront no shortage of intriguing new examples and issues. We have only just begun…”

**What I Expect to Learn:**

* What is Internet Research Ethics?

**Summary**

This chapter is about the Internet Research Ethics: The field and its critical issues. It talks about how internet research ethics or called the IRE. According to the book, “Internet research ethics (IRE) is an emerging multi- and interdisciplinary field that systematically studies the ethical implications that arise from the use of the Internet as a space or locale of, and/or tool for, research.” (The Handbook of Information and Computer Ethics Chapter 11.1 p.273)

The chapter basically talks about how the people use the Internet for their research or study purposes. In the chapter, they have mention is the Anonymity or the Confidentiality of a person. It will be a mystery to the other users the real identity behind the Internet. Your identity can be protected through the anonymity and your freedom of speech will be kept confidential. This made the users feel safe and as told by the chapter, it can avoid the embarrassment and can avoid you from harm that may occur. You can change your real identity in the Internet by just changing the information that you input. You will not be known for whom you are since the others will not be able to see you in your physical self. With the confidentiality and anonymity privilege, there are risks that come with it. There are people who do not have the right discipline on how to use these privileges and use it for negativity and/ or destruction. Another issue is Copyright, the Internet is a big problem for the people or corporations who owns the copyright since everything can be uploaded, produced, downloaded and copy pasted in the internet. The researchers tend to just copy and paste and claim it as their own work. Someone else steals the ownership of the document or data that is created and it is called plagiarism. The people sometimes forget to cite the sources that they have used or just intentionally does not put it which leads to exploiting the rights of the owners. The internet also enables minors to research freely on whatever they want to see that is not suitable for their age.

The internet is a very powerful tool that is ever invented or discovered. With its availability to the public and the privileges that it provides, one person can be unstoppable with the right knowledge and an evil agenda. The issues and complications on Internet Research Ethics is a continues process up to today that the researches that examined this from 1990s have learned what is ethical and what is the right thing to do. They have known the dos and don’ts that the people should be following with this powerful tool. This research does not end since the internet’s power is still growing and the generation’s discipline changes throughout the time.

**What I Learned:**

* Internet Research Ethics
* Methodologies and Ethics

**Integrative Questions**

* What is Internet Research Ethics?
* Discuss briefly the origin of Internet Research Ethics.

## Chapter 12: Health Information Technology

**Quote:**

“To say “a computer is a tool” is inaccurate by understatement if by “tool” we think of a caveman’s adze; and a mischaracterization of tools if by “computer” if we think of a science fiction robot, malevolent, and out of control. Humans use tools to do extraordinary things. For the most part, the human brain does a passable job of identifying which uses are good and which are not.”

**What I Expect to Learn:**

* **What is Health Information Technology?**

**Summary:**

This chapter is about the Health Information Technology: Challenges in Ethics, Science and Uncertainty. The chapter tackles the morality, ethics or what is right and what is wrong in partner with the technology that we have today. In today’s generation, procedures or cures that has been made for the people is highly dependent in the technologies provided today. Without it, there would be a lot of people who die because of a sickness that only the technology can provide. With the advanced technology, the doctors were able to cure cancer, or give a transplant procedure especially the heart, surgical procedures and many more. It can also boost the self-esteem of the person through the use of the provided beauty enhancements that the technology has to offer. With the technology today, the operations done by the doctors are more successful and can be done faster than of not having the machines.

Also, with the use of technology, the health data and information may be transmitted to one another. The intelligent machines, as told by the chapter, “are used to augment or even supplant human cognition and decision making is nothing less than the nature of the human-machine relationship and so the extent to which we should be willing to assign complex tasks to such devices.” (The Handbook of Information and Computer Ethics Chapter 12.2 p.298).

There is a decision support mechanism also that reminds a patient on what he or she drink or what time he or she should take it and the side effects that occurs, advices and many more.

According to the chapter, “In the health professions, which evolved from ancient struggles to grasp the complexity of human infirmity into an information-rich culture in which some or many of our tools are smarter than we are, at least in some respects, those resources weave the threads of uncertainty reduction, ethically reasonable principles, and professional standards. We value privacy, but share our secrets with healers, lest they fail.” (The Handbook of Information and Computer Ethics Chapter 12.4 p.307). That means that with the new technologies that we may have created or invented that will surely help the whole mankind, we should spread the word and tell the doctors about it in the right way and that of it would not harm anyone or anything that it will be using. We should know what is wrong and right in terms of the medical field that will be able to benefit the majority.

**What I Learned:**

* Privacy and Confidentiality
* Clinical Decision Support System
* Professional Health Records

**Integrative Questions**

1. What is privacy?
2. What is confidentiality?
3. What does our law says about privacy and confidentiality?

## Chapter 13: Ethical Issues of Information and Business

**Quote:**

“There nevertheless seems to be a blind spot that the ethical views share and that ethical thinking should aim to overcome. All three of the ethical views discussed in detail, as well as others not introduced here, share as a foundation the acceptance of the status quo. They ask how individual managers or corporations should act in the socioeconomic system they find themselves in. And clearly that is a legitimate question to ask. What they fail to take into consideration, however, is the larger context. They do not question whether and how the economic system is justified, that ascribes intellectual property rights, that gives companies and managers the ability to survive their employees, or that leads to global disparities and divides. By concentrating on individual or corporate agents as the main focus of attention, such ethical theories thus miss the opportunity to ask how changes in the overall organization of the social, economic, and legal system in which businesses move and use information and ICT can affect ethical questions and possible solutions”

**What I Expect to Learn:**

* What are the issues that arise from Information and Business?

**Summary:**

This chapter talks about the Ethical Issues of Information and Business. It tackles the information and business issues and immoralities in order to have a better economical strata or better income or profit. In this chapter it says that the information is indeed a precious thing or one of the most important factor in one’s life. “Education is the key to success” as they say. With the education attained, you will be overflowing with information that may help you progress in the real world.

We are programmed to study hard in order to have a bright future ahead of us. That is where business comes in place to the picture. According to the chapter, “Business is a central aspect of our lives and as such produces many ethical problems. Information influences and affects many of these problems and creates more in its own right.” (The Handbook of Information and Computer Ethics Chapter 13.1 p.312). Then again, ethics comes in the picture also.

The ethical issues in business and information come in place since the human behavior varies from one perspective, culture, belief and many more to the other. There are immoralities whenever some of the people becomes famous or have a higher ego since they earn more than of the other employees. Nowadays, the corporation is dependent on the technologies in stored for them to use. These technologies provide speed, error reduction, easier use and so much more.

According to Bernd Carten Stahl, he “concentrated on some salient issues, namely, privacy/employee surveillance and intellectual property on the individual/corporate level, as well as some less clear structural issues including globalization and digital divides on a macrolevel.”Ethics raises awareness to the problems that arises from the corporations or business that are established today. “Ethics is arguably more about raising questions than giving answers.” as said in the chapter. There are different approaches that can be done in order to address the problems that occur but it depends on the ethics of one’s self that on what he or she chooses to do.

**What I Learned:**

* Approaches to Ethical Issues in Business and Information
* Microlevel Influence of Business on Ethics and Information
* Macrolevel Influence of Business on Ethics and Information

**Integrative Questions**

1. What are the issues that arise from Information and Business?
2. What is/ are the microlevel influences of Business on Ethics and Information?
3. What is/ are the macrolevel influences of Business on Ethics and Information?

