

INTETHIC

READER

By:

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TABLE OF CONTENTS

Preface

Dedication

Cyberethics

Handbook

Bop

Cmp

Usecase

Certificate

PREFACE

HI READER!

THIS BOOK IS A COMPILATION OF
REVIEWS ON THREE BOOKS.

I HOPE YOU WILL ENJOY THIS
ONE!

XOXO,

ELLEN

DEDICATION

THIS BOOK IS DEDICATED TO MY
FAMILY,
TO THE C.O.G.,
TO MY BHS FAM,
TO MY DEAREST FRIENDS,
MENTORS
AND
MY FAVORITE PAPA GOD
BECAUSE WITHOUT HIM I HAVE
NOTHING

Cyberethics

Book Review Chapter 1

Book: Cyber Ethics: Ethics and the Information Revolution by Terrell Ward Bynum

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

“The growing information revolution therefore is not merely technological – it is fundamentally social and ethical” (Bynum)

Learning Expectation:

Since this chapter is entitling Ethics and the Information Evolution, I am expecting to learn:

1. The evolution of Computer Ethics Idea
2. The people behind computer ethics idea
3. The time or era they discovered that Computer Ethics is really an important aspects on the Information Technology

Review:

Computer Ethics is something that people realized even before computers conquer every household, replaced manual way of doing things and help businesses. It is being neglected because during that time people didn't realized that it will be something that can affect the people who will use computers.

There are many things that being neglected because we don't see its significance on the first sight. I don't know if people don't foresee the growth of computer. But we can't deny the fact that computers take a big role on today's society. Almost every one knew how to use computers even a little child can open it and go to the sites that he wanted.

Reading this chapter makes me realize that Cyber Ethics or Computer Ethics has a wide scope or range. I only think before that it only encompasses hacking and such things, it never cross to my mind that it is also include relationships such as professionalism.

In addition, on this chapter, I realized that as computer revolution continues to grow, computer ethics also grow. As the computing technology grow wider and better, the chances that people can used it for their own benefits grew as well. People who wanted to

destroy and just harm others can easily do so because the means is already open. Just a few knowledge and you can use it on whatever things you wanted to do so. That's how malleable and powerful computing technology is. And in order to make sure that it won't be used as a harmful tool, ethics should be applied.

Though people have a choice if they will follow ethics or not, most of the time people will make sure that their action will be inline on the existing ethical principles. They do that because they knew what is right and wrong, and that will prevent them to do things that can affect other people in a harmful way.

What I have learned:

On this chapter, I learned that Computer Ethics started during 1940's by Norbert Wiener. During that time he realized the potential growth of the social and ethical consequences of the computing technology.

Even consequences already foreseen already at an early year, there are still no solid computer law. Computer Ethics isn't that wide spread yet, people regardless if they were computer professionals or not, should be aware that there is such thing.

I am happy to know that computer ethics is growing. It is a good thing because the number of computer criminals can be decrease, and people would be sure that they were safe on the net.

Integrative Question:

1. What year Computer Ethics started?

- Computer Ethics started as 1940's

2. Computer Ethics is first called as?

- It is first called as cybernetics.

3. Who made ELIZA's software?

- Joseph Weizenbaum

4. Who is the pioneer of the cybernetics?

- Norbert Wiener

5. What is the meaning of ICT?

- It stands for Information and Communication Technology

Book Review Chapter 2

Book: Cyber Ethics: Ethics On-line by Deborah G. Johnson

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"The issue's and problems in electronic networks are the problems of the real world around them. The problems have to do with who we are and what we do off-line" (Johnson)

Learning Expectation:

- I am expecting to learn why it is entitled Ethics On-Line.
- What are the insights of the author regarding on the problem online.

Review:

Scope, Anonymity and Reproduction are three special feature of the on-line communication and this chapter focuses on the moral implications of this features.

I do agree on Johnson that on-line communication reaches a larger scope rather than what we know off-line. You can send email on someone anytime anywhere and he or she can receive that real time. He or she can also answer you back within a day. Unlike the snail mail that we used before which you will received after a week and if you are lucky enough, it will never reach you because it is send to other people.

Because of the wide range that on-line technology provides, people who doesn't have any good to do will used this as the means on harming others. Like what Johnson said on her example, like how fast e-mail can be send to people around the world with one click, viruses can also be transferred with anyone, at anyplace on anytime.

Another thing she focus or put emphasize on is about anonymity. With computers, or being on-line you can easily create new identity. I remember when I was in high school; I don't have any trust on internet because I heard stories on my neighborhood that they chat someone and create an identity that is far from who he really is, he even said that she is a girl. Hearing those things makes me think that no one is true online. Having that experience makes me agree on what Johnson says. Anonymity lessens trust. How would you trust

someone when you don't see him personally, even the people you see everyday you can still have difficulty on trusting what more to the people whom you don't know.

Reproducibility is another special feature. With online, people can produce copies that can only be stopped whenever the copier wanted to. This is one problem that we are engaged with. Software can be copied and reproduce without the knowledge of the owner or the creator.

These three things are good but when it is used inappropriately or being abused, it can harm other people. There are already laws about these things, but it is still spreading widely. Like Johnson said, the only thing that can stop this is the disciplines that people are obeying.

What I have learned:

I learned that no matter how many laws or how much enforcement the government or enforcer would do, if the people wouldn't have any discipline among themselves, anything would be useless.

The best thing to solve social problems can be finds within one's self. To be able to solve or decrease and possibly diminished computer or online problems should be start within the users of the computers.

I also realized that everything has its pros and cons, it only depends on the people on how they will use it to make sure that the pros or the positive side will weight more than its cons or negative side.

Integrative Question:

1. What are the Special Characters of Communication in Networks?

- Scope, Reproducibility, Anonymity

2. One of the special characteristic that associates with way of fair treatment.

- Anonymity

3. Anonymity contributes to what important characteristic?

- Integrity

4. Scope is always in relation with what?

- Power

5. These three special characters when misused will lead to what?

- Lack of trust

Book Review Chapter 3

Book: Cyber Ethics: Reason, Relativity, and Responsibility in Computer Ethics by James Moor

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"People are surging to gain access to computer technology. They see it as not only a part of their daily lives but a necessary venue for routine communication and commercial transactions."

Learning Expectation:

On this chapter, I am expecting the following:

- I want to know what it is entitled Reason, Relativity, and Responsibility in Computer Ethics.
- I also want to know what the real concept of policy vacuums is.
- In addition, I want to what are some misleading concepts about computer ethics.

Review:

Computer Ethics or with acknowledgement to the title of this book, CyberEthics is not an ordinary or usual way on looking at ethical principles. Like what Moor said on this book, the positions "Routine Ethics" and "Cultural Relativism" are views that mislead us from understanding or knowing the limitations of morals within the cyber space.

Routine Ethics position stated that cyber ethics does not had any difference from ethical problems in any field. And I do agree that it is something that can be cause of the misleading. Computer Ethics is not entirely the same as other ethical problem because like what I read on other chapter, Internet or Computer when used improperly can make the usual ethical problem more problematic.

Cultural Relativism, I can also say that it didn't do any good on Computer Ethics because it also gives misconceptions. Ethics from other countries is different from other ones. People shouldn't think that what is ethical from the Philippines is ethical to other countries. That is why we have a famous saying, "When in Rome, do what the Romans do."

I do agree with Moor when he said that Computer Ethics is a special field of ethical research and application. It does have two parts, the analysis of the nature and social impact of computer technology and the corresponding formulation and justification of policies for the ethical use of such technology.

Making ethical or policy on computer wasn't that easy. Like what I read on the book, you need the process of thinking analytically before you can make one. I do agree on this because how can you make some rules on a very malleable thing? You should think about all forms it can possibly show and then you will make your ethical or unethical way of doing things.

What I really like about this chapter is the policy vacuum in which it served as the ethical principle whenever there is no governing rule. For computer ethics, this is always been used because there are too many things that haven't had a policy on the computer side. Though I can't make any comment to the law makers because technology changes within a second, and the law they will make for certain issues today, before it can be approved as law, it is already a *passé*.

What I have learned:

Reading this chapter, I learned that it is very difficult to create an ethical policy on something that has been very malleable. It isn't that easy also to create a law with an issue that can be *passé* immediately.

I also learned that on our society we have too many say on something that sometime it can lead us to mislead other people too. We are careless on our words that when you gave a good reasoning, people tend to believe it without further thinking if it is what they are looking for.

Integrative Question:

1. What it is that made by narrow bounds of special interest communities?

- Ethical Judgments

2. The two parts of Computer Ethics according to Moor

- Analysis of the nature and social impact of computer technology and the corresponding formulation and justification of policies for the ethical use of such technology.

3. It is logically malleable

- Computers

4. What is a policy vacuum?

- It is said to exist when there is no sufficiently standard policy to govern a given situation.

5. Relative doesn't mean what?

- Random

Book Review Chapter 4

Book: Cyber Ethics: Disclosive Computer Ethics by Philip Brey

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"Many computer related practices are simply unfamiliar or unknown to most people, because they are not visible for the average computer user and are not widely discussed in media, and these practices consequently fail to be identified as morally controversial."

Learning Expectation:

In this chapter I expect to learn, about the computer ethics, its uses and how advantage it is. I also expect to learn what is Disclosive Computer Ethics is.

Review:

I do agree to what Brey said that many computer ethical problems are simply unfamiliar or unknown to most of the people because they can't see it and the media doesn't make any fuse about it unlike other ethical problems that we had on our society. Since it wasn't something that media would cover, it fails to get attentions and fail also to be identified as morally controversial.

Actually, this chapter is about Disclosive Computer Ethics or the description of computer technology and related practices in a way that reveal their moral importance. This chapter actually focuses on moral issues namely: privacy, democracy, distributive justice and autonomy.

Critical Function of computer ethics is to identify, analyze, morally evaluate and device policy guidelines for on-line monitoring.

The hardware, software and procedures used in computing practice often have moral neutrality when in fact they are not morally neutral.

Technology should be included in the list

What I have learned:

Reading this chapter, I learned that it is very difficult to create an ethical policy on something that has been very malleable. It isn't that easy also to create a law with an issue that can be passé immediately.

I also learned that on our society we have too many say on something that sometime it can lead us to mislead other people too. We are careless on our words that when you gave a good reasoning, people tend to believe it without further thinking if it is what they are looking for.

Integrative Question:**1. What year Computer Ethics started?**

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- Joseph Weizenbaum

4. Who is the pioneer of the cybernetics?

- Norbert Wiener

5. What is the meaning of ICT?

- It stands for Information and Communication Technology

Book: Review Chapter 5

Book: Cyber Ethics: Gender and Computer Ethics by Alison Adams

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"Technology is a significant site of gender negotiations where both masculine and feminine identities are constructed and deconstructed. Technologies are incorporated into our gender identities...feminine or masculine"

Learning Expectation:

- To know why is this book entitling, gender and computer ethics.
- To know what is computer ethics.

Review:

Women now a day are explorer; they want to try things that are new to them. Computer courses were taken by men in the past and present because we both know men are good in computing but later women try it too. All authors survey if men or women have differences in ethical decision making in relation to information and computing technologies. They found out that women are low in computation and the gender has different response, views, expectation regards to computer privacy. Men seem to have a strong link to technology; some of the defining characteristics of masculine culture are welded to technology. What I mean by this is men are linked to high-spec, sophisticated technologies, not simple, easy to use domesticated technologies, such as the kettle, the washing machine, or the domestic telephone. These are much more feminized than masculine. Feminist writers have commented that "the computer, by the very nature of its design and interface, is perceived to favor masculine modes of enquiry.

Women have domesticated the phone by including it in the household, using it to maintain relations with friends and family, thereby subverting the original ideas of its design, for business, and other public rather than private matters. Because of its ease of use and its link with feminine identity, it is said to have "become a 'mundane' technology. Studies have shown that women are increasingly using the internet, but according to surveys they are still far behind in comparison to men, the profile of the average internet

user being male, under 35, employed, with no children in the household. There have been many theories as to why there are not as many women using the internet.

Because women are stereotypically thought to be linked to private life and not represented in the public world, they may have some reservations signing on to what is described as a "new public space or even a new 'public sphere'". It has been said that women have less access to the web, and that men are more likely to have jobs that provide access. Also there is a 'flamed out' theory that states that male violence is used to "control women's behavior, or to exclude women from public spaces entirely

What I have learn:

I have learned in this chapter that the women nowadays, were explorer. The man's doping were also can be done by them. The topic of gender has been somewhat neglected I computer writing to date.

I also learn the two main strands of current research in gender and computer ethics. The first strand can be viewed by spillover from information systems and computing research.

One more knowledgeable things that I get was that much decision making in relation to computer technologies takes place in the workplace.

Integrative Question:

1. What is computer ethics?

- widespread adoption of information and communications technologies

2. What is traditional ethics, feminist ethics/feminist theory?

- mainstream of thinking
- more masculine ways of ethical reasoning which tends to be individual, rationalistic, rule-based

3. What is feminist ethics/feminist theory?

- overall aim is to generate non-sexist moral principles, policies and practices (gender-equal)
- excellent example for several feminist ethics come together strong legal and political concept

4. What feminist ethics offer computer ethics?

- alternative readings of computer ethics problems (insights reflects how men and women are potentially affected in different ways)

5. What is cyberstalking?

- sexual online harassment (milder form of cyberstalking)
it was an equal term applied to men and women, but then we put men into the dominant position, it becomes men's behaviour
interaction on the internet between men and women (individual freedom VS harmonious interpersonal interaction
in the shape of cyberstalking

Book Review Chapter 6

Book: Cyber Ethics: Is Global Information Infrastructure a democratic Technology? By Deborah G. Johnson

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"The adoption of a given technical system unavoidably brings with it conditions for human relationships that have a distinctive political cast"

Learning Expectation:

- I expect to learn why the book title Global Information Infrastructure a democratic Technology.
- I also want to learn what is democratic technology is.

Review:

In this chapter the author discussed about the Global Information Infrastructure, its advantages and disadvantages. Global information infrastructure known as GII is often claimed in democratic technology. They said it can create electronic democracy to facilitate democratic processes. If we say GII is democratic it is also saying that this technology has a value embedded in it that contains facilities democracy.

The infrastructure in which many aspects of our lives used to takes place. Many scholars believed that technologies did not embody values, and emphasized that values come into play, if at all only when technologies are used. Values are one aspect of the social, hence, Bijker's articulation of the two tenets of STS includes the claims that values shape technologies and technologies shape values. In this statement I can tell that values and technology has a similarity. We should expect the GII to carry values with it, to shape enhance or diminish, afford or constrain values and we should expect that the GII has been shaped by social values.

In any case, the idea that the GII is democratic because it connects every individual to every other individual and allows individuals in political discussion puts the emphasis on the users of the technology. On this account of the value-ladenness of the technology, we

may buy and use things because of their symbolic meaning in our culture, not only because of their focal function. The type of account of values embedded in a technology is similar to the material account in that on both types of account, values are thought to be amenable to being read off the technology. On the expressive meaning account, however, values are dependent on social context so that one cannot understand the values expressed in a technology unless one understands its social contexts. They should be kept distinct primarily because they point to very different ways in which values be embedded in technologies and therefore, they recommend quite different directions of analysis of technology.

What I have learn:

I have learned that global information infrastructure is often claimed to be a democratic technology. I also learned that GII is to be the coming together of technology with telecommunications. It is originated with the internet, but that name now seems inappropriate.

I have also learned that the infrastructures in many aspects of our lives used to take place, work, shopping, banking and entertainment.

One thing that I have learned is that in terms of democracy, a technology may have: intractable properties that require democratic patterns of authority, intractable properties that require non-democratic patterns of authority and flexible properties that are compatible with either pattern authority.

Integrative Question:

1. What are two tenets has form from the foundation of science and technology?

- Technology shapes social patterns
- The technology is shaped by its social contexts

2. What are the two tenets of Bijker's articulation?

- Values shape technologies
- Technologies shape values

3. What type of account where values pervade the invention and production of technology?

- The moral/ metaphysical meaning of embedded values

4. What type of account is similar to the preceding in the sense that it also affirms inseparability between the technologies?

- The support meaning of embedded values

5. What is Winner famous article title?

- "Do Artifacts Have Politics?"

Book Review Chapter 7

Book: Cyber Ethics: Applying Ethical and Moral Concepts Theories to IT Contexts: Some Key problems and Challenges by Frans A.J. Birrer

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

“In wake of enlightenment, the emphasis in ethical theory has been for a long time on systems and rules”

Learning Expectation:

- I expect to learn how to apply ethical and moral concepts theories to IT
- I am also expecting to see the meaning of ethical and moral concept theories
- And lastly I expect to learn its problems and challenges

Review:

It has often been suggested that technology carries values and biases embedded in it. This paper is an examination of the relation between (the implementation of) computer technology and the incorporation of values and biases. The social complexity of this issue tends to be underexposed. Suggestions are presented for a more comprehensive understanding.

Computer and information ethics, as well as other fields of applied ethics, it needs ethical theories which coherently unify deontological and consequentiality aspects of ethical analysis. The proposed theory of just consequentialism emphasizes consequences of policies within the constraints of justice. This makes just consequentialism a practical and theoretically sound approach to ethical problems of computer and information ethics.

If we want to apply ethical and moral concepts and theories to IT contexts, there are three conditions are to be met, first is we must know to what kind of questions such as concepts and theories can be applied, and to what they cannot, second we must know the limitations of specific concepts and theories and third is we must have sufficiently detailed knowledge of the domain to which we want to apply them. It has become a trend to extend

the term "computer ethics" or almost anything that for decades used to be indicated by terms like "social issues in computing".

Suggesting that such issues can simply be filed under some branch of "ethics" gives a misleading idea of the nature of these problems, of the kind of framework that is needed to solve them, and of the type of expert specialization one should turn to for advice on these matters. It also leads to an undesirable depolarization of such issues, as if the answers can be found by "rational" analysis provided by some establishment of ethical experts rather than by negotiation.

What I have learn:

I have learned from this chapter that computer ethics to almost anything that for decades used to be indicated by terms like social issues in computing. I have also learned that before applying ethical and moral concepts theories to IT contexts there are three conditions to be met, knowing the questions, limitations, and sufficiently detailed the knowledge.

I have also known that there are good reasons to distinguish between ethics in a narrow sense, and broader category.

Integrative Question:

1. What are the conditions that we will met in applying ethical and moral concepts and theories to IT contexts?

- Know what king kind of question to be applied
- Know the limitations of specific concepts and theories
- Have sufficient detailed knowledge of the domain

2. What is revival of virtue ethics?

- It considers the search for analytical rules as fruitless and turns to narratives and virtues as the place where ethics resides.

3. Behavioral description to employers

- Immoral
- Unethical

4. What makes a picture a lot simpler?

- Naïve technological determinism

5. Another term for social issues in computing

- Computer ethics

Book Review Chapter 8

Book: Cyberethics: Just Consequentialism and Computing by James Moor

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"The ends do not justify the means"

Learning Expectation:

In this chapter titling Just Consequentialism and Computing I expect to learn:

1. The things about consequentialism and computing
2. And why the author give it a title of Just consequentialism and computing

Review:

In 1965 Gordon E. Moore, who co-founded Intel, noticed that each new computer chip contained roughly twice the capacity of its predecessor. Computing power seemed to be doubling approximately every two years. This relationship or prediction is now known as Moore's Law. It has held true for over three decades. If anything, the rate of increased computing power is accelerating so that computing power is now doubling each year.

Recently, Apple Computers announced the G4 chip that operates at a gigaflop (a billion floating point operations / second) and that will be available in its line of personal computers. There is a debate about how much Moore's law describes the development of computer chips and how much awareness of it may create pressures to make it true. And, there is disagreement about how much longer it can remain true. But there is no disagreement about the surge in computing power available to millions of people.

When the average person can put a supercomputer (a gigaflop processor) on her desktop at moderate price, impressive computational possibilities are no longer relegated just to the super rich.

Another growth area in computing is, of course, the web. The internet, which began for military and scientific purposes, has been around for three decades. But the development of part of the internet, the world wide web, during the past ten years is

revolutionizing the way we communicate, check the news, and buy merchandise. By one estimate in 1998 there were 200 million internet users and the expectation is that by 2003 there will be over 500 million internet users. Cyberspace is no longer just a black and white engineering world but a colorful and diverse stage for human interaction. The transmission of information over the internet today is as likely to be a color digital picture of a new grandchild as a coded military message.

With the exponential increase in computing power and interconnectivity on the internet the web promises to have a striking and unimaginable cultural impact during the coming century. Even with current capabilities we can foresee that everyone on the web will be able to publish an updated, personal magazine of information and have a subscription to a gigantic, updated and at least partially indexed world magazine of information. Everyone on the web will be able to broadcast personal audio and visual programs and receive millions of others.

What I have learn:

I have learned that we should develop computing policies in such a way that they are above all just. Another is setting ethical policies for computing might compared to setting a course while sailing.

I also learned too, that sailors take danger bearings to avoid dangerous objects as a reef. Certain courses should not be taken.

Integrative Question:

1. What are the two factors that are salient in computing which exacerbate the problem of ensuring justice on the net?

- invisibility factor and the unreality factor

2. What are the considerations that threaten the existence of justice in cyberspace?

- Lack of access to the net,
- unfair power distribution on the net,
- the Invisibility Factor
- and the Unreality Factor

3. How can justice in cyberspace be generated and maintained?

- There is no cyber government that rules cyberspace.

4. Where does Gert refers his view of impartiality

- The Blindfold of Justice'

5. Where does "setting ethical policies for computing might be compared?

- Setting a course while sailing

Book Review Chapter 9

Book: Cyber Ethics: The internet as Public Space: Concepts, Issues, and Implications in Public Policy by Jean Camp and Y.T. Chien

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"No universal service for schools or libraries that fail to implement a filtering or blocking technology for computers with internet access"

Learning Expectation:

I expect to learn all the things that has something to do with the internet as public space. Its issues and implications in public policy. I also intend to learn what is public space is.

Review:

In particular, three issues must be considered when regulating electronic spaces: simultaneity, permeability and exclusivity. Simultaneity refers to the ability of a person to be two places at once: at work and at a train station. Permeability is the ability of barriers between spatial, organizational or traditional barriers to be made less powerful or effective with the adoption of information technology. The permeability of the work/home barrier is most clearly illustrated with telecommuting. Exclusivity is the nature of one space, perception, or activity to prevent others. Intranets may offer exclusive access through a variety of access control mechanisms. In the physical sphere, the walled private cities offer an excellent example of exclusivity.

In order to accomplish our goal we begin by describing what the Internet is not: a new entrant into the media types paradigm. The media types approach fails with respect to the Internet. The failures of the media regulatory metaphor have lead to a spatial metaphor, which better addresses the subtly and complexity of virtual reality. However, the differences which prevent the spatial model from being mapped directly onto the Internet are issues of simultaneity and the permeability of boundaries on the Internet.

We address the fundamental policy issues that result from treating the Internet as public space. We delineate the types of public spaces that may be found on the Internet: libraries, clinics or hospitals, universities, marketplaces, international marketplaces or cultural exchange centers, schools, and as a forum for political speeches or debate. For each public place a subset of the previously discussed policy issues applies in a unique way.

What I have learned:

I have learned that internet nowadays has its big contribution to the society. Internet become the easiest communication of everyone near or far places. I have also learned that is more than multi-media, it was a national and global telecommunication.

I learned too that thru internet we can go different places without expense in transportation, thru here we can view the places we want, we can talk to our love ones just easy as clicking internet in a computer. In internet to, one can be a publisher, at the same time the method of publication can make the person a broadcaster as well.

Integrative Question:

1. What are the uses of internet as public spaces?

- *Digital Libraries*- it deals with ubiquitous public access to digital collection
- *Universities*- the internet is changing the landscape of education
- *Hospitals*- a grand example of revolutionary change caused by the internet is the new online
- *International market place*- internet will connect American consumers and small businesses
- *Schools*- the skills of digital literate span a set of new core competencies.

2. What are the digital characteristics of a public space?

- Public and Private
- Global and Local
- Trans-lingual and Cross culture
- Control and freedom

3. Two contradictory characteristics of internet

- Ubiquitous and personal

4. Recent debate about what internet really is

- Role in society

5. Language of the digital age

- English

Book Review Chapter 10

Book: Cyber Ethics: The Laws of Cyberspace by Larry Lessig

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"Behavior in the real world, this world, the world in which I am speaking is regulated by four sort constraints. Law is just one of those constraints, law is prominent of regulators"

Learning Expectation:

I expect to learn the things about the laws in cyberspace.

Review:

Few intellectuals have influenced the way people think about cyberspace as much as Lawrence Lessig. His first book, *Code and Other Laws of Cyberspace*, was described by one critic as "a direct assault on the libertarian perspective that informs much Internet policy debate." At the same time, by probing the complicated relationship between "East Coast code" that is, legislation and the "West Coast code" that creates the architecture of the Internet, the book changed the terms of the debate, influencing even the people Lessig was criticizing.

By explaining technology to the lawyers and law to the technologists, Lessig has deepened a lot of people's understanding of the Net. Few in the public policy community, for example, have given much thought to the different layers of cyberspace. By contrast, Lessig distinguishes the physical layer the network's hardware and wires from the logical layer (the protocols that determine who connects to what) and the content layer the actual material delivered by the protocols over the wires. To maintain our ability to innovate online, he argues, one must recognize the different relationship public policy has with each layer of the system.

In the meantime, Lessig argues fiercely for preserving an online commons, a concept he distinguishes but does not completely disentangle from government control. In the wake of the socialist collapse, he writes, "the issue for us will not be which system of exclusive controls the government or the market -- should govern a given resource. The question for

us comes before: not whether the market or the state but, for any given resource, whether that resource should be controlled or free."

In our culture, whenever we think about commons, we instantly affix the idea of tragedy. But logically, that can only be true if there is some rivalrousness about that property if my use of it interferes with your ability to use it the same way. Obviously, intellectual goods are not like that. My use of my poems doesn't stop your use of my poems. So if a commons is nonrivalrous, there can be no tragedy, because my consumption of it does not reduce the amount available to you.

What I have learned:

I have learned that cyberspace is an avoidable and yet it wasn't regular, no nation can live without it, yet no nation can be able to control behavior in it.

I have also learned that cyberspace is the place where individuals are inherently free from the control of real space sovereigns.

Integrative Question:

1. What is cyberspace?

- cyberspace is an avoidable and yet it is unregulable

2. What are the Harvard rules in the cyberspace?

- One cannot connect one's machine to the net
- Once registered all interactions with the network are potentially monitored
- Anonymous speech in this net is not permitted against the rule.

3. Difference of net in University of Chicago and Harvard?

- The network in the University of Chicago is the architecture of the internet in 1995, while in Harvard it is not internet architecture.

4. Constraint adult not to sell porn to kids.

- Norms

5. What is a norm?

- Understandings or expectations about how to behave

Book Review Chapter 11

Book: Cyber Ethics: Of Black Holes and Decentralized Law-making in Cyberspace by David Post

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"The task of identifying the alternative rule-makers for purposes of normative comparison is made even more difficult than this because cyberspace, having emerged from decentralized disorder – from the primordial ooze of the internet engineering task force – many well create conditions that the favour the growth of powerful centralizing forces. The state of Virginia will soon discover that its anti-spam statute has little effect on the amount of spam that its citizens receive, because while spam originating anywhere on the network can easily make its way into Virginia, spam originating elsewhere, i.e. outside of Virginia's borders – is largely immune to Virginia's control. The same will be true to a federal anti-spam statute (if such statute is enacted), just on a grander scale. We can already write the headline."

Learning Expectation:

To understand what is meant by the "black holes" in cyberspace

Review:

Conditions in cyberspace do seem to create, in Professor Elkin-Koren's words, "new opportunities for voluntary normative regimes" of this kind. Not surprisingly, conflicts between formal and informal centralized and decentralized, rule-making processes are at the heart of many of the important and challenging cyberspace policy debates. The extraordinary current turmoil in the domain name allocation system is one illustration. The story has been told in detail elsewhere. Briefly, in the beginning before the Internet became such a Big Deal responsibility for operating the machines, and the databases on those machines, that correctly route Internet messages fell to the Internet Assigned Number Authority (IANA), an imposing-sounding entity that, in reality, consisted of a small number of dedicated volunteers in southern California. As the Internet began its explosive growth, IANA's ability to maintain the system became increasingly overloaded; beginning in

1993, responsibility for maintaining these databases - at least, for three of the increasingly popular "generic top-level" domains com, net, org and the like was handed over to a private firm, Network Solutions, Inc., under a contract - styled a "Cooperative Agreement" - funded by the U.S. government first through the National Science Foundation, later through the Commerce Department's National Telecommunications and Information Administration.

When that cooperative agreement was due to expire in 1998, the Commerce Department had a decision to make. It could simply walk away from the relationship on the stated expiration date, which is ordinarily what happens when cooperative agreements (or any government contracts) expire. It rejected that option, however, taking the position that it would be "irresponsible to withdraw from its existing management role [in the domain name system] without taking steps to ensure the stability of the Internet." The Internet naming system, it concluded, needed a "more formal and robust management structure," and it called for the creation of a new, not-for-profit corporation formed by the "Internet stakeholders" themselves to manage the domain name system. Shortly thereafter, control of this system was placed in the hands of a single institution now known as ICANN, the Internet Corporation for Assigned Names and Numbers which would have overall responsibility for setting the rules under which the domain name system would henceforth operate. Putting aside whatever one might think of this decision, the decision to centralize authority over this system in a single, government-authorized entity will inevitably have deep implications for the Internet as a whole.

What I have learned:

I have learned in this chapter the following:

- The incident
- The explanation
- The question
- The debate

Integrative Question:

1. What are black holes in cyberspace?

- It is a 'void' that one may experience when dealing with interactive technology. In its most basic model, one may input a command – and in turn receive no response. All-in-all, it is a loss of data that may occur, without knowledge of where this data may have gone.

2. What is spam?

- Unsolicited bulk e-mail

3. What is RBL means?

- Realtime Blackhole List

4. What is MAPS means?

- Mail Abuse Prevention System

5. ISP's meaning

- Internet Service Providers

Book Review Chapter 12

Book: Cyberethics: Fahrenheit 451.2: Is Cyberspace Burning

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"Any content-based regulation, no matter how benign the purpose could burn the global village to roast the pig"

Learning Expectation:

To know what is cyberspace burning? And if it is really happening?

Review:

This paper examines the free speech implications of the various proposals for Internet blocking and rating. Individually, each of the proposals poses some threat to open and robust speech on the Internet; some pose a considerably greater threat than others. Even more ominous is the fact that the various schemes for rating and blocking, taken together, could create a black cloud of private "voluntary" censorship that is every bit as threatening as the CDA itself to what the Supreme Court called "the most participatory form of mass speech yet developed."

We call on industry leaders, Internet users, policy makers and parents groups to engage in a genuine debate about the free speech ramifications of the rating and blocking schemes being proposed.

Third-party ratings systems, designed to work in tandem with PICS labeling, have been held out by some as the answer to the free speech problems posed by self-rating schemes. On the plus side, some argue, ratings by an independent third party could minimize the burden of self-rating on speakers and could reduce the inaccuracy and mis-rating problems of self-rating. In fact, one of the touted strengths of the original PICS proposal was that a variety of third-party ratings systems would develop and users could pick and choose from the system that best fit their values. But third party ratings systems still pose serious free speech concerns.

First, a multiplicity of ratings systems has not yet emerged on the market, probably due to the difficulty of any one company or organization trying to rate over a million web sites, with hundreds of new sites not to mention discussion groups and chat rooms springing up daily.

Second, under third-party rating systems, unrated sites still may be blocked. When choosing which sites to rate first, it is likely that third-party raters will rate the most popular web sites first, marginalizing individual and non-commercial sites. And like the self-rating systems, third-party ratings will apply subjective and value-laden ratings that could result in valuable material being blocked to adults and older minors. In addition, available third-party rating systems have no notification procedure, so speakers have no way of knowing whether their speech has received a negative rating.