## Chapter 14: Responsibilities for Information on the Internet

**Quote:**

“The awareness of the growing dependence on online information is still young. Similarly the search for instruments for maintaining or improving reliability has just started. Perhaps, the safest answer to this question is that, for the time being, responsibilities for safeguarding (the correct perception of) the reliability of online information are responsibilities shared by all parties involved.”

**What I Expect to Learn:**

* As a developer, student, a citizen, what are my responsibilities to the Information on the internet?

**Summary:**

This chapter is about Responsibilities for Information on the Internet. This chapter tackles on how to be responsible in disseminate the information in the Internet. The information in the Internet can be made or uploaded by anyone that a problem regarding the quality and truthfulness of the information provided arises. The people should be responsible with what information they share in the internet for the other researches use for their studies.

According to the chapter, “As we turn to responsibilities related to information on the Internet in general, the focus shifts even further away from retrospective to prospective responsibilities. As it was mentioned earlier that the debate on information-related responsibilities was until recently restricted to the issue of ISPs responsibilities with regard to clearly illegal or immoral content.” (The Handbook of Information and Computer Ethics Chapter 14.4 p.349).

It is important that the information posted in the internet be filtered to avoid harmful, fallacious, offensive or useless for the eyes of the people. “We only hold people morally responsible (in the retrospective sense) if they had a responsibility (in the prospective sense) to perform or not to perform the action in question at the time when they actually did or did not perform that action.” Anton Vedder said.

As I read through the document, the internet can be a friend or an enemy by the choices that the people choose to place or post in that realm. The information may be deceiving or is malicious that the other users may think of something else. There are a lot of purposes that the internet provides for us. But, we should be careful with the choices we make when using this powerful tool. There are consequences in our actions for all the information provided for us. The chapter is telling us that we should use the information wisely and truthfully in order to benefit the mankind.

**What I Learned:**

* Conditions of Responsibilities
* ISPs and Clearly Harmful or Offensive Information
* Responsibilities Involved

**Integrative Questions**

1. As to which ever role you have on our society today, what are my responsibilities to the Information on the internet?
2. After reading this chapter, how do you see now that information/ data that you have right now?

## Chapter 15: Virtual Reality and Computer Simulation

**Quote:**

“Virtual reality and computer simulation will continue to present new challenges for ethics because new and more advanced applications are still being developed and their use is more and more widespread. Moreover, as has been argued, virtual environments can mimic many of the properties of real life and, therefore, contain many of the ethical dilemmas found in real life. It is for this reason that they will continue to present new ethical challenges not only for professional developers and users but also for society at large.”

**What I Expect to Learn:**

**Summary:**

This chapter talks about the Virtual Reality and Computer Stimulation. It tackles about how these are not given much attention by the ethicists, according to Philip Brey. Virtual Reality and Computer Stimulation are astounding technologies that surely changed the way we see things. According to the chapter, “Virtual reality (VR) technology emerged in the 1980s, with the development and marketing of systems consisting of a head-mounted display (HMD) and datasuit or dataglove attached to a computer.” (The Handbook of Information and Computer Ethics Chapter 15.2.1 p.362). With the help of virtual reality, they were able to come out of the #d or three-dimensional computer generated environment that are now greatly used for movies, news and many more. This fascinates and makes it more interesting for the people to view something they want because it is like something that comes out from your screen and towards your reach. This especially evolved the world of gaming all over the world.

“A computer simulation is a computer program that contains a model of a particular (actual or theoretical) system. The program can be executed, simulating changes in the system according to certain parameters, after which the output results of the simulation can be analyzed.” (The Handbook of Information and Computer Ethics Chapter 15.2.2 p.363). Computer stimulation became a big helper in the science and mathematical department since it constructs models that are designed, executed and analyzed.

With these developments, this surely upgraded the technologies that are present today. It gives us the privilege to watch movies, view images and even learn from what it shows. But there is a disclaimer with this advanced technology. According to the document, it fails to uphold standards of accuracy since it may misapprehend the views of the people of what is real from virtual. It may also be dangerous with the wrong type of users. It can be used for pornography that may not be suitable for the age of the users. In everything that we use and do there will always be positive and negative effects that comes with it. It is only up to the users if they would use these wonderful technologies provided. They may give us a lot of benefits but it can also give destruction in the mind.

**What I Learned:**

* The Technology and Its Applications
* Virtuality and Reality
* Representation and Simulation: Ethical Issues
* Behavior in Virtual Environments: Ethical Issues
* Ethics of Computer Games
* Virtual Reality, Simulation, and Professional Ethics

**Integrative Questions**

1. What is virtuality?
2. Differentiate representation from simulation.
3. What is/ are the ethics behind computer games?

## Chapter 16: Genetic Information

**Quote:**

“Instead of simply learning to live with the current system, they want to upend it. In addition to graduate degrees, they are armed with moral arguments, evidence of economic efficiency, and a nascent spirit of solidarity, which is renewing the traditional ethos of cooperation, found in the sciences and the academy. And the approach that is gaining momentum comes from the neighboring industry of open-source information technology. Its underlying principles are the communal development of technology, complete transparency in how it works, and the ability to use and make improvements that are shared openly with others. Where proprietary software’s underlying source code is forbidden to be modified (and normally even inspected) by customers, open-source products encourage users to develop it further.”

**What I Expect to Learn:**

* What is Genetic Information?

**Summary:**

This chapter talks about the Genetic Information: Epistemological and Ethical Issues. This tackles the genetics information with the use of the technologies available. From the word itself, genetics is related to it and the use of the Information technology. As known and studied in our biology classes, genetics consists of the DNA, RNA and genes that each human has that is very unique to one person to the other. According to Antonio Marturano, “At a higher level, molecular biologists claim that cells and molecules are machinery similar to computers; this cell-machinery actually contains devices useful to build up unique biological beings starting from the information stored in a DNA.” (The Handbook of Information and Computer Ethics Chapter 16.1 p.385)

Technology once again became a hit in the science department. In the chapter, it says, “genetics has utilized the notion of information”. However, there are unethicality that occurs in everything that involves the responsibility and discipline of a human person. These can be used to something harmful for the human body if tested. In the document, they conducted series of research, studies and tests that evolved and developed the Genetic Information in the present day.

In the document, “According to Holm (1999), there is little support for the claim that genetic information has one or more special features that distinguish it from other health-related information in any morally relevant way.” (The Handbook of Information and Computer Ethics Chapter 16.3 p.390) They have used all the possible resources in order to have the data result such as eggs as use by Maynard Smith as Computer Machineries and many more.

The document said that, “But the theory and the model have different epistemological structures: in the model, the logically prior premises determine the meaning of the terms occurring in the representation of the calculus of the conclusions; in the theory the logically posterior consequences determine the meaning of the term occurring in the representation of the calculus of the premises.” (The Handbook of Information and Computer Ethics Chapter 16.5 p.396)

**What I Learned:**

* Information Theory and the notion of Genetic Information
* A semantic or a Syntactic Theory of Genetic Information
* The Cells as Computer Machinery
* Use and Misuse of Models
* Ethical Problems of Genetic Information

**Integrative Questions**

1. What is Genetic Information?
2. Discuss the semantic or the syntactic theory of genetic Information.
3. Choose one use and one misuse models of genetic information and discuss.
4. List the ethical problems that arises from genetic information.