What I have learned:

I have learned that the ACLU and others in the cyber-liberties community were genuinely alarmed by the tenor of the White House summit and the unabashed enthusiasm for technological fixes that will make it easier to block or render invisible controversial speech.

I also get to understand the issue about the first flames of Internet censorship appeared two years ago, with the introduction of the Federal Communications Decency Act (CDA), outlawing "indecent" online speech. But in the landmark case *Reno v. ACLU*, the Supreme Court overturned the CDA, declaring that the Internet is entitled to the highest level of free speech protection.

Integrative Question:

1. What is revival of virtue ethics?

- It considers the search for analytical rules as fruitless and turns to narratives and virtues as the place where ethics resides.

2. Behavioral description to employers

- Immoral
- Unethical

-

3. What makes a picture a lot simpler?

- Naïve technological determinism

4. Another term for social issues in computing

- Computer ethics

5. When and where the *Reno v. ACLU* held?

- June 26, 1997, Supreme Court

Book Review Chapter 13

Book: Cyber Ethics: Filtering the Internet in the USA: Free Speech Denied? By Richard S. Rosenberg

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"We'd rather block more than less" (Berlin and Kantor)

Learning Expectation:

To learn what is filtering and how does it affects the internet and the user.

Review:

Much of the motivation for filtering and blocking programs arises from the efforts in the U.S. to defeat the Communications Decency Act of 1996 by showing that programs existed, or would soon exist, to control access at the local level removing the need to place the burden on Internet Service Providers (ISPs). The repercussions of this "bargain with the devil" are being felt today and the impact on free speech is considerable, especially in such public areas as libraries, schools, and community center.

A variety of organizations, institutions, companies, and countries seek to restrict Internet access from within their premises and territories. For example, companies may seek to improve employee productivity by restricting access to leisure sites; libraries and schools may seek to avoid exposing children to sexually-explicit content, or be required to do so; countries may seek to control the information received by their citizens generally. Common among nearly all these applications is the public unavailability of the filtering lists - that, by the design of filtering systems, users cannot and do not know the set of specific sites blocked. In some cases users might ask for a specific site and be told of its unavailability due to filtering, but in other cases such unavailability may be conflated with unremarkable network blockages -- a Web site might be unreachable for any number of reasons, and the failure to view it at a particular moment cannot reliability be attributed to active filtering.

With this project we seek to document and analyze a large number of Web pages blocked by various types of filtering regimes, and ultimately create a distributed tool enabling Internet users worldwide to gather and relay such data from their respective locations on the Internet. We can thus start to assemble a picture not of a single hypothetical World Wide Web comprising all pages currently served upon it, but rather a mosaic of webs as viewed from respective locations, each bearing its own limitations on access. As various countries, companies and other entities employ or consider employing filtering software, documentation of the specific details, successes, and in some instances flaws of existing filtering efforts may prove helpful.

What I have learned:

I have learned that much of motivation for filtering and blocking arises from the efforts in the US to defeat the Communications Decency Act of 1996. I also used to learned that filtering or blocking software can be taken to be mechanism used to: restrict access to internet content, based on an internal database of the product, or restrict access to internet content through a database maintained external to the product itself, or, restrict access to internet content to certain ratings assigned to host sites by a third party, or, restrict access to internet content by scanning content, based on a keyword, phrase or text string or; restrict access to internet content based on the source of the information.

Integrative Question:

1. What are three basic types of filtering?

- filtering can occur at the source through the Internet Service Provider (ISP)
- a software filter can be installed and controlled on your own PC
- parents can opt for an intermediary between the ISP and the PC that routes all content through a third party's server, which intercepts inappropriate content

2. What are the librarians and filtering programs?

- Canadian Library Association (CLA)
- American Library Association (ALA) and Other Library Associations

3. PICS meaning

- Platform for Internet Content Selection

4. Software tool that internet users to conduct searchers for content on particular subject

- Search Engines

5. Software tool for internet users need in order to access information on the World Wide Web.

- Browsers

Book Review Chapter 14

Book: Cyber Ethics: Censorship, the Internet, and the Child Pornography Law of 1996: A Critique by Jacques N. Catudal

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

“When the law speaks universally, there, and a cause arises on it which is not covered by the universal statement, then it is right, where the legislator fails us and has erred by oversimplicity, to correct the omission to say what the legislator himself would have said had been present. And would have put into his law if he had known”

Learning Expectation:

To learn all the important things about censorship, internet and the child pornography law in 1996

Review:

After describing the Child Pornography Prevention Act (CPPA) of 1996, I argue that the Act ought to be significantly amended. The central objections to CPPA are (1) that it is so broad in its main proscriptions as to violate the First Amendment rights of adults; (2) that it altogether fails to provide minors and their legal guardians with the privacy rights needed to combat the harms associated with certain classes of prurient material on the Internet; and, (3) that the actual rate of technological advance in home computing, and Congress' failure to appreciate how prurient material may be accessed, combined with CPPA to wrongfully expose an increasing number of individuals to possible prosecution and personal ruination. Several other objections are registered along the way, including one aimed at the draconian punishments the law metes out to violators. I close by offering the outlines of an amended version of the law that promises not to violate the rights of adults, that affords children and adults equal and effective protection against the very harmful practices the current law cannot eradicate, and that prescribes punishments that are consistent with the tolerance necessary to support a more democratic vision of the Internet.

The United States Supreme Court has recently ruled that virtual child pornography is protected free speech, partly on the grounds that virtual pornography does not harm actual children. I review the evidence for the contention that virtual pornography might harm children, and find that it is, at best, inconclusive. Saying that virtual child pornography does not harm actual children is not to say that it is completely harmless, however. Child pornography, actual or virtual, necessarily eroticizes inequality; in as exist society it therefore contributes to the subordination of women.

What I have learned:

I learned the meaning of censorship, the child pornography laws. The unwieldy discussion of censorship on the internet, that it will be useful to introduce and define a number of key terms and distinctions, not only for achieving greater clarity and control over the discussion but for setting the moral and political backdrop against which it takes place.

I also learned that the difference forms of censorship bears on affecting the prohibition.

Integrative Question:

1. What is the meaning of child pornography?

- It means any visual depiction, including photograph, film, video, picture or computer or computer-generated image or picture, whether made or produced by electronic, mechanical or other means of sexually explicit conduct.

2. When and where does the 1st Circuit Court of Appeals upheld?

- August 1997 and July 1999
- Boston

3. How does Ray Bradbury describes Fahrenheit 451 means?

- Futuristic society where books are outlawed

4. What group had an argument in the issue about net?

- Reno v. ACLU

5. What do we call the rating standard that establishes a consent way to rate and block online content?

- PICS

Book Review Chapter 15

Book: Cyber Ethics: PICS: Internet Access Controls Without Censorship by Paul Resnick and James Miller

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

“When publishers are unwilling to participate, or can't be trusted to participate honestly, independent organizations can provide third-party labels.”

Learning Expectation:

I expect to learn all the important details about this book.

Review:

PICS-compatible software can implement selective blocking in various ways. One possibility is to build it into the browser on each computer, as announced by Microsoft and Netscape. A second method—one used in products such as CyberPatrol and SurfWatch—is to perform this operation as part of each computer's network protocol stack. A third possibility is to perform the operation somewhere in the network, for example at a proxy server used in combination with a firewall. Each alternative affects efficiency, ease of use, and security. For example, a browser could include nice interface features such as graying out blocked links, but it would be fairly easy for a child to install a different browser and bypass the selective blocking. The network implementation may be the most secure, but could create a performance bottleneck if not implemented carefully.

PICS do not specify how parents or other supervisors set configuration rules. One possibility is to provide a configuration tool like that shown in Figure 3. Even that amount of configuration may be too complex, however. Another possibility is for organizations and on-line services to provide preconfigured sets of selection rules. For example, an on-line service might team up with UNICEF to offer "Internet for kids" and "Internet for teens" packages, containing not only preconfigured selection rules, but also a default home page provided by UNICEF.

Labels can be retrieved in various ways. Some clients might choose to request labels each time a user tries to access a document. Others might cache frequently requested labels or download a large set from a label bureau and keep a local database, to minimize delays while labels are retrieved.

What I have learned:

From this chapter I have learned that PICS provides a common format for labels, so that any PICS-compliant selection software can process any PICS-compliant label.

I also learned that PICS provides a labeling infrastructure for the Internet. It is values-neutral: it can accommodate any set of labeling dimensions, and any criteria for assigning labels. Any PICS-compatible software can interpret labels from any source, because each source provides a machine-readable description of its labeling dimensions.

Around the world, governments are considering restrictions on on-line content. Since children differ, contexts of use differ, and values differ, blanket restrictions on distribution can never meet everyone's needs. Selection software can meet diverse needs, by blocking reception, and labels are the raw materials for implementing context-specific selection criteria. The availability of large quantities of labels will also lead to new sorting, searching, filtering, and organizing tools that help users surf the Internet more efficiently.

Integrative Question:

1. What does PICS doesn't specify?

- PICS does not specify how parents or other supervision set figuration rules.

2. What does PICS provide?

- PICS provides a common format for label, so that any PICS-compliant selection software can process any PICS-compliant label.
- It also provides a labeling infrastructure for the internet.

3. Three factors in blocking net

- The supervisor
- The recipient
- The context

4. What is a common set of dimensions would make publishers self labels?

- Labeling vocabulary

5. Who creates labels?

- Professionals, volunteers

Book Review Chapter 16

Book: Cyber Ethics: Internet Service Providers and Defamation: New Strands of Liability by Richard A. Spinello

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

“No provider or user of an interactive computer service shall be treated as the publisher or speaker of any information provided by another information content provider”

Learning Expectation:

To learn why this chapter entitled Internet Service Providers and Defamation: New Strand of Liability

Review:

This article explores recent developments in the regulation of Internet speech, in particular, injurious or defamatory speech and the impact the attempts at regulation are having on the 'body' in the sense of the individual person who speaks through the medium of the Internet and upon those harmed by that speech. The article proceeds in three sections. First, a brief history of the legal attempts to regulate defamatory Internet speech in the United States is presented & semi; a short comparative discussion of defamation law in the UK and Australia is included.

As discussed in this chapter, this regulation has altered the traditional legal paradigm of responsibility and, as a result, creates potential problems for the future of unrestricted and even anonymous speech on the Internet. Second, an ethical assessment is made of the defamatory speech environment in order to determine which actors have moral responsibility for the harm caused by defamatory speech. This moral assessment is compared to the developing and anticipated legal paradigm to identify possible conformity of moral and legal tenants or to recognize the conflict between morality and law in assigning responsibility to defamatory actors.

This assessment then concludes with possible suggestions for changes in the legal climate governing the regulation of defamatory speech on the Internet, as well as prediction of the result should the legal climate continue to develop on its present course. This is not to suggest that all law, or even the law of defamation, be structured to reflect the subjectivity of a moral construct, but since it is the authors position that the legal assignment of liability in online settings is misaligned, this reflection can serve as beginning reassessment of that assignment.

What I have learned:

I have learned that from the last few years defamation on internet has emerged as controversial topic of internet law. I had also learned that when a victim alleges defamation he or she must prove that the publication of the defamatory statement refers to the victim.

One more is that the different standards of liability for disturbing \defamatory information depending upon the role one plays in the process.

Integrative Question:

1. How does the defamation occur in a internet?

- By electro mail correspondence sent to a single user.
- Such message are easy to sent and also easy to forward
- Comments posted o a USENET news group

2. Does cyberspace alter the need for libel laws?

- Some commentators and legal scholars with the CDA legislation and subsequent legal rulings because of general difficulty of applying defamation law in cyberspace and allocating responsibility.

3. Meaning of CDA

Communication Decency Acts

4. What is the meaning of AOL?

- America Online

5. When did the Congress entered the fray and promulgated a new policy on ISP?

- 1996

Book Review Chapter 17

Book: Cyber Ethics: A Politics of Intellectual Property: Environmentalism for the Net? By James Boyle

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"One basic weakness in a conservation system based wholly economic motives is that most members of the land community have no economic value... when one of these non-economic categories is threatened, and if we happen to love it, we invent subterfuges to give it economic importance it is painful to read those circumlocutions today"

Learning Expectation:

I expect to learn the environmentalism for the net. What does it mean and what this is for?

Review:

Accordingly, if the government produced a proposal that laid down the ground rules for the information economy, that profoundly altered the distribution of property rights over this extremely important resource and that threatened to "lock in" the power of current market leaders, one would expect a great deal of attention to be paid by lawyers, scholars and the media. Nothing could be further from the truth.

From my point of view, however, the really depressing thing about the report is that it fails to accomplish its stated goal; to examine what level of intellectual property rights would be necessary in cyberspace. It fails in a way that is both revealing and disturbing. The problem isn't simply the tendency to give a pro-author account of the existing law.

Assume for a moment the need for a politics of intellectual property. Go further for a moment, and accept the idea that there might be a special need for a politics to protect the public domain. What might such a politics look like? Right now, it seems to me that, in a number of respects, we are at the stage that the American environmental movement was at in the 1950's. There are people who care about issues we would now identify as "environmental" -- supporters of the park system, hunters, birdwatchers and so on. (In the

world of intellectual property we have start-up software engineers, libraries, appropriationist artists, parodists, biographers, biotech researchers etc.) There are flurries of outrage over particular crises -- burning rivers, oil spills.

What I have learned:

In this chapter, I learned that there are structural reasons why these tendencies will continue. The first crucial aspect of the current information economy is the increasing homologisation of forms of information.

Another knowledge I learned is that libertarians don't want newspapers censored; their attitude to the Net is the same (though the interactive quality of the technology, and the proprietary feeling that novelty gives first adopters have certainly given more people a stake in the protection of the system.) Non-profit groups have to adjust to changes in communications technology, just like changes in tax law, or the regulation of lobbying.

Integrative Question:

1. What are the two basic analytical frameworks of environmental movement?

- First was the idea of ecology; the fragile, complex and unpredictable interconnections between living systems. T
- Second was the idea of welfare economics the ways in which markets can fail to make activities internalize their full costs.

2. How does Cyberpunk built?

- It is built on the extrapolation of two principal technologies, computers and the Web on the one hand, and genetic engineering on the other.

3. What is privatize?

- Words, or aspects of images or texts

4. What products requires enormous investments?

- Digital products

5. What article mentions two limitations on intellectual property rights?

- Article 1, Section 8, clause 8 of the Constitution

Book Review Chapter 18

Book: Cyber Ethics: Intellectual Property, Information, and the Common Good by Michael C. McFarland, SJ

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

“Intellectual property has always been closely tied to technology. Technology arises from intellectual property in the form of new inventions. But technology also supports intellectual property by providing new, more powerful and more efficient”

Learning Expectation:

To learn what was the meaning and all about of this chapter

Review:

Intellectual property is an odd notion, almost an oxymoron. Property usually refers to tangible assets over which someone has or claims control. Originally it meant land. Now it could also refer to a car, a milling machine, a jacket or a toothbrush. In all these cases the property claim is of control of the physical entity. If I claim a plot of land as my property, I am saying I can control who has access to that land and what they do there. I can build a fence around it, rent it out, or drill for oil on it.

If a car is my property, I get the keys to it. I can exclude others from using it and use it myself for whatever I want, as long as I do not threaten the lives or property of others. Intellectual property is different because its object is something intangible, although it usually has tangible expression. The intellectual property in a book is not the physical paper and ink, but the arrangement of words that the ink marks on the paper represent. The ink marks can be translated into regions of magnetic polarization on a computer disk, and the intellectual property, and whatever claims there are to that property, will be the same. The owner of a song claims control, not of the CD on which the song is recorded, but of the song itself, of where when and how it can be performed and recorded. But how can you build a fence around a song?

What I have learned:

I learned that computers have given rise to a whole new category of intellectual property, namely computer software. This chapter was all about the computer technology and how it changed every one's life, its intellectual aspect, the information we get from it and the common good or affects of it.

In addition, as more and more traditional forms of intellectual property, such as writing, music and other sound, movies and videos, photographs, and so on, are being made publicly available on computer networks, they can be copied, manipulated, reworked, excerpted, recombined, and distributed much more easily than before.

Integrative Question:**1. What are the five cases in conflicts over intellectual property?**

- Case 1: Plagiarism
- Case 2: Software Piracy
- Case 3: Repackaging Data and Databases
- Case 4: Reverse Engineering
- Case 5: Copying in Transmission

2. What is intellectual property?

- It is an odd notion, almost an oxymoron.

3. It was the originally gave rise to intellectual property, what it is?

- Technology

4. Where technology does arises?

- Intellectual property

5. What is the title of the article of Justin Hughes?

- "The Philosophy of Intellectual Property"

Book Review Chapter 19

Book: Cyber Ethics: Is Copyright Ethical? An Examination of the Theories, Laws, and Practices Regarding the Private Ownership of Intellectual Work in United States by Shelly Warwick

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"The legally protected property interests individuals possess in the fruits of their intellectual endeavors"

Learning Expectation:

To learn the ethical, theories, laws and practice regarding the private ownership of intellectual work in US.

Review:

The essence of this decision is that infringement (copying works protected by copyright) is illegal but plagiarism (claiming the work or ideas or another as one's own) is not illegal. The Lanham Act protects goods not expression. Copyright protects expression not ideas. Works once they enter the public domain have no protection. Scholarly ethics would require acknowledgment of sources whether or not they are protected, but entertainment ethics appear to be different. I can't recall the parties involved, but I remember that a few years ago a judge found that a novel based to a considerable extent on the ideas presented in a scholarly work of history, and which did not acknowledge that source, had not infringed the copyright of the scholar since no expression had been copied. The judge I believe decried the ethics of the lack of acknowledgment but found, and in my opinion rightly, that the law provided no protection for ideas.

Plagiarism is certainly despicable, and academic solution of public shaming doesn't seem to apply to the entertainment industry. But what would be worse, unpunished plagiarism or the loss of what little public domain that remains.

The focus is on two key questions: what is the relationship between ethics and copyright law and practice in the United States; and, is the concept of private ownership of intellectual property inherently ethical? These questions are important because access to an overwhelming number of the elements of daily life is now controlled by intellectual property law. Is non-conformance with these laws a calculated risk against being caught, equivalent to parking at a meter beyond the specified time period, or is it a matter of ethics. This chapter examines the relationship between intellectual property rights and ethics, focusing for the most part on copyright

What I have learned:

The intellectual property is a term that has recently come into extensive use without definition that was the first things I learned in this chapter. Another is that striking the correct balance between access and incentives as the central problem of copyright law.

Current copyright law, as per the Copyright Act of 1976 as amended, protects all original works of authorship fixed in a tangible medium expression.

Integrative Question:

1. What are the two ways to approach ethics of copyright?

- Every creator stands on the shoulder of giants
- An individual is entitled to what he or she creates

2. What year did the 105th congress passed three major copyright laws?

- 1997 and 1998

3. What does the copyright doesn't cover?

- Ideas
- Procedures
- Discoveries
- Short phrases
- Facts
- Works created by the United States

4. Who defines property rights as the relationship between individuals in reference to things?

- Cohen

5. Who provided the summary of various approaches to rights?

- Waldron

Book Review Chapter 20

Book: Cyber Ethics: On the Web, Plagiarism Matters More than Copyright Piracy by John W. Snapper

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"The increasing use of web-based electronic publication has created new contexts for both piracy and plagiarism."

Learning Expectation:

I am expecting to learn the uses of plagiarism and what is the copyright piracy role in the web.

Review:

Although commonly confused, the values inherent in copyright policy are different from those inherent in scholarly standards for proper accreditation of ideas. Piracy is the infringement of a copyright, and plagiarism is the failure to give credit. The increasing use of Web-based electron publication has created new contexts for both piracy and plagiarism. In so far as piracy and plagiarism are confused, we cannot appreciate how the Web has changed the importance of these very different types of wrongs.

The present paper argues that Web-based publication lessens the importance of piracy, while it heightens the need for protections against plagiarism. Copyright policy protects the opportunity for publishers to make a profit from their investments. As the cost of publication decreases in the electronic media, we need fewer copyright protections. Plagiarism is the failure to abide by scholarly standards for citation of sources. These standards assure us that information can be verified and traced to its source. Since Web sources are often volatile and changing, it becomes increasingly difficult and important to have clear standards for verifying the source of all information.

In college courses, we are continually engaged with other people's ideas: we read them in texts, hear them in lecture, discuss them in class, and incorporate them into our own writing. As a result, it is very important that we give credit where it is due. Plagiarism is using others' ideas and words without clearly acknowledging the source of that information.

What I have learned:

I learned that piracy is the infringement of copyright, and plagiarism is the failure to give credit. If someone copies one's document the copyright owner suffers from the loss of the revenue that is customarily paid for permission to copy.

A possible loss of potential reputation is hardly sufficient grounds for the ethical indignation that academics express over incidents of plagiarism. There seems to be no grounds whatsoever for worry about loss of potential reputation.

Integrative Question:

1. What's harm in plagiarism?

- Harms the copyright owner
- Harm the author who receives credit

2. What's the use of copyright?

- Copyright shows concern for the owner rather than the user

3. Where does copyright must find the balance?

- Overly stringent protection
- Overly weak protection

4. What is plagiarism?

- Editing of volume of modern poetry and for get to get copyright permission

5. Who was the obvious candidate to be harm by plagiarism?

- The author

Book Review Chapter 21

Book: Cyber Ethics: An Ethical Evaluation of Web Site-Linking by Richard A. Spinello

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

“As the World Wide Web has grown in popularity, the propriety of linking to other web sites has achieved some prominence as an important moral and legal issue. Hyperlinks represent the essence of Web-based activity, since they facilitate navigation in a unique and efficient fashion.”

Learning Expectation:

I expect to learn the ethical evaluation of web site.

Review:

The most fundamental question concerns the appropriate scope of property rights for a web site and how those rights can be properly balanced against the common good of free and open communications on the Web. It is our contention that there is no presumptive claim to the liberty of deep linking at will, since it may be disrespectful of property rights in certain situations. In order to defend this position we first make the case that a web site is a form of intellectual property, drawing support from the major theories that justify property ownership.

Once we have established that a web site is really property, we consider the specific rights implied by such ownership. We conclude that on the basis of those rights, a prima facie case can be made that because of the potential for negative effects, users should not presume that deep linking is acceptable unless they first seek out the permission of the target website. We also fully appreciate the dangers inherent in property owning the web and the need to encourage the most flexible forms of linking.

Therefore, we argue that any arbitrary or unnecessary restrictions against deep linking should be eschewed for the sake of the common good of open communications, flexibility, and maximum porosity in the Internet environment. While web site authors may indeed have a property right in their creative work they have a correlative obligation to

promote the sharing and free flow of information when their specific ownership rights are not put in jeopardy by deep linking.

What I have learned:

I have learned that there are so many issues and problems that spread related web site. This problem was not easy to solve if the computer user will continue spreading it. In this chapter the technical aspects of web site linking was also discussed.

I have also learned that the value and benefits of linking are manifold and beyond dispute. Most web pages have multiple links to other web pages.

Integrative Question:

1. What are the three theories encountered in the traditional literature?

- Utilitarianism
- The lockean or labor desert theory
- The personality theory

2. What is "The right to manage"?

- The right to decide how and by whom the things shall be used

3. What is the "The right to income"?

- The right to appropriate the value generated

4. It refers to combination of text, graphics or media content

- Web site

5. It can be harmful for target web sites in some circumstances

- Deep linking

Book Review Chapter 22

Book: Cyber Ethics: The Cathedral and the Bazaar by Eric Raymond

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

“Try to throw one way, you will, anyhow”

Learning expectation:

To learn what was this chapter is all about.

Review:

The Cathedral and the Bazaar is an essay by Eric S. Raymond on software engineering methods, based on his observations of the Linux kernel development process and his experiences managing an open source project, fetch mail. It was first presented by the author at the Linux Congress on May 27, 1997 and was published as part of a book of the same name in 1999.

The essay's central thesis is Raymond's proposition that "given enough eyeballs, all bugs are shallow" (which he terms Linus's Law): the more widely available the source code is for public testing, scrutiny, and experimentation, the more rapidly all forms of bugs will be discovered. In contrast, Raymond claims that an inordinate amount of time and energy must be spent hunting for bugs in the Cathedral model, since the working version of the code is available only to a few developers.

The essay helped convince most existing open source and free software projects to adopt Bazaar-style open development models, fully or partially — including GNU Emacs and GCC, the original Cathedral examples. Most famously, it also provided the final push for Netscape Communications Corporation to release the source code for Netscape Communicator and start the Mozilla project.

When O'Reilly Media published the book in 1999, it achieved another distinction by being the first complete and commercially distributed book published under the Open Publication License. Open source provides the competitive advantage in the Internet Age.

According to the August Forrester Report, 56 percent of IT managers interviewed at Global 2,500 companies are already using some type of open source software in their infrastructure and another 6 percent will install it in the next two years. This revolutionary model for collaborative software development is being embraced and studied by many of the biggest players in the high-tech industry, from Sun Microsystems to IBM to Intel. The Cathedral & the Bazaar is a must for anyone who cares about the future of the computer industry or the dynamics of the information economy.

What I have learned

I have learned that this is Eric Raymond's great contribution to the success of the open source revolution, to the adoption of Linux-based operating systems, and to the success of open source users and the companies that supply them. The interest in open source software development has grown enormously in the past year.

Cathedral and Bazaar has a big role in the web site, we should just used it in the right time, place and reasons.

Integrative Question:

1. When Linux did swam onto radar screen?

- Early 1993

2. What was Linux style of development?

- Release early and often

3. Since when does the author running the technical side of a small free-access?

- Since 1993

4. What is POP means?

- Post office Protocol

5. What is IMAP means?

- Internet Message Access Protocol

Book Review Chapter 23

Book: Cyber Ethics: Towards a Theory of Privacy for the Information Age by James H. Moor

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"The justification of privacy would be more secure if we could show that it has intrinsic value" (Deborah Johnson)

Learning Expectation:

Since this chapter is all about the theory of privacy for the information age, I expect to learn this theory.

Review:

Privacy is one of the values that we think of as being obvious, until we try to define it. So let us call on a leading philosopher, James Moor, to provide a definition. Moor suggests that privacy is evident when a person is "protected from intrusion, interference and information access by others". This is a good definition of privacy in Western societies, but it is important to remember that this value is neither universal nor absolute. China and Singapore are examples of many societies where it is not considered correct that individuals have the right to be shielded as described by Moor.

Even where this is held to be correct, in societies such as Australia, it is seen as acceptable for individual privacy to be overridden for the sake of something more valuable, such as the general welfare, and indeed people frequently sacrifice their own privacy for some other benefit, such as the convenience of transacting over the Internet.

If, nevertheless, it is taken that individual privacy is to be respected, then the arguments for and against RFID can perhaps be seen as arguments for and against information and communications technology (ICT) in general as the enemy of privacy. As the eminent computer ethicist Herman Tavani explains, ICT poses a unique threat to personal privacy because of the type and quantity of personal information that can be collected, combined with the speed of transmission and the length of time that the information can be held

What I have learned:

I learned how important privacy is, it is one of our personal time where we can do what we want. Privacy is only for our selves that no one has the right to disturb or distract. In this chapter privacy is the main topic, I have known that it was not only in personal lives a persona has a privacy but also in web site.

I also learned the theory that determines the privacy for information age. Greased information is information that moves like lightning and is hard to hold onto.

Integrative Question:**1. From the point of view of ethical theory what is the curious value?**

- Privacy

2. How to makes information easy to access?

- Greasing of information

3. What are the values we have in common as human beings?

- Core values

4. What is privacy?

- It is a concept that is neither understood nor easily defined.

5. What is PETS means?

- Privacy-Enhancing Technologies

Book Review Chapter 24

Book: Cyber Ethics: The Structure of Rights in Directive 95/46EC on the Protection of Individuals with Regard to the Processing of Personal Data and the Free Movement of Such Data by Dag Elgesem

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"In one sense, all human rights are aspects of the right to privacy."

Learning Expectation:

I am expecting to learn the meaning and what this chapter is all about.

Review:

Privacy is a fundamental human right. It underpins human dignity and other values such as freedom of association and freedom of speech. It has become one of the most important human rights of the modern age.

Privacy is recognized around the world in diverse regions and cultures. It is protected in the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, and in many other international and regional human rights treaties. Nearly every country in the world includes a right of privacy in its constitution. At a minimum, these provisions include rights of inviolability of the home and secrecy of communications. Most recently written constitutions include specific rights to access and control one's personal information. In many of the countries where privacy is not explicitly recognized in the constitution, the courts have found that right in other provisions. In many countries, international agreements that recognize privacy rights such as the International Covenant on Civil and Political Rights or the European Convention on Human Rights have been adopted into law.

Of all the human rights in the international catalogue, privacy is perhaps the most difficult to define. Definitions of privacy vary widely according to context and environment. In many countries, the concept has been fused with data protection, which interprets privacy in terms of management of personal information.

Outside this rather strict context, privacy protection is frequently seen as a way of drawing the line at how far society can intrude into a person's affairs. The lack of a single definition should not imply that the issue lacks importance. As one writer observed, "in one sense, all human rights are aspects of the right to privacy."

What I have learned:

After I read this chapter, I learned that this is all about the data in a internet where there are so many problems had encountered by the user and owner. According to article 8, any processing is justified for other reasons. However it is unclear whether it is necessary in this case for the controller to obtain the data subject's consent to the further processing.

I also learned that the basic idea of the restricted access in its most suggestive sense, privacy is a limitation of other's access to individual.

Integrative Question:

1. What are the three types of channels?

- Private channels
- Public channels
- Channels for the processing of information

2. What are the two very different ideals in the directive pertaining to the protection of individual rights?

- There is the ideal that the data subject shall be able to form reasonable
- There are the questions concerning the justification of the different kinds of processing

3. What are the three aspects of privacy?

- Informational privacy
- Accessibility privacy
- Expressive privacy

4. What is the concern of European standard?

- Privacy rights

5. What article stated that personal data maybe processed for purposes of various legitimate interest

- Article 7

Book Review Chapter 25

Book: Cyber Ethics: Privacy Protection, Control of Information, and Privacy-Enhancing Technologies by Herman Tavani and James H. Moor

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

“The increased use of the Internet for everyday activities is bringing new threats to personal privacy. This paper gives an overview of existing and potential privacy-enhancing technologies for the Internet, as well as motivation and challenges for future work in this field.”

Learning Expectation:

To learn what is privacy protection, the role of it in the internet, web site, to users and to the owners.

Review:

Information privacy is a scarce commodity in cyberspace. The technical infrastructure of cyberspace makes it remarkably easy and cheap to collect substantial amounts of information identifiable to particular individuals. Once these data have been collected, information technologies make it very easy and cheap to process the data in any number of ways (for example, to make profiles of particular users' interests).

Although some privacy-enhancing technologies (PETs) are being developed and deployed, these technologies have thus far done little to make cyberspace more privacy friendly. The market incentives for firms to collect and process personal data are very high. Data about users is not only useful in assessing how a firm might improve its service for its customers, but it also has become a key commercial asset which firms use both for internal marketing purposes and for licensing to third parties.

While innovative information and communication services are constantly improving people's lives and generating growth throughout Europe's economy, they can also bring about new risks. Privacy Enhancing Technologies (PETs) can minimise them by helping people better protect their privacy and personal data online. PETs can help to design

information and communication systems and services [to] minimise the collection and use of personal data and facilitate compliance with data protection rules" - PET press pack

The European Commission points out in its Communication on Promoting Data Protection by Privacy Enhancing Technologies (from May, 2007 - get the press pack), that risks such as identity theft, discriminatory profiling, continuous surveillance and fraud are increasingly undermining the consumer's privacy online because people cannot yet fully control or protect their privacy when using ICTs.