## Chapter 17: The Ethics of Cyber Conflict

**Quote:**

“The framework is not intended as a sole instrument for making ethical judgments, but rather as a starting point based on well-established principles. Others have proposed additional considerations that can inform ethical decision making.”

**What I Expect to Learn:**

* What is Cyber Conflict?

**Summary:**

This chapter talks about The Ethics of Cyber Conflict. It tackles the cyber attacks that are harmful hence, making it illegal and unethical. The cyber world has been one of the big problems in the society nowadays since it revolves our day to day lives. The problems that are experienced by the users includes cyber bullying, cyber sex, data hacking and many more. These attack can be lethal and can cause a death due to the social pressure or the emotional and mental effect the cyber space can produce. Extortion of privacy and rights happen in just a word that we type in the Internet. For some, it is just a joke or “for fun” by for some people who are damaged, it can be a trigger.

With the cyber conflict the national security is also in trouble. We have seen many hackers hack through government website to one country to the other. It is a cyber-war in a sense by another country. The security of the country through that website is damaged since it may destroy the reputation and what the people might think of the country parse. In the text, they call it “cyberterrorism” an integration of cyber and terrorism acts in the Internet. As human beings, we have the tendency to fight back whenever we are threatened. An instinct to return what they did to us, with that it causes the problem cyber defense. It may be good to the thinking of the one who defended their country but it is just going to be a cycle of hacking if they do that. There are many more cyber-attacks that are happening right now that is a pain in the head.

In the document, the laws regarding the cyber conflicts is discussed such as Jus ad Bellum—The Law of Conflict Management, The Law of Information Conflict and Jus in Bello—The Law of War. Also the Just Cause and Conduct for Hacktivism and many more are discussed in order for us to be aware of the consequences of our actions.

We must be able to know the extent and effects of our actions and every word we post in the cyber space. It may be just the cyber space or the internet, but the damage it causes is greater than what of expected.

**What I Learned:**

* Cyber Warfare at the State Level
* Cyber Attacks by Non-state Actors
* Active Response and Hack Back

**Integrative Questions**

1. What is Cyber Conflict?
2. Give an example of cyber ethics and discuss it briefly.
3. What is active response?
4. Discuss the concept of Hack Back.

## Chapter 18: A Practical Mechanism for Ethical Risk Assessment

**Quote:**

“In the NZ\* case, several critical issues were identified that broadened the scope of the specified requirements to include the needs of additional stakeholders, and suggested significant changes in the outsourcing strategy. Given the higher requirements risk inherent in the case of outsourced software development projects, the value demonstrated by the SoDIS process in these cases indicates its efficacy for more general application to software development projects of all kinds.”

**What I Expect to Learn:**

* What is Ethical Risk Assessment?

**Summary:**

This chapter is about the Practical Mechanism for Ethical Risk Assessment—A SoDIS Inspection. It tackles the practical mechanism wherein software that are already developed and created still has problems and errors. As a programmer, as time goes by, you will have to further develop, enhance and find errors in a program you have created. There will always be a possible problem that may occur by the different users that uses it. This is a problem to the ones who bought the program since some do not have the source code of it.

It is an extra expense for the owners if ever a problem occurs in a software since they will have to hire a new programmer or the one who created it if she or he is still available to fix the bugs. There is no perfect software since the demands and the needs of the people changes through time. That is why, a programmer should be able to know risk management and produce a code that has quality and will be easy for other programmers to understand.

The quality management of the software should be to the very extent so that there will not be any problems in the future that may occur. This also tests the programmer to build a program with finest and quality to have a better reputation.

**What I Learned:**

* Evolving Practices for Risk Assessment
* Sodis Audit Process
* The Sodis and UK Electronic Voting Requirements
* Applying the Process of Outsourced Requirements

**Integrative Questions**

1. What is Risk Assessment?
2. What is Ethical Risk Assessment?
3. Discuss the Sodis Audit Process.

## Chapter 19: Regulation and Governance of the Internet

**Quote:**

“The argument in this chapter has been that Internet content regulation is justifiable, but the problems are recognized. To overcome them, there will need to be more research into technological methods for blocking content, and there must be international cooperation in the formulation and enforcement of laws, practices, and standards. A long-term solution suggested in a recent report is this: It is proposed that Australia participate in international for a to create the necessary infrastructure, so that organizations that host content would be able to determine the jurisdiction of the client software making the request.”

**What I Expect to Learn:**

* What does our laws says about internet?
* What are the rules and regulations that handle internet issues?

**Summary:**

This chapter is about the Regulation and Governance of the Internet. It tackles the regulations that the government provided in using the internet. With the problems that occur, they have mad restrictions, laws and punishments to those who are a negativity to the Cyber World. They have conducted studies on the issues that occur in the society today in terms of the internet inclusion. Therefore, the websites have developed a filter to the minors and such in order to prevent the problems and issues that occurs around the internet. There are applications or features provided if there are any offensive topics or words that has been said by the users in the internet.

According to the document, “Article 19 of The Universal Declaration of Human Rights states: Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive, and impart information and ideas through any media and regardless of frontiers (UDHR, 1948).” (The Handbook of Information and Computer Ethics Chapter 19.8 p.484). That means there should be censorship in the website that are not suitable for some audiences or users. As said in the first paragraph, the websites requires the person to log in in case he or she views a content and inputs the age and/ or the birthdate. With this process, there will be able to identify what contents are just for them.

Although there are these securities and features, there is still a downside to it. It is still a problem today because a user can easily change or fake the information that they have provided in the website. For the minors, they still need to have the proper parental discipline and guidance so that they would not view malicious contents.

The regulations and governance are somewhat effective but not effective enough to abolish it to the system of every human being that uses the internet.

**What I Learned:**

* Content Regulation
* Regulations: Technical Issues
* Internet Regulation: Normative Issues
* Censorship
* Regulation Across Legal Jurisdictions

**Integrative Questions**

1. What does our laws says about internet?
2. What are the rules and regulations that handle internet issues?
3. What is censorship?
4. What is content regulation?
5. Does websites follows the content regulation? Why or why not?

## Chapter 20: Information Overload

**Quote:**

“How successful these different forms of technical, social, and legal intervention have been, or will be, depends largely on the specific circumstances within which they are embedded. In some cases—“don’t call” lists, for example—the intervention may solve the immediate problem, while in other cases—such as e-mail filters or calendaring programs—the solutions may make the problem worse in the long run, because the ability to handle more information more efficiently may contribute to further acceleration that then leads to the production of more information, and so on. All of which suggests that so long as a “more-faster-better” attitude governs the production of material and information goods, we can expect that information overload—along with more and less successful attempts to mitigate it—will be a regular feature of postmodern life.”

**What I Expect to Learn:**

* **What is Information Overload?**

**Summary:**

Information Overload is one of the things one person experiences whenever he or she studies something that is required or needed. “Given the prevalence of cell phones, voice mail, e-mail, and instant messaging, as well as endless sources of academic, commercial, governmental, and personal information on the Web, it should hardly be surprising if complaints about a flood, a fire hose, or a blizzard of information are not only common but increasing. Googling “information overload” in early 2007 yielded more than six million hits for the phrase.” (The Handbook of Information and Computer Ethics Chapter 20.1 p.497).

The sky is the limit as they say with all the information that is provided that a human brain cannot contain. Having too much information can lead to stress, headache and many more. Information Overload becomes is a problem where the brain cannot absorb any information anymore since it can only learn so much at a time. This is very commonly experienced in school and work since you tend to study more than you are capable of learning at one time. We must not abuse our brain and study everything in a single blow. We must be able to manage everything that we study one step at a time.