What I have learned:

After I have read this chapter, I get to know that privacy is not simply an absence of information about us in the minds of others. This chapter was all about protecting one's privacy in the field of web site and internet. It also deals with the privacy enhancing technologies, where our technology is in the high status.

Privacy refers to the ability of the individual to protect information about himself. Anonymity is privacy of identity. We can divide anonymity into two cases: persistent anonymity where the user maintains a persistent online persona which is not connected with the user's physical identity and one-time anonymity, where an online persona lasts for just one use.

Integrative Question:

1. What is the use of control in justification?

- Plays a central role in the justification and in management privacy
- Plays the role in another area in e management of privacy

2. What are the complementary notions that reinforce each other?

- The control and privacy

3. What concepts aim to protect personal identity?

- Technical and organizational concepts

4. Who said that PETs can be understood as technical and organizational concepts?

- Burkert

5. PET can function as what?

- Anonymizing agents and pseudonym agents

Book Review Chapter 26

Book: Cyber Ethics: Toward an Approach to Privacy in Public Challenges of Information Technology by Helen Nissenbaum

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"At the heart of the concern to protect "privacy" lies a conception of the individual and his or her relationship with society. The idea of private and public spheres or activity assumes a community in which not only does such a division make sense, but the institutional and structural arrangements that facilitate with an organic representation of this kind are present"

Learning Expectation:

I expect the following in this chapter:

- To learn problems that we encounter in privacy
- To learn why privacy does is important in the field of technology.

Review:

As the technical standards and communication protocols for VSC technologies are still being developed, certain ethical implications of these new information technologies emerge: Coupled with the predicted safety benefits of VSC applications is a potential rise in the ability to surveil a driver engaging in her everyday activities on the public roads. This paper will explore how the introduction of VSC technologies might disrupt the "contextual integrity" of personal information flows in the context of highway travel and threaten one's "privacy in public." Since VSC technologies and their related protocols and standards are still in the developmental stage, the paper will conclude by revealing how close attention to the ethical implications of the remaining design decisions can inform and guide designers of VSC technologies to create innovate safety applications that increase public safety, but without compromising the value of one's privacy in public.

This article does not dispute the importance of securing intimate and personal realms. Nor does it challenge the compelling connection between privacy norms and the ability to protect these realms against unwarranted intrusion. It argues, however, that an

account of privacy is not complete that stops with the intimate and recent advances in wireless technologies have led to the development of intelligent, in-vehicle safety applications designed to share information about the actions of nearby vehicles, potential road hazards, and ultimately predict dangerous scenarios or imminent collisions. These vehicle safety communication (VSC) technologies rely on the creation of autonomous, self-organizing, wireless communication networks connecting vehicles with roadside infrastructure and with each other.

What I have learned:

I learned that the idea that privacy functions to protect the integrity of a private or intimate realm spans scholarly work in many disciplines, including legal, political, and philosophical discussions of privacy. I also learned that the widespread use of technology such as in personal profiling, to assemble and transmit vast stores of information is called public information.

Integrative Question

1. Who is 19th century British legal theorist?

- James Fitzjames Stephen

2. What do you call the technology that assemble and transmit vast stores information?

- Public information

3. It is delimited by physical boundaries, what is it?

- Private realm

4. Who characterized privacy as a legal island?

- Garety

5. What are the two misleading assumption?

- There is a realm of public information about persons to which no privacy norms apply.

Book Review Chapter 27

Book: CyberEthics: KDD, Privacy, Individuality, and Fairness

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

“It should be observed that group profiles may occasionally be incompatible with respect to individual’s privacy and rules and regulations regarding the protection of personal data, as it is commonly conceived of. For instance, distributive profiles may sometimes be rightfully thought of as infringement of individual privacy when the individuals involved can easily be identified through a combination with other information available to the recipient or through spontaneous recognition. In the case of non distributive profiles, however, the information remains attached to an information subject constituted by a group. It cannot be tracked back to individual persons in any straightforward sense.”

What I expect to learn:

To define the terms mentioned in the title

Review:

We all deserve some quality time with ourselves and it is for a fact that that quality time with ourselves is not something that should be taken away from us by others nor other parties.

There are problems with KDD because for one thing, it uses personal data in terms of categorical privacy, and I have indicated the shortcomings of traditional privacy conceptions. But the primary concern would be the problems being faced by using KDD. I know privacy is something we all should attain and something the Information technology industry should think of ways to protect us but one thing or another personal information gathering problem. We can work together through the task of getting those techniques work for everyone. As a matter of fact, we should consider cooperating with people that can truly help us with our individual privacy problems such as those geek and loner people wearing unbelievably large eyeglasses in universities, no, just kidding because we should consult those who may know the problem we are facing and can actually help us out. Something will change once cooperation because it will result into something good considering now,

they can hear your side of the problem and frustration and you can know their guilt and sleepless night just to develop that anti-virus or descriptor for you to use. It is all about give and take now and it is all about groups that are information subjects for a special purpose. From the perspective of others than the producers and certain users of the profiles, the definition of the information subject will remain hidden because they do not know the specific purpose of the definition.

What I learned:

- Definition of KDD
- Personal data
- Law
- Ethics
- Social consequences
- Categorial privacy
- Solutions
- Closing remarks

Integrative Questions:

1. What is KDD?

- Knowledge Discovery in Database (KDD)

2. Why is KDD important?

- It enables us to analyze and discover all kinds of, until now, unforeseen patterns.

3. Define personal data?

- It is data and information relating to an identified or identifiable person.

4. Where dos categorial privacy strongly connected?

- It is strongly connected with individual privacy

5. What should be improved to grow unfairness in social interaction?

- Increased social and production of group profiles

Book Review Chapter 28

Book: Cyberethics: Data Mining and Privacy by Joseph S. Fulda

Library References:

Amazon.com References:

Quote:

"Technology cannot make right what is otherwise wrong, so such data mining, is indeed a violation of privacy"

Learning expectation:

I expect to learn the meaning of data mining, its role in technology.

Review:

Data mining is the process of extracting hidden patterns from large amounts of data. As more data is gathered, with the amount of data doubling every three years, data mining is becoming an increasingly important tool to transform this data into information. It is commonly used in a wide range of profiling practices, such as marketing, surveillance, fraud detection and scientific discovery.

While data mining can be used to uncover hidden patterns in data samples that have been "mined", it is important to be aware that the use of a sample of the data may produce results that are not indicative of the domain. Data mining will not uncover patterns that are present in the domain, but not in the sample. There is a tendency for insufficiently knowledgeable "consumers" of the results to treat the technique as a sort of crystal ball and attribute "magical thinking" to it. Like any other tool, it only functions in conjunction with the appropriate raw material: in this case, indicative and representative data that the user must first collect. Further, the discovery of a particular pattern in a particular set of data does not necessarily mean that pattern is representative of the whole population from which that data was drawn. Hence, an important part of the process is the verification and validation of patterns on other samples of data.

Privacy. It's a loaded issue. In recent years privacy concerns have taken on a more significant role in American society as merchants, insurance companies, and government agencies amass warehouses containing personal data. The concerns that people have over the collection of this data will naturally extend to any analytic capabilities applied to the data. Users of data mining should start thinking about how their use of this technology will be impacted by legal issues related to privacy.

What I have learned:

I have learned from this chapter that data mining is the process of identifying valid, novel, potentially useful, and ultimately understandable structure in data. That it can be easily accomplished when the data are highly structured and available in many different forms at many different levels in what are known as data warehouses.

Integrative Question:

1. What is data mining?

- It is the process of extracting hidden patterns from large amounts of data

2. What does data warehouse contains?

- Integrated data
- Both detailed and summarized data
- Historical data
- Metadata

3. What do we call if the data are highly structured and available in different levels?

- Data warehouse

4. It is the allowing of data to be compared and contrasted in different form

- Integrated data

5. Provide the context of the data

- Metadata

Book Review Chapter 29

Book: Cyber Ethics: Workplace, Surveillance, Privacy and Distributive Justice by Lucas Introna

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"Employers have generally been considered merely extensions of traditional management prerogatives"

Learning Expectation:

I expect to learn the issues about surveillance

Review:

Modern technologies are providing unprecedented opportunities for surveillance. In the workplace surveillance technology is being built into the very infrastructure of work. Can the employee legitimately resist this increasingly pervasive net of surveillance? The employers argue that workplace surveillance is essential for security, safety, and productivity in increasingly competitive markets. They argue that they have a right to ensure that they 'get what they pay for', furthermore, that the workplace is a place of 'work' which by its very definition excludes the 'personal' dimension at the core of all privacy claims.

Legal developments, especially in the USA, seem to favour such an interpretation. The individual's call for workplace privacy seems illegitimate in a context where the 'personal' is almost excluded by default. In this paper I want to argue that the private/public distinction is not useful in the context of workplace surveillance since it always seems possible to argue that the workplace is always and only 'public'---thereby leaving the employee without resources to defend their claim. Such a position belies the fact that the fundamental claim of workplace privacy is not a claim for some personal space as such but rather a claim for the protection against the inherently political interests in the 'gaze' of the employer. Furthermore, that it is probably impossible, in practice, to separate the public from the private in the flow of everyday work.

Thus, it seems that one needs to develop another approach to think through the issues at stake. I will argue that the distribution of privacy rights and transparency (surveillance) rights is rather a matter of organisational justice. I will suggest that we may use theories of justice---in particular the work of Rawls---to develop a framework of distributive justice for distributing privacy and transparency between the collective and the individual in a way that is fair

What I have learned:

What I have learned:

I learned that surveillance has become a central issue in our late modern society. One of the problematic areas of surveillance is the workplace surveillance. With the new technology, surveillance becomes less overt and more diffused.

I also learned that privacy is by no means an uncontroversial issue. For Posner privacy creates opportunities for hiding information that could render many social interactions.

Integrative Question:

1. It is the central issue in late modern society

- Surveillance

2. What does ECPA means?

- Electronic Communications Privacy Act

3. Exceptions that allows monitoring communications.

- Business extension

4. What does IPC means?

- Information and Privacy Commissioners

5. It allows monitoring those cases where prior consent has been obtained.

- Consent exception

Book Review Chapter 30

Book: Cyber Ethics: Privacy and the Varieties of Informational Wrongdoing by Jeroen van den Hoven

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"It is non-exclusion that makes retaliation impossible, but anonymity of the free-rider. Clearly in a small group it is easier to spot the free rider and sanction him I one of many possible ways once he is identified than in a large group, where he can hide in the crowd"

Learning Expectation:

I am expecting to learn the things about privacy and varieties of information wrongdoings. I intend to know the wrongdoings that the title stating.

Review:

Solove gives a good classification of the various activities that could harm the privacy of users in the information age. His classification is broader than the privacy torts identified in American law. He distinguishes between Information Collection, Information Processing, Information Dissemination and Invasions.

Van den Hoven examines the concept of privacy from a different perspective. I find his work very fundamental. He deals with the specific reasons why we want to restrain access to the information that we disseminate to others. Van den Hoven identifies four reasons to restrain access to this information: information-based harm, informational inequality, informational injustice and moral autonomy and moral identification.

Formal legislation, traditionally applicable within physically defined national boundaries, can of course work internationally, but the controls and constraints of physical borders applicable to our geographical environment do not transfer easily to "cyberspace". Using the metaphor of "cyberspace" encourages a spatial and somewhat abstract concept leading to an impression of a "virtual world". This abstract entity compounds the perceived difficulties of enforcing legislation. Within this environment, which is controlled and constrained by users and technical development (respectively), the emphasis is on self-

regulation and a response to perceived ethical concerns in the form of trust-building initiatives. This paper shows that to some extent a discourse ethics is already in operation outside, but about the Internet. The discussions surrounding the issue of regulation of the Internet, and the way the discussions are managed, are similar in many ways to the discursive atmosphere of the 18C coffee houses that Habermas refers to. Modern society is also in the process of bringing a regulatory framework to an anarchic situation, at the same time seeking a framework that will maximize the possibilities of innovation and creativity. It is impossible at this stage to derive any clear practices from this, but we hope that future studies will draw out how Habermas's theoretical scheme can help to illuminate practices in this fundamental area of social activity.

What I have learned:

I learned that many public administration problems can be characterized as free-rider problems, law enforcement, tax collection, implementation of environmental policies. This chapter also discussed the fact that personal information is used to inflict harm or cause serious disadvantages to individuals do not necessarily make such uses violations.

Protecting privacy here is proposed as way of acknowledging our systematic inability to identify the data subject as being the same as the moral self with which the data subject identifies it.

Integrative Question:

- 1. Known to have used computerized databases and internet to get information.**
 - Cybercriminals
- 2. Meaning of IVHS**
 - Intelligent Vehicle
- 3. Meaning of CCTV**
 - Closed, Circuit Television
- 4. Who observes that liberalism is plagued by free-riders problem?**
 - Michael Walzer
- 5. Who proposes a moral theory on the basis of the distinction?**
 - Michael Philips

Book Review Chapter 31

Book: Cyber Ethics: Defining the Boundaries of Computer Crime: Piracy, Breaks-Ins, and Sabotage in Cyberspace by Hermani T. Tavani

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"Computer crime is a territory that is not so well defined, a number of ethical questions both precede and follow from"

Learning expectation:

I am expecting to learn what are the computer crimes is, and how it become a computer crime.

Review:

Computer crime is a growing problem all over the globe now that personal computers have become the norm. In fact there are over 800 million people are using the internet all over the globe at this moment. This international nature of modern computer society creates many complications when it comes to criminal activities. Indeed, it's all too often that we hear of the latest virus to hit the major networks to be the work of a hacker living on the opposite side of the globe or of a large scale attack being made on an internet backbone outside of the United States.

With the number of internet users all around the world growing at an ever increasing pace, it has now become critical for all users to be familiar with the inherited risks that the internet brings forth and also some of the legal responsibilities that a user has in an open environment that is the internet. This means that knowing what a computer crime is will help not only a user avoid legal troubles down the road, but also make the user aware of the ways that computers can be exploited and how to protect oneself against such attacks.

Yet there is one major roadblock to this task. What exactly is computer crime? Does any crime involving a computer constitute a computer crime or should its definition be more strict? Does cyber-stalking count as a computer crime or is that merely an extension of a pre-existing type of crime? Why does its definition even matter?

What I have learned:

I have learned that in this chapter the computer crime they called was the piracy, break-ins and sabotage in a cyberspace. It was really a problem in so many cyberspace. If we will hear the word "crime" we usually think that it was a bad doings of a criminal person, but in this chapter computer crime was in the field of cyberspace.

Integrative question:**1. When does the "ILOVEYOU" computer virus infected computers in US?**

- May 2000

2. It is the way of using computer technology to produced one or more unauthorized copies of proprietary

- Software Piracy

3. It is to gain unauthorized access either to individual's or organization's computer system

- Electronic Break-Ins

4. Using technology to unleash one or more programs that disrupt the flow of electronic information

- Computer sabotage

5. Three different perspectives of computer crime

- Legal, moral, and informational

Book Review Chapter 32

Book: Cyber Ethics: Terrorism or Civil Disobedience: Toward a Hacktivist Ethic by Mark Manjon and Abby Goodrum

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

“Intellectual property is not tangible, material entity. It is nothing more than a volatile pattern arrayed in patterns and closed gates to form intelligible numerical or textual information, documents, and data reside inside computers in a form that can be stolen without ever being removed, indeed without being ever touched by a would-be-thief, or depriving from still using proofing off the property.”

Learning expectation:

I expect to be learned why this chapter entitling Terrorism or Civil Disobedience: Toward a Hactivist Ethic.

Review:

I consider the issue of whether and when electronic civil disobedience (or hacktivism) is morally impermissible. First, I argue that, in an otherwise legitimate state, civil disobedience is morally justified or excusable only in narrowly defined circumstances. Second, I attempt to identify a reliable framework for evaluating civil disobedience that weighs the social and moral values against the social and moral disvalues. Third, I apply this framework to acts of hacktivism. I argue that hacktivism is impermissible insofar as such acts result in significant harms to innocent third-parties or insofar the persons responsible for such acts conceal their identities to avoid the potential legal consequences.

Hackers believe that non-malicious intrusions are morally permissible and have offered a number of arguments purporting to justify such intrusions. Some hackers believe, for example, these intrusions are justified because they result in an increase in humanity’s stock of knowledge about the relevant technologies and thereby promote the development of technologies that will ultimately make the Internet more secure. Some believe that any barriers to information are morally illegitimate and hence deserve no

respect – including barriers that separate the information on one person’s computer from another person’s computer.

Recently, a number of writers, such as Manion and Goodrum (2000), have begun to argue that attacks on government and corporate sites can be justified as a form of political activism – that is, as a form of “hacktivism.” The argument is roughly as follows. Since civil disobedience is morally justifiable as a protest against injustice, it is sometimes justifiable to commit digital intrusions as a means of protesting injustice. Insofar as it is permissible to stage a sit-in in a commercial or governmental building to protest, say, laws that violate human rights, it is permissible to intrude upon commercial or government networks to protest such laws. Thus, digital attacks that might otherwise be morally objectionable are morally permissible if they are politically-motivated acts of digital civil disobedience or hacktivism.

What I have learned:

I have learned that there are so many reason why a person hacking in a cyberspace. Hacktivist here was defined as an act of electronic civil disobedience, then the punitive outcomes must be brought into alignment with other forms of civil disobedience.

If we hear the work “Hack” we actually think of holdups, but that was true but did you know that there are many kinds of hacking, like computer hacking.

Integrative question:

1. What is hacktivism?

- Clandestine use of computer hacking to help advance political causes

2. What is ECD?

- ELECTRONIC Civil Disobedience

3. Name of hactivist group that hacked India’s Bhabha Atomic Research Center

- MilwOrm

4. When does hacker attacked yahoo, amazon, eBay, CNN and buy.com?

- February 8, 2000

5. Has the potential to play active and constructive role in over coming political injustice

- Hacktivism

Book Review Chapter 33

Book: Cyber Ethics: Web Security and Privacy: An American Perspective by Jean Camp

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"A system that maintains availability while under attack exhibits survivability. System with survivability exhibit degradation in the face of attacks. An example of an incident that that illustrates survivability is the Morris worm incident, where the internet slowly lost the ability to provide service but was never completely destroyed."

Learning expectation:

To know the methods of securing information in the Web

Review:

I recently created an account in a website called "plurk". Plurk is a free social networking and micro-blogging service that allows users to send updates (otherwise known as plurks) through short messages or links, which can be up to 140 text characters in length.

Updates are then shown on the user's home page using a timeline which lists all the updates received in chronological order, and delivered to other users who have signed up to receive them. Users can respond to other users' updates from their timeline through the Plurk.com website, by instant messaging, or by text messaging.

Now I know why my classmates are getting into plurk too much and it is because plurk allows people to know what their friend, their crush and even their professors are doing in every hour of every day. It is like, the more you inform people of your current physical ,emotional, and even spiritual status, the more they get attached to you and the larger your network gets. The more informed people gets, the more interested and curious they are of you as a person. I am not saying that this allows me to become exposed but it just helps people understand me more as a person, a student and a friend because of my status. It allows them to understand me and at the same time know what I am doing and

what keeps me busy like I can just put there, "Currently typing my review for itethic" – see how detailed and brief you can be without giving too much.

What I learned:

- Access Control List
- Definition of security
- Definition of integrity
- Availability
- Private key encryption
- A replay attack
- Simple replay attacks fall with public key cryptography
- Browsing information
- Provided technical services
- Browser client connects

Integrative Questions:

1. What does ISP mean?

- Internet Service Provider

2. What does IP mean?

- Internet Protocol

3. What does DNS mean?

- Domain Name System

4. What does NAACP means?

- National Association for the Advancement of Colored People

5. Who declared "Security is Privacy"?

- Prof Denning

Book Review Chapter 34

Book: Cyber Ethics: The Meaning of Anonymity in an Information Age

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"The natural meaning of anonymity, as may be reflected in ordinary usage or dictionary definition, is of remaining nameless, that is to say, conducting oneself without revealing one's name. A poem or a pamphlet is anonymous when attributable to a named person; a donation is anonymous when the name of the donor is withheld; people strolling through a foreign city are anonymous because no one knows who why are. Extending this understanding into electronic sphere, one might suppose the conducting one's affairs, communicating; engaging in transactions anonymously in the electronic sphere is to do so without one's name being known. Specific cases that are regularly discussed include."

Learning expectation:

To know the meaning of anonymity in an information age

Review:

We always want to be unknown because we have a feeling that being mysterious is cool and I've proven that it truly is cooler than cool.

I have been known in my class to be the very mysterious one. I do talk a lot and loudly at times but no one really do know me. People and some of my friends already told me that I should let loose and just, you know, let myself be open to the world, but that is not me. This is me. I am person who is anonymous. I have to admit, I am mysterious even to myself because I tend to not talk about things about me that much considering my interest with other people's lives. I find my life boring even though people kept on pushing that I am doing the coolest things because for me, the hype is not there anymore; it is nonexistent. I am a living breathing proof that anonymity is supposed to be alive in this world where technology made it almost impossible to keep something from someone online. It is like people knows what the other person is doing. An example of an application that does such a thing or aids us for becoming more informed in other person's every movement is plurk. I recently created an account just to see what is the hype all about. To

know why my classmates are creating accounts and having too much fun and you know what? I finally know why.

What I have learned:

- Brief definition of anonymity
- Data-flow
- Information registration
- Gatekeepers
- Analysis after admission
- Methods
- Anonymity of sender
- First encryption with a public and secure key
- Double encryption twice applied
- Encryption procedure with an anonymity sender

Integrative Questions:

- 1. It has made possible to trace people in historically unprecedented ways, what is?**
 - Information technology
- 2. It also provide respite to adults from commercial and other solicitations**
 - Anonymity
- 3. Explain what is anonymity**
 - Hiding personality of a person in net
- 4. Who is the professor of dramatic literature at Vasaar?**
 - Donald Foster
- 5. Explain the encryption procedure with an anonymity sender.**
 - Sending mail to an individual without one's given name appearing in any part of the header. It was like hiding the personality and other information of the sender to the person he/she send for.

Book Review Chapter 35

Book: Cyber Ethics: Double Encryption of Anonymized Electronic Data Incharge by Albert Vlug and Johan van der Lei

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"Anonymization of he patient means that only a randomized number, sex, insurance, month and year of birth are transmitted"

Learning expectation:

I want to learn how this encryption being use.

Review:

Both the patient identification in the data and the doctor identification in the data must be anonymized. We skip the name and address; only the sex and the month-year of birth will be sent from the doctor to the central database. Even the number of the patient in the doctors database will be replaced, because once the doctor may be a researcher using the central database who recognizes one of the patients based on the number. When data are collected for sending all patients are randomly numbered.

The list of these numbers are stored in the database of the doctor, because each time a follow-up of a CPR is sent, the random number of the same patient must be the same in order to reconstruct the whole CPR in the central database. Not only the patient and the doctor identification in the data, but also the doctor as the sender of data must be anonymized. An empty envelope around a floppy disk is sufficient for the anonymization of the doctor as sender, but electronic envelopes receives automatically sender identification in the header of the electronic message.

We cut this electronic head by creating a virtual postbox that forwards all the incoming electronic data thereby replacing the doctor's address by its own address. All the data we receive in the central database have one sender: the virtual postbox. Once this problem was solved a large complication occurs.

What I have learned:

From this chapter I have learned that this double encryption was really amazing technique if someone don't want to know his/ her identification. I have learned also that double encryption is the doings where you can send a message to someone without knowing who you are.

But then this kind of device can cause some distraction, specially to those people that are busy with their lives.

Integrative question:**1. What is gatekeeper postbox?**

- It was a mail keeper that forwards all the incoming electronic data

2. What does IPCI means?

- Integrated Primary Care Information

3. What does PMS means?

- Postmarketing Surveillance

4. Where does national drug safety system developed?

- Erasmus University, Netherlands

5. When does database collection started?

- 1994

Book Review Chapter 36

Book: Cyber Ethics: Written on the Body: Biometrics and Identity by Irma van der Ploeg

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"Discussion of these technologies tend often to miss precisely this level of analysis"

Learning expectation

I intend to learn the meaning of biometrics and identity.

Review:

Biometrics is often described as 'the next big thing in information technology'. Rather than IT rendering the body irrelevant to identity – a mistaken idea to begin with – the coupling of biometrics with IT unequivocally puts the body center stage. The questions to be raised about biometrics is how bodies will become related to identity, and what the normative and political ramifications of this coupling will be. Unlike the body rendered knowable in the biomedical sciences, biometrics generates a readable body: it transforms the body's surfaces and characteristics into digital codes and ciphers to be 'read' by a machine.

Your iris is read, in the same way that your voice can be printed, and your fingerprint can be read", by computers that, in turn, have become touch-sensitive and endowed with seeing and hearing capacities. Thus transformed into readable text, the meaning and significance of the biometric body will be contingent upon context, and the relations established with other texts. These metaphors open up ways to investigate the different meanings that will become attached to the biometric body and the ways in which it will be tied to identity. This paper reports on an analysis of plans and practices surrounding the Eurodac' project, a European Union initiative to use biometrics (specif. fingerprinting) in controlling illegal immigration and border crossings by asylum seekers.

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What I have learned:

Since in this chapter is about anonymizing in sending mail, I learned that double encryption was really amazing technique to send any email or documents to someone without revealing the identity of the sender.

Gatekeeper was also a hi-tech thing that they invented, it only removes the envelope with the sender's address and delivers the bare floppy disk with anonymized data to central data bases.

Integrative question:

1. What does ATM means?

- Automatic Teller Machines

2. What is the description for biometrics?

- The next big thing in information technology

3. What project does the Department of Public Aid launched?

- I-SCAN

4. What does ATM means?

- Automatic Teller Machines

5. What is the description for biometrics?

- The next big thing in information technology

Book Review Chapter 37

Book: Cyber Ethics: Ethical Considerations for the Information Professions by Elizabeth A. Buchanan

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote: "Ethics is the study of morality; the study of what we do. Morality could exist without ethics but there cannot be ethics without morality. Morality is like eating; it is crucial to living a good life but it is not an inevitable part of living or an activity engaged in by all"

Learning expectation:

I expect to learn what was ethical consideration is.

Review:

This chapter discussed ethical concerns of information science professionals from two viewpoints: concerns of practitioners and the information industry, including a prototype for ethical contexts and principles for ethical actions; and concerns of theoreticians and researchers, including system principles and ideological, political, and social frameworks. Codes of ethics are also discussed.

An accounting firm expanding on the Internet will likely explore several different strategies. They range from offering only selected accounting services, to providing a complete line of the firm's services to clients online. Alternatively, a firm may simply want clients to be able to receive information from the firm's website. In between these extremes fall such activities as marketing, instruction, referral, and chat rooms or bulletin boards.

Providing services online enables practitioners to serve customers remotely; however, it also creates the potential for both intentional and inadvertent abuse. Only limited regulatory or professional standards specifically address online service providers. In addition, most professional codes of conduct fail to address Internet delivery of services. As a result, CPAs are left with little ethical guidance when problems unique to the Internet arise. Professionals may not be fully aware of the ethical issues that could arise or how their codes apply on the Internet.

One place to start is with the guidelines adopted by the medical and counseling professions that specifically address Internet practice. The following sections identify differences occurring in an online service environment, discuss ethical issues raised, and propose guidelines for an online code of ethics for business and financial professionals.

What I have learned:

In this chapter that I have read, I learned that these issues can have far-reaching and potentially crippling consequences for uninformed online business providers. While the Internet's rapid expansion has enabled an equally rapid expansion of web based professional services, it has not been matched by the consideration and understanding of the related ethical implications. The growth of new opportunities is accompanied by equal, if not greater, growth in ethical issues for businesses seeking to expand their offerings via the Internet. These issues include the quality of services and information, privacy and security, nature of relationship, forms of delivery, contractual considerations, and regulation and enforcement.

Integrative question:

1. It is generally define as philosophical study of moral behavior.

- Ethics

2. What does refers to the sense of conscience?

- Morality

3. Identified the three major realms of ethics

- Descriptive
- Ethics
- normative

4. What does NTIA means?

- National Telecommunications and Information Administration

5. What does ALA's means?

- American Library Association

Book Review Chapter 38

Book: Cyber Ethics: Software Engineering Code of Ethics: Approved! By Don Gottenbarn, Keith Miller and Simon Rogerson

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

“Ethical tensions can be best addressed by thoughtful consideration of fundamental principles, rather than blind reliance on detailed regulations. These principles should influence software engineers to consider broadly who is affected by their work; to examine if they and their colleagues are treating other human beings with due respect; to consider how the least empowered will be affected by their decisions; and to consider whether their acts would be judged worthy of the idea professional working as a software engineer”

Learning expectation:

In this chapter I expect to learn software engineering code.

Review:

Computers have a central and growing role in commerce, industry, government, medicine, education, entertainment and society at large. Software engineers are those who contribute by direct participation or by teaching, to the analysis, specification, design, development, certification, maintenance and testing of software systems. Because of their roles in developing software systems, software engineers have significant opportunities to do good or cause harm, to enable others to do good or cause harm, or to influence others to do good or cause harm.

To ensure, as much as possible, that their efforts will be used for good, software engineers must commit themselves to making software engineering a beneficial and respected profession. In accordance with that commitment, software engineers shall adhere to the following Code of Ethics and Professional Practice.

The Code contains eight Principles related to the behavior of and decisions made by professional software engineers, including practitioners, educators, managers, supervisors and policy makers, as well as trainees and students of the profession. The Principles identify

the ethically responsible relationships in which individuals, groups, and organizations participate and the primary obligations within these relationships.

The Clauses of each Principle are illustrations of some of the obligations included in these relationships. These obligations are founded in the software engineer's humanity, in special care owed to people affected by the work of software engineers, and in the unique elements of the practice of software engineering. The Code prescribes these as obligations of anyone claiming to be or aspiring to be a software engineer.

What I have learned:

I have learned that ethical tensions can best be addressed by thoughtful consideration of fundamental principles, rather than blind reliance on detailed regulations. The dynamic and demanding context of software engineering requires a code that is adaptable and relevant to new situations as they occur. However, even in this generality, the Code provides support for software engineers and managers of software engineers who need to take positive action in a specific case by documenting the ethical stance of the profession.

Integrative question:

1. These persons contribute by direct participation or by teaching.

- Software engineer

2. What are the eight principles that software engineer shall adhere?

- Public
- Client and employer
- Product
- Judgment
- Management
- Profession
- Colleagues
- Self

3. It is not a simple ethical algorithm

- Code

4. It can be addressed by thoughtful consideration of fundamental principles

- Ethical tensions

5. What is the first principle of the code?

- 3.0

Book Review Chapter 39

Book: Cyber Ethics: No, PAPA: Why Incomplete Codes of Ethics Are Worse Than None at All
by Ben Fairwether

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"Attempting to derive a code of ethics or any similar kind of any practical ethical guidance from fundamental ethical principles is of little practical help, because there is often more dispute about fundamental ethical principles than there is about what moral thing to do in a particular situation might be."

Learning expectation:

I expect to learn why this chapter entitling No, PAPA: Why Incomplete Codes of Ethics Are Worse Than None at All, and what are the issues that inside this chapter. I also expect to learn what PAPA means is.

Review:

Here is current interest in *Mason's* 1986 article "Four Ethical Issues of the Information Age". In it Mason states that "The ethical issues involved are many and varied", before claiming that "it is helpful to focus on just four. There are good reasons for moral consideration of the 'PAPA' issues. Immorality in those areas can destroy some lives.

The problem is, that by focusing on these four areas of concern, attention may be taken away from other, potentially more important, moral issues. Not all important moral issues in information technology can be put under those headings. Yet focussing on four areas gives the erroneous impression that adherence to the moral requirements in those areas alone could ensure moral rectitude.