Since we are not capable in learning an remembering everything that we learn, we are highly dependent on the information provided in the internet for us. But, we still have our instinct of the best institution of whether the information found is true or just a hoax.

Although we do not know all the information that exists in the world, we can use our stock knowledge of choosing what we think is best with whatever we research about. The products that are produced everyday can only be popular with the power of the human choice. With all the gadgets, and stuff provided for the consumers to buy, the quality is different. We are able to do compare and contrast between one product to the other that can further enhance the technology that we have today.

**What I Learned:**

* Information Overload
* History of Information Overload
* Causes of Information Overload
* Consequences of Information Overload

**Integrative Questions**

1. What is Information Overload?
2. What is Information?
3. How does Information formed?
4. What is the difference between reality and perception?
5. What are the consequences of Information Overload?

## Chapter 21: Email Spam

**Quote:**

“The struggle against unwanted emails will continue. Ethical analysis can be useful in analyzing emerging strategies of email senders and email recipients. In these analyses, ethicists must be careful to look at individual stakeholders as well as systematic stakeholders; both micro- and macroissues are important. All such analyses should start with a clear exposition of the characteristics of the emails that will be considered “spam.” Only then can we discuss with precision the ethics of spam.”

**What I Expect to Learn:**

* What is the meaning of Spams?
* How I received Spams?
* Where did they get my Email Address?
* Can I totally get rid of it?
* Are they just like normal emails?
* If they are like the normal emails, how come they are stored on the spam folder of my Email Address?
* Spams may contains viruses, how come does people who send spams able to attached viruses to the emails if the providers scans the files to be attached before they allow it?

**Summary:**

According to the book, all of us who have our own email addresses knows what are spams but we do not understand what really spams are. According to some, 80% of the email traffic is spam. Basically, spams are nothing but “unsolicited electronic message”, we do not know how they were sent to us nor why do we received such emails. Spams’ content can be advertisements, announcements and worst, viruses. Aside from bulk-emailing, spams can also be receiving through bots and infected systems. People might ask as to where do the spammers, people who send spam mails, get our email addresses and according to the book, bulk of email addresses are collected from chatrooms, websites, newsrooms, and address book collecting viruses and sold it to spammers.  
  
**What I Learned:**

* History of the term “Spam”
* Searching for a characterization of Spam
* Content of the Spam
* Intent of the Spam sender
* Consequences to the Spam receiver
* Consent of the receiver od the Spam
* Relationship between the Spam sender and the Spam reciever
* Accountability of the Spam sender and the degree of Deception
* Number of identical emails sent
* Illegality of Spams
* Size of the Spam
* Deceptive Emails Meant to Defraud Are Condemned, Spam or Not
* Emails Between Well-Meaning Friends Are Probably Not Spam
* Unsolicited Commercial Bulk Emails (UCBE)
* Ethics of Reducing the Number of Spam Emails Read After They Are Sent
* Ethics of Suggestions to Reduce the Number of Emails Sent

**Integrative Questions**

1. What is a spam?
2. What is the purpose of the spam?
3. How do email services providers qualify emails as spam or not?
4. How do spammers acquire bulk of email addresses? Did the spammers violate you right to privacy for having your email address without you conscent?
5. What is/ are the purpose(s) of spam?
6. What are the consequences of spams’ receivers?
7. Are spams illegal or not? Explain.

## Chapter 22: The Matter of Plagiarism: What, Why, and If

**Quote:**

“We commonly repeat jokes and report established dates for historical events without citing sources, and we do so without qualms about plagiarism. An expression is only plagiarism if it is unacceptable on some established value. But we should be careful to avoid the error of being overly narrowing identifying any particular value or standard as the basis for condemning an expression as plagiarism. Among the reasons for finding an expression to be plagiarism, we may note that it is sometimes condemned as theft of intellectual property, sometimes as a failure to live up to a standard of originality, sometimes as a violation of the moral rights of a prior author, sometimes as fraudulent misrepresentation of authorship. A debate over whether an expression is plagiarism is, therefore, a debate over the standards for and values inherent in its condemnation. The present study is an overview of the variety of standards and values that underlie accusations of plagiarism, with an emphasis on how computer technology has changed the focus for those accusations. It should come as no surprise that accusations of plagiarism are often based in a complex heap of intertwined and poorly understood values.”

**What I Expect to Learn:**

* Concept of Plagiarism
* Concept of Copyright
* Concept of Copyright Infringement
* Difference between copyright infringement with plagiarism

**Summary:**

According to the book, plagiarism is sometimes refer to as “theft of intellectual property”, “failure to live up to a standard of originality”, “violation of the moral rights of a prior author”, “fraudulent misrepresentation of authorship” but never as synonymous to the long time ethical issue about copyright infringement. Copyright infringement is the act of violating the rights of person over his personal work while it is secured by a copyright. On the other hand, plagiarism is the act of claiming somebody else’s work as you own work.

I believe that today’s generation, plagiarism is such a common activity. Information to everybody’s work is just a click away and I know that many people, especially the students of whichever level, will abuse the power that internet gave them. For me, it is better not to copy and/nor claim somebody else’s work than to be paranoid of being caught by my professors cheating.  
  
  
  
**What I Learned:**

* Concept of Plagiarism
* Lack of Authorization – Economic Foundation
* Lack of Authorization – Natural or Moral Rights
* Lack of Accreditation— Noninfringing Plagiarism

**Integrative Questions**

1. Differentiate plagiarism from plagiarism.
2. Relating Tito Sotto’s controversy to this topic, do you think he plagiarized? Why or why not?
3. Discuss your stand on Tito Sotto’s argument that by nature, we all “plagiarizers” or that we all copy from somebody else’s work and that we do not make necessary attributions.
4. Do you think internet causes the inflation of copyright infringement and plagiarism cases on our world? Explain.

## Chapter 23: Intellectual Property: Legal and Moral Challenges of Online File Sharing

**Quote:**

“Of course, as we have intimated, inducement is also problematic from a moral point of view. It is not morally permissible to encourage or facilitate the immoral acts of others, especially when one profits by doing so through advertising revenues. If we assume that direct infringement is morally wrong, inducement and the correlation of profits to the volume of infringement represent formal cooperation in another individual’s wrongdoing.

Finally, as Lessig (1999) has reminded us, “code is law,” and given the great power of software code as a logical constraint, software providers have a moral obligation to eschew the temptations of writing antiregulatory code. This type of code includes some P2P programs that facilitate and promote copyright infringement. Instead, developers must design their code responsibly and embed within that code ethical values in the form of tools that will discourage and minimize misuse. This assumes, of course, that such modifications would be feasible and cost effective.”

**What I Expect to Learn:**

* I’m a fan of filesharing (e.i. Bittorrent); does it mean that I am immoral for subscribing to this internet activity?
* How intellectual property works?

**Summary:**

In this chapter, online file sharing is discussed and whether or not it is illegal and unethical. Unauthorized downloading of copyrighted files can be considered as copyright infringement. The Digital Millennium Copyright Act of 1998 protected the Internet Services Providers (ISPs) and search engines for being liable for the crimes that their gatekeepers illegal activities. Legal and moral liability of Peer-to-Peer is also discussed.