The same considerations are highly likely to apply to any moral code that is developed. Authors of incomplete moral codes risk encouraging others to act in immoral ways with the author's apparent sanction.

Related, broader, questions are considered, and it is advocated that there should always be acknowledgment of the existence of 'external', potentially more important, moral issues.

It has been argued that it is in the best interests of IT professionals, to adopt and enforce professional codes in the work place. But there is no code for usability engineers, unless one accepts that it is a branch of software engineering. The new joint ACM/IEEE-CS Software Engineering Code of Ethics is applied to actual usability cases. This enables usability engineers to interpret this code in their profession. This is achieved by utilizing four case studies both directly in terms of the ethical issues involved and in the light of the code. Also examined are the short-comings of the code for the domain of usability engineering, and suggestions are made for enhancements for future revisions of the code

What I have learned:

I learned in this chapter that in most countries of the world, the “information revolution” has altered many aspects of life significantly: commerce, employment, medicine, security, transportation, entertainment, and so on. Consequently, information and communication technology (ICT) has affected in both good ways and bad ways community life, family life, human relationships, education, careers, freedom, and democracy.

Integrative question:

1. What does PAPA means?

- Privacy, Accuracy, Property and Accessibility

2. What are the ethical issues in PAPA?

- Ethical issues in teleworking

3. What is the important telework issue?

- Access

4. What is Richard Mason’s article title?

- Four Ethical Issues of the Information Age

5. What does ACM means?

- Association for Computing Machinery

Book Review Chapter 40

Book: Cyber Ethics: Subsumption Ethics by David H. Gleason

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

"The different between computers and simple machines is the extent to which computer systems subsume design and development decisions over which users have little or no control"

Learning expectation:

I intend to know in this chapter the meaning of subsumption ethics.

Review:

The right to privacy is similarly guaranteed by article 8 of the ECHR. Data protection comes within the scope of the protection of private life guaranteed under this article. Derogations to the principles of data protection and to article 8 of the ECHR must be in accordance with the law and must respect the principle of proportionality. Equally limits to freedom of expression, such as the ones that might derive from the application of data protection principles, must also be in accordance with the law and respect the principle of proportionality.

However the two fundamental rights must not be seen as inherently conflicting. In the absence of adequate safeguards for privacy individuals may be reluctant to freely express their ideas. Similarly identification and profiling of readers and users of information services is likely to reduce the willingness of individuals to receive and impart information.

Subsumption ethics is the process by which decisions become incorporated into the operation of information technology (IT) systems, and subsequently forgotten. There are four axioms of subsumption ethics: A. Information systems subsume design, policy and implementation decisions in programming code and content; B. Subsumed objects have determinate moral value; C. Subsumed objects have a high "invisibility factor;" and D. Subsumptive complexity increases over time. These axioms can be applied to practical problems in IT by using them in conjunction with established ethical frameworks.

Information systems subsume design, policy and implementation decisions in programming code.

What I have learned:

I have learned that subsumption ethics is the process by which decisions and describes four axioms of subsumptions ethics. I also learned that design and implementation decisions dictate structure and operation of systems.

Design decisions often have ethical components, whether or not the designer implicitly aware of them.

Integrative question:

1. What is subsumption ethics?

- It is the process by which decisions become incorporated into the operation of Information Technology

2. What does IT means?

- Information Technology

3. What are the four ethical principles that have roots in antiquity?

- Golden rule
- Golden mean
- Action without desire aversion
- Ethical complexity

4. What do we call the third ethical principle?

- Niskama Karma

5. This is a part of an ancient Hindu Text called Mahabharata

- Bhagavad Gita

Book Review Chapter 41

Book: Cyberethics: Ethical Issues in Business Computing by Duncan Langford

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote: *"Essentially, computers are used in business to solve problems. An individual manager, focused on use of a computer for the task in hand, may understandably lack specialist awareness of wider ethical issues"*

Learning expectation:

I expect to learn how computer become useful in a business.

Review:

One important element that emerges from the current legislative situation in the Member States is that the media, or at least the press, are bound to respect certain rules which although not part of data protection legislation in a proper sense contribute to the protection of the privacy of individuals. Such legislation and the often rich case-law on the matter confer specific forms of redress which are sometimes considered a substitute for the lack of preventive remedies under data protection law.

The right to reply and the possibility to have false information corrected, the professional obligations of journalists and the special self-regulatory procedures attached to them, together with the law protecting honour (criminal and civil provisions concerning libel) must be taken into consideration when evaluating how privacy is protected in relation to the media.

Business, Legal and Ethical Issues is the first of the core subjects undertaken by Computer Professional Education Program (CPeP) students in their ongoing professional development. Professionalism is a risk management strategy and in this subject the emphasis is on applying professionalism in the business context.

Because of our new hi-tech technology, computer nowadays was very useful in many ways. It can also be used in business. That is why there are so many businessmen that have the newest model of computer to use for their businesses.

What I have learned:

I learned that all companies of whatever size, should consider their use of computer systems. If a policy on computer use has not already developed, it is not just sensible but essential that urgent consideration is given to the ways in which systems are currently being used.

Integrative question:**1. This is the smallest scale of business computing**

- Level One

2. Here business organization is larger

- Level Two

3. At this level a business is large enough to employ a designated computer specialist

- Level Three

4. At this level there will be at least one team of computer specialist

- Level Four

5. It is use by business computer systems falls into two distinct and equally important

- Data considerations

Book Review Chapter 42

Book: Cyber Ethics: The Practitioner from Within: Revisiting the Virtues by Frances S. Grodzinsky

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

“It is difficult to get from youth up a right training for virtue if one has not been brought up under right laws; for to live temperately and hardily is not pleasant to most people especially when they are young. For this reason their nurture and occupation should be fixed by law”

Learning expectation:

I intend to learn in this chapter all the information where its title is all about.

Review:

Traditionally the study of computer ethics involves taking students who are not philosophically trained, exposing them to action-guiding theories, presenting them with the codes of ethics of several companies and professional organizations and asking them to make ethical decisions in scenario-based cases. This approach is deliberately action-based and focuses on doing. "What would you do?" is the traditional question we ask our students. While this pedagogical methodology forces them to examine situations and argue from a particular point of view, it does little to influence their character. They see the utilitarian or deontologist as someone other than themselves.

There seems to be very little internalization of these action-based theories. Virtue Ethics offers character-forming theory that has been more successful with my students than the action-based theories of computer ethics texts. Why? Virtue Ethics is directed toward character development. The focus is on being rather than doing. It presents a good heuristic or approach to the problem of moral agency. Virtue ethics offers a way of teaching self-reflection through narratives that focus on core values, heroes and moral exemplars.

It is grounded in practical wisdom. It is experiential, learning to care about the self, others, the community, living the good life, flourishing and striving for moral excellence. It

offers a model for the development of character and personal ethics which will lead to professional ethics. Yet, the strict Virtue Ethics espoused by Aristotle has its limitations. This paper will explore the need for a more integrative approach to contemporary moral theory, one that may be found by revisiting the virtues through the works of Aristotle and Kant. It will offer insight into translating theory into practice for students of computer science and information technology.

What I have learned:

I have learned that much of the data that is mined is public or semi-public in nature what we purchase at the supermarket, where we surf the Web, where we work, our salary. This data can be used to construct profiles and customer categories that can be used to target advertising. In addition to data privacy issues, data mining raises other social concerns.

For example, Danna and Gandy (2002) argue that data mining and the use of consumer profiles can actually exclude groups of customers from full participation in the marketplace and limit their access to information. Thus, there are major ethical and social issues that arise from the practice of data mining.

Integrative question:

1. What ethics offers character-forming theory?

- Virtues ethics

2. What is Sherman's books of discussion?

- The Cultivation of Emotions as Supports for Duty and Moral Anthropology

3. What does ICT means?

- Issues of Computer Technology

4. What does Louden states about ethics?

- "Much contemporary argument in ethics depends on over simplified pictures of Aristotle and Kant"

5. Who asserts that carrying out rules is a sole concern of ethics?

- Kant

Book Review, Chapter 43

Book: Cyber Ethics: Code of Ethics and Professional

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

“Understanding and learning about the code of ethics and professional ”

Learning Expectations:

- Articulate understanding in the code of ethics and professional
- Systems and learning abilities regarding code of ethics

Review:

The ethical obligations of organizations tend to be neglected in most codes of professional conduct, perhaps because these codes are written from the perspective of the individual member. This dilemma is addressed by stating these imperatives from the perspective of the organizational leader. In this context “leader” is viewed as any organizational member who has leadership or educational responsibilities. These imperatives generally may apply to organizations as well as their leaders. In this context “organizations” are corporations, government agencies, and other “employers,” as well as volunteer professional organizations.

Articulate social responsibilities of members of an organizational unit and encourage full acceptance of those responsibilities.

Because organizations of all kinds have impacts on the public, they must accept responsibilities to society. Organizational procedures and attitudes oriented toward quality and the welfare of society will reduce harm to members of the public, thereby serving public interest and fulfilling social responsibility. Therefore, organizational leaders must encourage full participation in meeting social responsibilities as well as quality performance.

Manage personnel and resources to design and build information systems that enhance the quality of working life.

Organizational leaders are responsible for ensuring that computer systems enhance, not degrade, the quality of working life. When implementing a computer system,

organizations must consider the personal and professional development, physical safety, and human dignity of all workers. Appropriate human-computer ergonomic standards should be considered in system design and in the workplace.

Acknowledge and support proper and authorized uses of an organization's computing and communication resources.

Because computer systems can become tools to harm as well as to benefit an organization, the leadership has the responsibility to clearly define appropriate and inappropriate uses of organizational computing resources. While the number and scope of such rules should be minimal, they should be fully enforced when established.

What I have learned:

I have learned different aspects of code of ethics and becoming more professional once you applied this ethics in your life. Additional knowledge about the ethical issues in being professionalism.

Integrative Questions

1. What is code of ethics all about?
2. What is professionalism/
3. What are the advantages of professionalism?
4. Do you have any complaint about professionalism?
5. Do you authorized to used of an organization's computing and communication resources?

Book Review, Chapter 44

Book: Cyber Ethics: More Specific Professional Responsibilities

Library Reference: N/A

Amazon.com Reference: http://www.amazon.com/s/ref=nb_ss_gw?url=search-alias%3Dstripbooks&field-keywords=cyber+ethics&x=0&y=0

Quote:

“Educational opportunities are essential to facilitate optimal participation of all organizational members. Opportunities must be available to all members to help them improve their knowledge and skills in computing, including courses that familiarize them with the consequences and limitations of particular types of systems. In particular, professionals must be made aware of the dangers of building systems around oversimplified models, the improbability of anticipating and designing for every possible operating condition, and other issues related to the complexity of this profession.”

Learning Expectations:

To determine the code of ethics among the responsibilities of the professional.

Review:

The future of the computing profession depends on both technical and ethical excellence. Not only is it important for ACM computing professionals to adhere to the principles expressed in this Code, each member should encourage and support adherence by other members.

Adherence of professionals to a code of ethics is largely a voluntary matter. However, if a member does not follow this code by engaging in gross misconduct, membership in ACM may be terminated.

The *Code of Ethics and Professional Responsibility (Code of Ethics)* has been adopted by Certified Financial Planner Board of Standards Inc. (CFP Board) to provide principles and rules to all persons whom it has recognized and certified to use the CFP®, CERTIFIED FINANCIAL PLANNER™ and certification marks (collectively "the marks"). CFP Board determines who is certified and thus authorized to use the marks. Implicit in the acceptance of this authorization is an obligation not only to comply with the mandates and requirements of all applicable laws and regulations but also to take responsibility to act in an ethical and professionally responsible manner in all professional services and activities.

For purposes of this *Code of Ethics*, a person recognized and certified by CFP Board to use the marks is called a CFP Board designee. This *Code of Ethics* applies to CFP Board designees actively involved in the practice of personal financial planning, in other areas of financial services, in industry, in related professions, in government, in education or in any other professional activity in which the marks are used in the performance of professional responsibilities. This *Code of Ethics* also applies to candidates for the CFP® certification who are registered as such with CFP Board. For purposes of this *Code of Ethics*, the term CFP Board designee shall be deemed to include current certified, candidates and individuals who have been certified in the past and retain the right to reinstate their CFP® certification without passing the current CFP® Certification

What I have learned:

In reviewing this article I learned the different aspects of code of ethics and the individuals who performed very well in their company is more qualified to get their certificate of appreciation regarding this ethical performances.

Integrative Questions:

1. What are professionals?
2. What is the role of code of ethics of being professional?
3. Do professionals has their own way of behavior and attitudes to pursue towards other people?
4. Do you need to study more about ethics?
5. What are the use of behavior and attitudes for the people who are many professionals?

HANDBOOK

OF

COMPUTER

ETHICS

Book Review Chapter 1

Book: Handbook of Ethics: Foundations of Information Ethics by Luciano Floridi

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

"We begin this chapter by considering the mission of the librarian as an information provider and the core value that gives this mission its social importance. Of course, librarians face the standard ethical issues that arise in any profession, but our focus here will be on those issues that arise in relation to the role of the librarian as an information provider."

Learning expectation:

In this chapter I expect to learn what is this all about.

Review:

Information Ethics is one of the newest fields in the field of applied ethics, in the sense that applied ethics deals with and tries to resolve the conflicts between advances in technology and people's life in the modern society. The remarkable development of computer and network technology has given rise to so unprecedented and so diversified a set of ethical and moral problems that attempts at solving these problems undoubtedly will take philosophically focused and technologically well-informed intellectual efforts. The problems we are facing include the ethical status of "unauthorized" uses of computers and networks, the cultural and economic imbalance between groups with different historical, regional backgrounds in the globalized information infrastructure, the new dimensions of human rights like privacy and copyright in the digitized world, and the moral obligations and duties as professionals in information technology. The researchers working on the project are well aware of the urgency and imminence of the tasks and decided to collaborate.

Here is a part of the chapter that explained library profession involves not only books but also consideration of its drawbacks with the actual retrieving of information related to it: But one drawback of the list approach is that it fails to explain how these different values are related to each other. This is particularly problematic given that it is possible that pursuing some values, such as confidentiality or preservation, may conflict with others, such as access. One would need to understand how preservation is related to access in a

structure of values in order to know how such conflicts should be resolved. A second drawback is that some values are not on this list, such as a respect for the intellectual property rights of authors and creators. Finally, in listing values, the theoretical framework that explains and supports these many values is often left out. Thus, such lists may serve as a starting point, but they do not take us very far in serious reflection on the core values of librarianship.

What I have learned:

In this chapter I have learned that this paper presents, firstly, a brief review of the long history of information ethics beginning with the Greek concept of *parrhesia* or freedom of speech as analyzed by Michel Foucault. The recent concept of information ethics is related particularly to problems which arose in the last century with the development of computer technology and the internet. A broader concept of information ethics as dealing with the digital reconstruction of all possible phenomena leads to questions relating to digital ontology. Following Heidegger's conception of the relation between ontology and metaphysics, the author argues that ontology has to do with Being itself and not just with the Being of beings which is the matter of metaphysics.

Integrative question:

1. What name do we call our society?
2. What does ICT's means?
3. What ethics usually grounds its analysis of the moral standing?
4. What does IE means?
5. What term refers to the morally informed construction of the environment?

Book Review Chapter 2

Book: Handbook of Ethics: Milestones in the History of Information and Computer Ethics by Terrell Ward Bynum

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

"Cybernetics takes the view that the structure of machine or of the organism is an index of the performance that maybe expected from it"

Learning expectation:

I expect to learn from this chapter the things that have a role in the history of information and computer ethics.

Review:

The more specific term "computer ethics" has been used to refer to applications by professional philosophers of traditional Western theories like utilitarianism, Kantianism, or virtue ethics, to ethical cases that significantly involve computers and computer networks. "Computer ethics" also has been used to refer to a kind of professional ethics in which computer professionals apply codes of ethics and standards of good practice within their profession. In addition, other more specific names, like "cyberethics" and "Internet ethics", have been used to refer to aspects of computer ethics associated with the Internet.