The book quoted Lessig’s reminder that “code is law”, that as developers, moral and ethical obligations arrive as we design and develop systems and applications.   
  
**What I Learned:**

* Peer-to-Peer Networks
* Difference between sharing and stealing
* Concept of secondary liability
* MGM V. Grokster: A Brief History
* Moral Consideration

**Integrative Questions**

1. What is Intellectual Property and how does it works?
2. Differentiate File Sharing from Piracy using a scenario.
3. Discuss the Digital Millennium Copyright Act of 1998.
4. In case your works, which are all copyrighted, freely downloadable on the internet. How would you feel about it? Did they violate any of your right as a professional?

## Chapter 24: Censorship and Access to Expression

**Quote:**

“In this chapter, I have proposed the following definition of censorship: restricting or limiting access to an expression, portion of an expression, or category of expression, which has been made public by its author, based on the belief that it will be a bad thing if people access the content of that expression. A virtue of this definition is that it does not make describing an act as “censorship” a discussion stopper. In other words, this definition allows that there may be cases of censorship that are morally permissible or even obligatory. People on both sides of a debate can agree that some action fulfils the above definition and they can then go on to have the real conversation about whether such an action is justified. This conversation requires that we look carefully at both why access to expression is important and what the harms related to access might be. Then we can think through the justifications for and against censorship in a clear and systematic way. My hope is that this chapter has gotten us started on this more fruitful to the issue of censorship. Ultimately, I believe that given our strong interests in access to expression and the reasonable concerns about human implementation of policies that restrict access, cases of justifiable censorship will likely be relatively rare”

**What I Expect to Learn:**

* Concept of Censorship
* Pros and Cons of Censorship
* Purpose of Censorship

**Summary:**

This chapter defined censorship as the act of restricting or limiting an access to an expression, portion of the expression, or category of the expression, which has been made publicly by its author, based on the belief that it will be a bad thing if people access the content of that expression. Audiences are limited by the censorship by preventing the speaker to speak of the audience to receive the expression. According to Cohen (1993), access to the other’s expression is a fundamental human interest. According to him, expression is “a direct interest in articulating thoughts, attitudes, and feelings on matters of personal or broader human concern and perhaps through that articulation influencing the thought and conduct of others”. Cohen also discussed our “deliberative interests” which concerns our ability to expand our understanding our beliefs and commitments.

One reason why people would censor content is because they found the content offensive and objectionable. People do not care on the effects that the content may take to its audience, they just don not agree to the content itself. The book listed the three ways why people think that access to information in inherently bad and they are as follows:

1. The material is offensive or insulting to the recipient.
2. The material is degrading or corrupting to the character of the recipient.
3. Accessing the material exploits the human beings who are the subjects of the expression.

On the other hand, some would like to censor something because they are concern of its effects to the audience. The author categorized four bad consequences one might want to avoid by censoring:

1. Create a Market  
   - Giving access to a content to create market will lead to creation more of the same content.
2. Hostile Atmosphere  
   - Access to some contents might develop an attitudinal environment that does not consider equality.
3. Influence  
   - Contents can sometimes develop deviating attitudes and beliefs to people.
4. Implementation  
   - Content can sometimes provide instructions that can be used for doing something that may harm others.

**What I Learned:**

* Interest in Access to Expression
* Defining Censorship
* Types of Harm and Arguments against Censorship
* Instrumentally Harmful Access

**Integrative Questions**

1. What is censorship?
2. Is censorship helpful or not? Explain.
3. Does censorship violates your right to self-expression and your freedom of information? Explain.
4. List 3-5 kinds of content that for you need to be censored. Explain each briefly.

## Chapter 25: The Gender Agenda in Computer Ethics

**Quote:** “In reviewing current research on gender and computer ethics, I am fairly critical of current approaches to men’s and women’s ethical decision making that appear to be stuck in a traditional business and management research paradigm where differences between men and women are overemphasized and where the concept of gender appears under theorized. Other current approaches to gender and computer ethics include work on women’s underrepresentation in the computing profession. In looking for computer ethics examples amenable to a gender analysis using feminist ethics, cyberstalking and hacker ethics may be analyzed from a feminist position. On a final, more speculative note, I suggest that newer forms of cyberfeminism that emphasize a political intent coupled with elements of subversion and playfulness might offer a new dimension to feminist ethics and the ethics of care that can be pressed into service to offer a new theoretical dimension for a feminist computer ethics.”

**What I Expect to Learn:**

* Role of Gender in Computer Ethics
* The Feminists’ Stand to the Issue
* Is Gender really a Factor on Making Ethical Decisions?

**Summary:**

The chapter discussed computer ethics focusing of the significance of gender. The chapter focus on looking the differences of men and women when making ethical decisions with respect to computer ethics problem. Care ethics is also discussed on this chapter. According to the author, care ethics is the cornerstone of most approaches towards feminist ethics. Gilligan’s book entitled “In a Different Voice” was also sited on this chapter saying that it was written to counter Freud’s notation, which is based from Kohlberg’s work, that men have a well-developed moral sense and that women do not. According to Gilligan, women, when resolving conflicts, seek to repair and strengthen broken relationships rather than construct moral dilemmas as conflict of responsibilities rather than rights.

Since we belong to a patriarchal society, everything that women do is the easiest and/ or a sign of weakness. However, I believe that nowadays, women proved and will continuously prove that whatever men can do can also be done by women, and that sometimes, women’s work is way better than what men does, especially on decision making.

**What I Learned:**

* Feministic Ethics
* Gender and Computer Ethics – A Male-Female Binary
* Gender and Computer Ethics Studies
  + Student Population Studies
  + Quantitative Versus Qualitative Research Methodologies
  + What is Ethical Behavior?
  + The Undertheorizing of Gender and Ethics
* Women in Computing – An alternative Approach
* Gender and Computer Ethics – Cyberstalking and Hacking
  + Are Hacker Communities Egalitarian?
* What Might “Feminist Computer Ethics” Offer Feminist Ethics

**Integrative Questions:**

1. What is Feminist Ethics?
2. Define Cyberstalking as discussed on this chapter.
3. Define Hacking as discussed on this chapter.
4. Are there some point(s) that might prove that cyberstalking and hacking are ethical activities? Discuss.

## Chapter 26: The Digital Divide: A Perspective for the Future

**Quote:**

“… a better economy, which means the difference between being in life-threatening poverty and being able to satisfy one’s basic needs, does make a huge difference in both subjective (e.g., happiness) and objective measures of well-being. And this is the biggest concern about the digital divides. It also makes some difference with respect to relative poverty, such as exists within an affluent society like the United States, where worth is all too frequently equated with social status and wealth. In any event, what is generally true about wealth is this: going from absolute poverty to being able to reliably satisfy one’s need produces a huge increase in measures of personal utility, but subsequent increases result in progressively diminishing increases in personal utility. That is, once you have the ability to reliably satisfy basic needs, wealth has diminishing marginal utility. A $5000 raise produces less additional utility to someone making $150,000 than to someone making $100,000 and so on.”

**What I Expect to Learn:**

* Concept of Digital Divide
* Even though everything is connected to the internet, can we still say that there is still gap? Can we say that we are still deprived to the information that we must know?

**Summary:**As discussed in the chapter, digital divide does not pertains to the gap between the rich and the poor, local and global but rather the gaps that was created due to the inequitable distribution of resources. The chapter specified such gaps like as follows:

* A comparative lack of meaningful access to information communication technologies (ICTs)
* A gap in having the skills needed to use these resources
* A gap between the rich and the poor and their ability to access information needed to compete in a global economy
* A gap in education that translates into a gap in abilities to process and absorb information

Other non-digital gaps contribute in the creation of the gap on the distribution of information.

The author said that if we prioritize the allocation of resources, a more productive community will be created because we are giving the people access to common knowledge. It was also said that teaching other people to use the tools or to have the skill set required is to narrow in vision. As we live on a digital world, everything should be wired or connected. When we expand our network, new interest in access to unlimited digital information promotes equally unlimited opportunity, entertainment, personal growth, working potential and more.

**What I Learned:**

* Bidirectional Relationship Between Absolute Poverty and The Digital Information Divides
* Moral Basis for the Idea that the various digital divides should be eliminated
* Empirical Skepticism About the Relationship Between Digital Divides and Absolute Poverty
  + Meanings
  + Expectations
  + Empirical Studies Illustrating Perceived Failures
  + Bridges and Questions

**Integrative Questions:**

1. What is Digital Divide?
2. Does Digital Divide really exist? Justify your answer.
3. Give 3-5 situations wherein you can say that even though there is internet, information is not accessible for everyone.
4. In your own ways, how can you cut the gap between the people and the information worldwide?

## Chapter 27: Intercultural Information Ethics

**Quote:**

“We have to deepen the foundational debate on the sources of morality from a IIE perspective. According to Michel Foucault, ethics can be understood not just as the theory but as the “problematization” of morality (Foucault, 1983). IIE has a critical task to achieve when it compares information moralities. This concerns the ontological or structural as well as the ontic or empirical levels of analysis. One important issue in this regard is the question of the universality of values versus the locality of cultures and vice versa that is related to the problem of their homogeneization or hybridization as well as the question of the relation between cognition and moods and the corresponding (un-) successful interplay between information cultures.”

**What I Expect to Learn:**

* Concept of Intercultural Information Ethics
* How culture affects someone’s ethical choices

**Summary:**

This chapter discussed the Intercultural Information Ethics (IIE) in a narrow and broad sense. Looking at IIE in narrow sense, the impact of information and computer technology (ICT) on different culture will be its focus. Also, the way various cultures differently see, understood, interpret such issues. On the other hand, Intercultural Information Ethics in broad sense also includes large comparative views on dealing with intercultural issues. The book cited Karl Biers view of the basic moods. According to him, uniqueness of the world and the finitude of our existence become manifest, are a transcultural experience common to all human beings, and that we are all concerned to the awareness of our common world. Information Technology’s history and how it evolves today were also discussed in the chapter.

I would say that Information Technology makes the world go around today. It continues to grow and improve every single day. Technology cuts our gap between information; it makes them accessible to us by just a click away. Although it gives us such power, we must always think ethically. We all know that having information is very important and what we do with that information can change our life for the better or for the worst with just one click.

**What I Learned:**

* Foundation of Intercultural Information Ethics
* Impact of Information and Computer Technology (ICT) on Local Cultures from an Intercultural Information Ethics (IIE) Perspective
* Special Issues on Intercultural Information Ethics (IIE)
* Intellectual Property

**Integrative Questions:**

1. Discuss the concept of Intercultural Information Ethics (IIE) on a narrow and broad sense as explained in the chapter.
2. Choose chose at least 3 special issues related to IIE and discuss how it affects someone’s ethics.
3. Consider the society that you belong to, can you say that the culture of you society defines or affects your personal ethics or you defined your own ethics by yourself? Justify your answer.

# Ethical Theories

## James Rachels: Egoism and Moral Sceptism

**REVIEW QUESTIONS**

1. **Expalin the legend of Gyges. What question about morality is raised by the story?**- The Legend of Gyges was about a shepherd who found a ring and used it on bad deeds like coveting the king’s wife as well as killing the king. The ethical question that was raised was: “How will the so-called virtuous man behave now that he has the power?”
2. **Distinguish between psychological and ethical egoism.  
   - Psychological egoism is the perception of people that men are selfish, that the do all things for their personal interests while the Ethical Egoism is the perception that man do all things for the common good.**
3. **Rachels discusses two arguments for psychological egoism. What are these arguments and how does he reply to them?  
   - 1st Argument: If we describe one’s action as selfish and others as unselfish, we are overlooking the crucial fact that in both cases, assuming that the action is done voluntarily.  
   2nd Argument: “Since so-called unselfish action always produces a sense of selfish action in the agent and since this sense of satisfaction is a pleasant state of consciousness…”**
4. **What three common place confusion does Rachels detect in the thesis of psychological egoism?**- Confusion of selfishness with self-interest  
   - Confusion is the assumption of every action is done from self-interest or from others regarding motives  
   - Assumption that own welfare can’t exist without genuine concern with welfare of others
5. **State the argument for saying that ethical egoism is inconsistent. Why doesn't Rachels accept this argument?  
   - Ethical egoism is inconsistent because one’s desire over things is unpredictable. Sometimes it may lead someone to make ethical decisions over situations.**
6. **According to Rachels, why shouldn't we hurt others and why should we help others? How can the egoist reply?  
   - For Rachels, we shoul not hurt others nor help them because it may lead people to have a wrong interpretation over us. On the other side of the egoist, depending on his preference, may be right or wrong.**

**DISCUSSION**

1. **Has Rachels answered the question raised by Glaucon, namely, “Why be moral” if so. What exactly is his answer?  
   - She answered that question by explaining the psychological and ethical egoism views. She believed that either of the two views is correct, men are always deceived when morals are concerned over situations.**
2. **Are genuine egoists rare, as Rachels claims? Is it a fact that most people care about others, even people they don’t know?  
   -Genuine egoists are rare. Considering our way of living nowadays, it seems to me that we are on a survival of the fittest community, where people get the chance to live if they choose to do things for themselves first.**
3. **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?  
   - Ethical altruism as defined to be “act that is never for one’s own self-interest” is immoral. Doing things that will benefit others doesn’t necessarily mean that you are doing the right thing. Most of the time, such acts lead people to be dependent and be irresponsible on their own lives.**

## [**John Arthur:** Religion, Morality, and Consience](http://velascojay.pbworks.com/w/page/63062529/John%20Arthur%3A%20Religion%2C%20Morality%2C%20and%20Consience)

**REVIEW QUESTIONS**

1. **According to Arthur, how are morality and religion different?  
   - According to John Arthur, morality and religion are different in terms of its effect to the behaviour and thinking of the people. When some uses his moral standards in making decisions, his choices will be dependent on his views over things/ situations while when someone uses his religion, his choices will be dependent on what does his god says over things/ situations.**
2. **Why isn't religion necessary for moral motivation?  
   - Religion isn’t necessary for moral decisions because people may have many others reasons why they choose to make the moral ones. According to Arthur, most people don’t have much of a thought of religion when making one.**
3. **Why isn't religion necessary as a source of moral knowledge?  
   - Religion isn’t necessary to make moral knowledge because it is such a complex idea. If insisted, the following questions w/ unquantifiable and unidentifiable answers might be raised:**

* How much someone has to know about his religion in order for us to say that he can make moral decisions?
* Since there are many religions, which one of them is the right one? And in that case, does it mean that believers of other religions made and will make wrong decisions?

1. **What is the divine command theory? Why does Arthur reject this theory?  
   - From my understanding divine command theory states one thing, that rights and wrongs are already defined by a divine person and all that we have to do is to choose the right ones at all times. Arthur rejected this theory because if God made all the things in this world, meaning he also made the wrongs ones and that he gave us the opportunity to choose between the two.**
2. **According to Arthur, how are morality and religion connected?  
   - According to Arthur, religion and morality support each other over its stands on things. When someone uses moral standards in making decision, there’s always the element of religion within it and vice versa.**
3. **Dewey says that morality is social. What does this mean, according to Arthur?  
   - According to Arthur, when someone makes moral actions, he became more social. The moral actions always have a positive effect to the community.**

**DISCUSSION QUESTIONS**

1. **Has Arthur refuted the Divine Command Theory? If not, how can it be defended?  
   - Arthur didn’t accept the divine command theory. For him, morality does not directly come from God but from all the situations that man had underwent.**
2. **If morality is social, as Dewey says, then how can we have any obligation to non-human animals? (Arthur mentions this problem and some possible solution to it in footnote 6.)  
   - Our duties to animals rest on our sympathy and compassion to living things. Like us, animals are also living things. They also have feelings and the sense of belongingness and as animals that have higher intellectual capacities, we must understand such facts.**
3. **What does Dewey mean by moral education? Does a college ethics class count as moral education?  
   - Dewey meant by moral education is our capacity to read, to write, to listen, to weigh things, etc. These capacities allow us to evaluate things around us to whether they are right or wrong. College ethic classes count as a moral education because it let the students have a deeper understanding to what is right and what is wrong and how would they choose between the two over situations.**

[Friedrich Nietzsche: Master- and Slave- Morality](http://velascojay.pbworks.com/w/page/63062588/Friedrich%20Nietzsche%3A%20Master-%20and%20Slave-%20Morality)  
  
**REVIEW QUESTIONS**

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

* According to Nietzsche, a good and healthy society allows the superior people on their community to exercise their “will to power”, their drive to dominate and exploit the inferiors.

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

* Nietzsche’s view of injury, violence, and exploitation are hindrances for people to have good conduct among other people.

1. **Distinguish between master-morality and slave-morality.**

* Master-morality focuses on the consequences that might came along with the decisions of someone while the slave-morality focuses on the intensions of such actions. Master-morality emphasizes power, strength, egoism and freedom and on the other hand, slave-morality emphasizes weakness, submission, sympathy, and love.

1. **Explain the Will to Power.**

* The “Will to Power” refers to the urges of the superior individuals to exploit and dominate the inferiors.

**DISCUSSION QUESTIONS**

1. **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?**

* For me, these charges are not justified and can never be justified. Nietzsche only suggested that superior individuals’ “will to power” makes the society healthy because these people developed a sense of responsibility on their community, that using their power and superiority make their community more organized.

1. **What does it meant to be “a creator of values”?**

* Being a creator of values means being the one who sets the standards for himself that will please only himself.

**Trying Out One’s New Sword**

**REVIEW QUESTIONS**

1. **What is “Moral Isolationism”?**

* Moral isolationism is a view of the anthropologist that we can’t criticize cultures that we don’t understand. Midgley argues that it is the doctrine of immoralism because it forbids any moral reasoning at all.

1. **Explain the Japanese custom tsujigiri. What question does Midgley ask about this custom?**

* The Japanese custom tsujigiri means to test one’s new sword on wayfarer. A samurai has to be tried out because before it can be claimed that it works properly, it has to be able to completely slice someone in one blow. Unable to completely the test degrades the dignity of the warrior and his family. Midgley had two questions, first: “Does the isolation barriers work both ways?” and second: “Are people in other cultures equally unable to criticize us?”

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

* According to Midgley, moral isolation hinders us to criticize other cultures and it is wrong because we are not members of other cultures but to ourselves and we defy our own standards when we observe that. Midgley believed that if there are isolation barriers, our own culture can never be formed and nourished.

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

* For Midgley, the basis for criticizing other cultures is to find enough reasons that will prove that other cultures don’t focus for the common good.

**DISCUSSION QUESTIONS**

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

* For me, when it comes on judging other’s point of views over certain issues, there are no right or wrong answers. Anyone can have their own opinions over certain issues and no one can judge those opinions as moral or not because variety of basis can be used on coming up with such opinions.

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

* Yes! For me, every culture is affected by other cultures and the standards of such cultures are constantly changing over time.

## John Stuart Mill: Utilitarianism

**REVIEW QUESTIONS**

**1. 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.**

* The Principle of Utility  states actions that promote happiness are right while the others are wrong. As said in the article, happiness is pleasure. For the things that are conventionally wrong such as lying and stealing, if it brings pleasure/ sense of contentment on that person, then it's the right thing to do.

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

* According to Mill, the objection that Epicureanism is a doctrine worthy only of swines is degrading because the what pleasures the beast does not apply the same as to the human beings.

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

* For Mill higher and lower pleasures can be distinguished in terms of its accessibility. Meaning, things that require you much effort, time, money, etc. bring more pleasures while the others that don't require much bring lower pleasures.

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

* Based on his Principle of Utility, I would say that personal happiness must be considered. Since happiness brings pleasure, considering personal happiness develops a sense of self-contentment to oneself.

**5. Carefully reconstruct Mill's proof of the Principle of Utility?**

* Based from my understanding, Mill proof of the Principle of Utility reside inside every individual. Everyone make choice, regardless if it is right or wrong, brings an immediate happiness which we all want and expect all times.

**DISCUSSION QUESTIONS**

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

* For me, happiness is not nothing more than pleasure and the absence of pain but rather it is believing that there God who always love and guide us on every decision that we make regardless of how stupid they can be.

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

* In my opinion, pleasure can never be measured as to which one is higher/ lower because just like our definition of right and wrong, pleasure is also relative.

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

* It's absolutely true. If someone really know what brings him pleasure, the same way that he can bring pleasure to other people.

**4. Many commentators have thought that Mill's proof of the principle of utility is defective. Do you agree? If so, then what mistake or mistakes does he make? Is there any way to reformulate the proof so that it is not defective?**

* I believe that anyone can make their own judgement over things regardless of the proofs he provides. If someone will not agree over that judgement, all that he can do is to make his own.

## James Rachels: The Debate over Utilitarianism

**REVIEW QUESTIONS**

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

* 1st Proposition: Actions are to be judged right or wrong solely in virtue of their consequences.
* 2nd Proposition: In assessing consequences, the only thing that matters is the amount of the happiness or unhappiness that is caused.
* 3rd Proposition: In calculating the happiness or unhappiness that will be caused, no one's happiness is to be counted as more important than anyone else's.

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

* Believing that happiness is the ultimate good and unhappiness as the ultimate evil, as hedonism suggests, results into bad interpretations of its believers over certain things. It is a given fact that not all things that make us happy are the right things. Most of the times, as things happen and make us happy, a consequence comes along with it whether it's for us or not.

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

* The objections about justice, rights and promises is that they mislead people as they look over things. With these three, right and wrong might vary, depending on someone's position on the situation and they are always consequential.

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

* Rule-utilitarianism evaluates the goodness of someone's actions using law or general guidelines.

**5. What is the third line of defense?**

* The third line of defense simply stated that using our common sense to judge thing to whether it is right or wrong is unreliable. Sometimes our common sense includes irrational judgments that lead to false interpretations and wrong judgments.

**DISCUSSION QUESTIONS**

**1. 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.**

* It's not acceptable for me. As part of a community, I believe that we always have to keep in mind that our view on things around us varies and none of us can ever change it however we have to respect the common moral beliefs even though we are free to make our own happiness.

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

* For me we have to give moral considerations to all the people, animals and other creations of God. Even though they can't think and make their own decisions for themselves, they are still affected of the decisions that we make.

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

* Yes! I agree!

## Immanuel Kant: The Categorical Imperative

**REVIEW QUESTIONS**

**1. Explain Kant's account of the good will.**

* According to Kant, you can never conceive anything on this world and even beyond as good without qualifications except good will.

**2. Distinguish between hypothetical and categorical imperatives.**

* Hypothetical imperative means that at the very start, you don't have any idea of what i contains until conditions are given while categorical imperative means you already have and idea of  what it has beforehand.

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

* "I ought never to act except  in such a way that I can also will that my maxim should become a universal law."; When Kant said this sentence on his article, he meant that we do things because we are required to do it even though we don't have any idea about it.

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

* Basically Kant almost has the same concept of the two versions of the categorical imperative, i would say that the only difference of the two is that the second version says we initiate/ do things to get rid of it.

**DISCUSSION QUESTIONS**

1**. Are the two versions of the categorical imperatives just different expression of one basic rule, or are they two different rules? Defend your view.**

* I will say that the two version are different because it's basis to its actions are different, the first one's basis is the universal law while the second's basis is goal which is to end it.

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

* I don't agree with Kant with that. For me, as long as you do things because you believe in it and you know that no one will be affected by it, then those actions always has moral worth. I believe that only the crimes are the actions without moral worth.

**3. Some commentators think that the categorical imperative (particularly the first formulation) can be used to justify non moral or immoral actions. Is this a good criticism?**

* I can never judge that criticism. I believed that they have their own basis why they said that.

## Aristotle: Happiness and Virtue

**REVIEW QUESTIONS**

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

* According to Aristotle, happiness is an activity of soul in accordance with perfect virtue. Happiness is what every man seeks in this world. I would say that happiness and pleasure is related in terms of the feeling of contentment that they give to someone however happiness always consider morality while the pleasure may or may not consider it.

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

* For Aristotle, moral virtue is embedded on us by nature. We don't need to have experiences, lectures, etc. to have

          Example:

* + Love and Respect our Parents
  + Have many questions about many things in life and on this world
  + Seek love and affection

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

* It is possible for everyone in our society to be happy. According to Aristotle, when one feel happy, the everything around that person feel that happiness.

**DISCUSSION QUESTIONS**

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

* Sometimes, pleasure develops unpleasing personality and/or attitude over that person and it may result into unbalanced and unhealthy society.

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

* Aristotle said that philosophers will be happier than anyone else because these people found their own definition of what happiness is because that is what they do, they keep on looking for logical explanation over things.  I don't agree with this idea because I believe that everyone of us is funding our own definition of what is happiness for our self, it is such that the philosophers put it on paper works.

## Joel Feinberg: The Nature and Value of Rights

**REVIEW QUESTIONS**

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

* Nowheresville is a right-less place for people where anything can happen. It's people appearance and attitude are very much different from ours. Despite the absence of rights to that place, people remained to be compassionate and virtuous with each other which is a very impossible situation on our world to happen.

**2. Explain the doctrine of the logical cor-relativity of the rights and duties. What is Feinberg's position on this doctrine?**

* The Doctrine of the Correlativity of the rights states two things:
  + All Duties entail other people's right; and
  + All Rights entail other people's duties

          "For the first part, it is not surprising that my answer would be a yes and a no". - Feinberg didn't embrace the whole idea of it.

**3. How does Fienberg explain the concept of personal desert? How would personal desert work in Nowhereville?**

* According to Feinberg, personal desert means something that you own, deserve and has the rights over it. Personal desert will not work in Nowhereville because as describe, it is a right-less place.

**4. Explain the notion of a sovereign right-monopoly. How would this work in Nowhereville according to Fienberg?**

* The sovereign right-monopoly states that a duty to treat the subjects well is owed to God. If I am right with my understanding that all rights of the people of Nowhereville, no matter it's from the law or from God is forbidden, then it will also not work there.

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

* Claim rights simply means having the right to claim something or someone. Claim-right is important because it designates the responsibility of someone over somebody. It also teaches responsibility and accountability.

**DISCUSSION QUESTIONS**

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

* Yes! He had many examples explaining how worst our world can be if we don't have rights.

**2. Can you give a non-circular definition of claim right?**

* Yes!

## Ronald Dworkin: Taking Rights Seriously

**REVIEW QUESTIONS**

**1. What does Dworkin mean by the right in the strong sense? What rights in this sense are protected by the US Constitution?**

* Dworkin mean by right in the strong sense is that when people has the right to do something, no one should hinder nor interfere that person when he wishes to exercise it even if it is the government. Example would be the right of information, when he wants to exercise it, no one has the right and/ or power to hinder it.

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

* According to wikipedia, moral rights are rights which are not contingent upon the laws, customs, or beliefs of a particular society or polity. On the other hand, legal rights of an accused person when subjected to law and/ or any other legal processes.

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

* The first model says that if the government infringes on a moral right, then it has done the individual a wrong while on the second model, if the government inflates a right, then it cheats the society of some general benefit.

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

* According to Dworkin, we can argue the juridical deference is required because for democratic institutions, make more sounder decisions than the court when it comes to some constitutional cases. His other idea is that democratic institutions make fairer decisions that the court.

**DISCUSSION QUESTIONS**

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

* Yes, although it's wrong to break the law, we always have the choice, or if you may say have the right, to break it or not to break it.

**2. Arc rights in the strong sense compatible with Mill's utilitarianism? (See the footnote about institutional utilitarianism.)**

* Yes! Utilitarianism is about finding happiness that brings pleasure just like being able to make our own decisions.

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

* Kant will accept it.

## John Rawls: A Theory of Justice

**REVIEW QUESTIONS**

**1. Carefully explain Rawl's conception of the original position.**

* Rawl's conception of the original position is that the principles of justice for the basic structure of society are the objects of the original agreement. For him, those principles are to regulate all further agreement. As of what I understood, Rawl's idea is saying that principles are always subject to change and it is always relative. We all have our option to make use of these principles for our personal interests.

**2. State and explain Rawl's first principle of justice.**

* First Principle: Each person is to have an equal right to the most extensive basic liberty compatible with a similar liberty for others;
  + He meant that place of birth, nationality, religion, social status, etc., all men deserve and should have access same basic liberty as long as it doesn't exploit other's liberty.

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

* Second Principle: 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 meant that with the absence of social and economic inequalities, opportunities will be abundant and more accessible to everyone who wants and deserves it.

**DISCUSSION QUESTIONS**

**1. 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 other. 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?**

* When it comes to those situations, I believe that liberty's definition is relative. One's action may be inappropriate to others and I think that this conflict is a nature of any society. Society is always conflicting and it makes the world go round. My answer is that is depends on the person who evaluates it.

**2. 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? That is, why wouldn't they adopt socialism rather than capitalism? Isn't socialism just as rational as capitalism?**

* I believe that capitalism played and is still playing a big role on our growing society and having it changed into socialism will make our society weaker. With capitalism, people are forced to do what it takes to survive rather than with socialism which promotes dependency and laziness.