During the past several decades, the robust and rapidly growing field of computer and information ethics has generated new university courses, research professorships, research centers, conferences, workshops, professional organizations, curriculum materials, books and journals. Given the physiology of human beings, it is possible for them to take in a wide diversity of information from the external world, access information about conditions and events within their own bodies, and process all that information in ways that constitute reasoning, calculating, wondering, deliberating, deciding and many other intellectual activities.

Wiener's account of human nature presupposed a metaphysical view of the universe that considers the world and all the entities within it, including humans, to be combinations

of matter-energy and information. Everything in the world is a mixture of both of these, and *thinking*, according to Wiener, is actually *a kind of information processing*. Consequently, the brain does not secrete thought “as the liver does bile”, as the earlier materialists claimed, nor does it put it out in the form of energy, as the muscle puts out its activity. Information is information, not matter or energy. No materialism which does not admit this can survive at the present day.

What I have learned:

After I have read this chapter, I learned that today, the “information age” that Wiener predicted half a century ago has come into existence; and the metaphysical and scientific foundation for information ethics that he laid down continues to provide insight and effective guidance for understanding and resolving ethical challenges engendered by information technologies of all kinds

Integrative question:

1. What is cybernetics?
2. Who is Deborah Johnson?
3. Who is Walter Manner?
4. Who is Norbert Wiener?
5. Explain the four principles mentioned by Wiener.

Book Review Chapter 3

Book: Handbook of Ethics: Moral Methodology and Information Technology

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

"The ubiquitous combination of coupled databases, data mining, and sensor technology may start to cast doubt on the usefulness of our notion of "privacy." Ethical analysis and reflection, therefore, is not simply business as usual. We need to give computers and software their place in our moral world. We need to look at the effects they have on people, how they constrain and enable us, how they change our experiences, and how they shape our thinking. This is how we proceeded in the case of the car, the television, the atom bomb, and this is how we will proceed in the case of ubiquitous brain scanning and use of carbon nanotubes, of artificial agents, and the applications of advanced robotics. The commonalities in the moral questions pertaining to these topics are more important than the differences between them."

Learning expectation:

To learn more about moral methodology

Review:

This chapter talks about cyber ethics with a computer concept. In short, this is called the computer ethics. From the moral questions mixed up with computer related topic through development, and application. Professionals and other people who are involved in computer technology have many questions on what is right and what is wrong on particular ethical issues or ethical questions. It is hard to identify which is which and specifically it is hard if there are no references justifying the ethical or moral values. If you are an I.T person, it is hard to identify your point of view. Even you cannot identify it. Justifying answers is hard to formulate because you must know also the basis of a particular topic is.

In the field of IT, it is everywhere. Information technology department is a must for a company today in order to survive simply because we are in the 21st century and companies must be innovative as much as possible. What if a problem occurs regarding the ethical values? What would be the basis of this particular problem? Well, it is all indicated

here. As we review this chapter, we will learn how moral methodology and information technology works.

Moral methodology is hard to define one by one but it will eventually result to a more broad discussion on how it can be related to information technology. Let us first think of ways how to surely define morality because once that is done, then it is all a matter of time before you figure out and relate why information technology has something to do with it. As mentioned in the quotation, there are a lot of concepts that we need to understand about piracy and other zealous actions towards information technology and as technology continue to grow not only in a single part of the world but universally affect us, more and more ways are determined to prevent moral contradictions against information technology.

What I learned:

I learned lot in this chapter, Applied Ethics, Generalism, Particularism are one of the knowledge I get.

I don't really think people have objections regarding information technology because of the unbelievable changes it promoted for us to utilize. The properties of IT may require us to revisit traditional conceptualizations and conceptions of privacy, responsibility, property; but they do not require a new way of moral thinking or a radically new moral methodology, which is radically different from other fields of technology and engineering ethics

Integrative Questions:

1. What is applied ethics?
2. What is generalism?
3. What is particularism?
4. Explain the concept of reflective equilibrium.
5. Define PACS.

Book Review Chapter 4

Book: Handbook of Ethics: Value Sensitive Design and Information Systems

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

"One part of a conceptual investigation entails a philosophically informed analysis of the central value constructs. Accordingly, Friedman et al. began their project with a conceptual investigation of informed consent itself. They drew on diverse literature, such as the Belmont Report, which delineates ethical principles and guidelines for the protection of human subjects to develop criteria for informed consent in online interactions. (Belmont Report, 1978; Faden and Beauchamp, 1986)"

What I expect to learn:

To know more about value sensitive designs

Review:

I have to be honest here, I have no idea what value sensitive design meant until I read this part of the book and of course, when I googled it. Here is a definition I found online which pretty much, similar to the definition given in the book: Value Sensitive Design (VSD) is a methodological design approach that aims at making moral values part of technological design, research and development. It assumes that human values, norms and moral considerations can be imparted to the things we make and use. It construes information technology (and other technologies for that matter) as a powerful force which can be used to make the world a better place, especially when we take the trouble of reflecting on its ethical aspects in advance. Based from that definition from Wikipedia, value sensitive design is literally being sensitive to the value for what you are developing. It is taking consideration to the moral consideration of both the developer and the society because it was always taught to us that developing a system is not for money alone but for the common good. It should be

Design has a wider application in all engineering and design disciplines, but was first proposed and discussed in connection with information and communication technology and that is still its main area of application.) as a powerful force which can be used to make the world a better place, especially when we take the trouble of reflecting on its ethical aspects in advance. Based from that definition from Wikipedia, value sensitive design is literally being sensitive to the value for what you are developing. It is taking consideration to the moral consideration of both the developer and the society because it was always taught to us that developing a system is not for money alone but for the common good. It should be

something that will aid the society and not just a company to accept its benefits like getting people's money without them being totally concerned about it etc.

What I learned:

I have learned from this chapter the following:

- Value sensitive design
- Definition of value
- Related Approaches to Values and System Design

Integrative Questions:

1. What is value as defined in the chapter?
2. What is value design?
3. Define credibility, openness, and accountability.
4. Differentiate the three factors.
5. What do you mean by empirical investigations?

Book Review Chapter 5

Book: Handbook of Ethics: Personality-Based, Rule-Utilitarian, and Lockean Justifications of Intellectual Property by Adam Moore

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

“Intellectual property is generally characterized as nonphysical property that is the product of cognitive processes and whose value is based upon some idea or collection”

What I expect to learn:

- To learn basically the intellectual property
- To learn the purpose of this aspect in computer ethics,
- Why do we need to adopt intellectual property?

Review:

This chapter is focusing on three aspects. These are the personality-based, rule-utilitarian and Lockean Justifications. The first one is the personality-based where an individual is just focusing on his/her personality. He/she has own ideas on a particular perspective. Only him/her can understand it and no one can interfere his/her ideas. Once it is shared to other person, there is surely a conflict between ideas. The intellectual property has now conflict. We can't fight against it because, as explained, each one of us has an intellectual property. The analogy is that you can't dive to the intellectual property of others because it is private and only he/she can only understand it. That's for personality-based. The next one is the rule utilitarian. This is where utilitarian of intellectual properties used. Once the idea is passed to another person, then the person who will be receiving it is considered to be a utilitarian. He/she just use the intellectual idea of a particular person for the benefit for him / her. That's absurd! Because making use of an individual's idea is considered to be a utilitarian. It can give both positive and negative effects for the people. It will now depend on us if we use the utilitarian point of view. The last one is Lockean Justification where the justifications of human are more sensitive. Because it is where the human correct or justify his/her humanity in terms of his/her ideas in life.

The first part of this chapter discusses about what is intellectual property. It is explained at introduced here that intellectual property are all based on individual

personality. Since each one of us has a individual personality, we assume that we have also intellectual property as well. We must be knowledgeable to develop ourselves. Innovating ourselves is one way of changing our lives. It is explained here that we must fight our strength and weaknesses. We have strength, then maintain it and make you good as possible. On the other hand, weakness is your fear as an individual, therefore fight your fears. This is to justify yourself to be intellectual person.

What I learned:

I learned how to utilize my intellectual ideas in such way that applying these aspects in my life. To be honest, it is complicated. In determining your own personality, you must be knowledgeable about yourself first. Knowing yourself is one of the most important things in life. Therefore the ideas you are thinking are also important and also part of your intellectual property. The rule-utilitarian can give us positive and negative effects because your ideas or intellectual property can be beneficial to others. The justification is also important because the dignity of one person is relying to it.

Integrative Questions:

1. What is personality based?
2. What is rule-utilitarian?
3. What is justification?
4. What are the purposes of these aspects to an individual?
5. How can we use this correctly?

Book Review Chapter 6

Book: Handbook of Ethics: Informational Privacy: Concepts, Theories, and Controversies

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

"The conception of privacy in terms of physical nonintrusion or being let alone has been criticized because of its tendency to conflate two different concepts that need to be distinguished—namely, having privacy and being let alone. To see this flaw, consider a situation in which one might not be let alone and yet enjoy privacy. If a student approaches her professor, who is on his or her way to teach a class, and asks her professor a question about a previous class assignment, the student has not, strictly speaking, let her professor alone; however, she has also not violated her professor's privacy."

What I expect to learn:

In this chapter I expect to learn what Informational Privacy is: Concepts, Theories, and Controversies

Review:

We all know what privacy is but just if you don't, Privacy is the ability of an individual or group to seclude them or information about themselves and thereby reveal themselves selectively. With that given attention to, it is as though when people hear that something is for private use or privacy, they will get more curious about it. That is where hackers or crackers come in. They try to retrieve private information from different organizations or even single or home workstations just to get a hold of what you might have. Also mentioned in Wikipedia,

This paper expands upon an earlier work in which we analyzed the implications of the Verizon v RIAA case for P2P Networks vis-à-vis concerns affecting personal privacy and intellectual property. In the present study, we revisit this case by analyzing the privacy implications in light of the theory of privacy as contextual integrity (Nissenbaum, 2004). We then analyze some implications for intellectual property by drawing some analogies from the ruling in the MGM Studios v. Grokster case, which, among other things, demonstrates that the debate over sharing copyrighted material in P2P systems has not been limited to

copyrighted music files. In particular, we question whether the Verizon and Grokster cases advance the interests of copyright owners at the expense of preserving privacy for individual users? We also question whether the rulings in these two cases threaten new technologies in order to advance the interest of copyright owners?

What I learned:

I have learned that Privacy as Nonintrusion Involving One's Physical Space: Physical/Accessibility, Privacy as Noninterference Involving One's Choices: Decisional Privacy

Integrative Questions:

1. What is the concept of privacy?
2. Explain the control theory.
3. Explain the restricted theory.
4. Explain the restricted access theory.
5. What is privacy as contextual integrity?

Book Review Chapter 7

Book: Handbook of Ethics: Online Anonymity

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

"Anonymity may be deliberately sought or something that occurs spontaneously from the sheer complexity of modern life. The idea of a kind of naturally occurring, "spontaneous anonymity" is embodied in characterizations of someone as a member of an anonymous mass or in expressions such as "the logic of anonymity in modern life." There are two ideas at work here."

What I expect to learn:

To be aware of online anonymity

Review:

Being anonymous online is definitely possible because you don't really know who the person chatting with you across the borders of the pacific just with a click of a button. Being online affects how we see other people and how we interact with them in this technological era where people from china can talk with people from Poland without having to pay tons of money for a single hello. Like I said in my previous reviews, I find the Web very helpful with our generation because it allows us to be connected to anyone without boundaries – unless that person doesn't have a connection in their place. Just look at me, right now I am at the hospital waiting for my CVC result and that doesn't seem to stop me from connecting online to finish my book reviews right. Also, I can be anonymous in the Web. For example, I can simply change a little preference in my yahoo messenger for me to activate the chat room feature and change my nickname to something like "bored_keyboard" or "sissy_daisy" and no one will even know it is me because one, people in that chat room are from all over the world meaning someone from New Zealand can read my messages even without knowing that it is me, that my real identity is not my nick name in yahoo messenger.

What I learned:

I have learned the concept of anonymity, Data Mining, Tracking, and User's Presumption of Anonymity, Anonymity and Attribution Bias

Integrative Questions:

1. What is anonymity?
2. What is anonymity as a feature of complex social structures?
3. Define data mining.
4. Define Tracking.
5. Explain globalization of online activity.

Book Review Chapter 8

Book: Handbook of Ethics: Ethical Issues Involving Computer Security: Hacking, Hactivism, and Counter-hacking

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

"At first glance, it might seem obvious that hacking is wrong. Although the more malicious of these acts involve serious wrongs because of the harm they cause, all are wrong because they constitute a digital trespass onto the property of another person. Unauthorized entry into some other person's computer seems not relevantly different than uninvited entry onto the land of another person. Real trespass is morally wrong, regardless of whether it results in harm, because it violates the owner's property right to control the uses to which her land is put and hence to exclude other people from its use. Similarly, digital trespass is wrong, regardless of whether it results in harm, because it violates the owner's property right to exclude other people from the use of her computer, which, like land, is physical (as opposed to intangible) property."

What I expect to learn:

To know ethical issues involving computer security

Review:

Wow, I don't even know where to start with the ethical issues involving computer security because there are so many of them. Let me just clear up that there is a thing called ethics if you guys out there are not familiar because ethics should be inclined with what you are doing in life. A situation where you can apply this is with your life alone. If you tend to do things without thinking about ethical concerns the you are screwed up because in the first place, we need some guidelines ot follow knowing that freedom is not absolute for if it is, then we will all be bombing each other's countries arguing who should have own. Obama or Mc Cain.

Intense concern with my files and my workstation occurred to me after reading this chapter because it made me realize that there are so many people that can just hack your private files even when your computer is shut off – yes, it does happen – so I made a

promise to myself that I have to be more careful with where I place my files, how I transfer them, how strong I encrypt them and how accessible they are because you will never know what might happen. We cannot really attack someone just because we think he or she hacked us because hacking is a skill that people master first before doing it big and publicly so a mere knowledge about computers like opening programs and deleting files is not enough. Knowledge about IP addresses, ports, cables, LAN, and other network related functions of your computer should be well thought of and watched because it can be their access point.

What I learned:

I have learned the following:

- The Social Benefits of Benign Intrusions
- Benign Intrusions as Preventing Waste
- Benign Intrusions as Exercising the Right to a Free Flow of Content

Integrative Questions:

1. What is Hacktivism?
2. What is hacking?
3. Enumerate the social benefits of benign intrusions.
4. Hacktivism moral?
5. What is The Active Response Spectrum?

Book Review Chapter 9

Book: Handbook of Ethics: Information Ethics and the Library Profession

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

"Librarians face the standard ethical issues that arise in any profession, but our focus here will be on those issues that arise in relation to the role of the librarian as an information provider. In particular, we will be focusing on questions of the selection and organization of information, which bring up issues of bias, neutrality, advocacy, and children's rights to access information."

What I expect to learn:

To define information ethics and its connection with library profession

Review:

At first, I did not really think that this chapter will focus on the librarian's profession but then the first paragraph related it to the rest of the chapter. but why the library profession? That I can't really defend but it has something to do with keeping track with information, knowing what information to retrieve, and managing information.

Here is a part of the chapter that explained library profession involves not only books but also consideration of its drawbacks with the actual retrieving of information related to it: But one drawback of the list approach is that it fails to explain how these different values are related to each other. This is particularly problematic given that it is possible that pursuing some values, such as confidentiality or preservation, may conflict with others, such as access. One would need to understand how preservation is related to access in a structure of values in order to know how such conflicts should be resolved. A second drawback is that some values are not on this list, such as a respect for the intellectual property rights of authors and creators. Finally, in listing values, the theoretical framework that explains and supports these many values is often left out. Thus, such lists may serve as a starting point, but they do not take us very far in serious reflection on the core values of librarianship.

What I learned:

In this section I learned more about the librarian code of ethics.

Integrative Questions:

1. What is the core value of library profession?
2. What is selection as mentioned in the chapter?
3. What is bias as mentioned in the chapter?
4. What is neutrality as mentioned in the chapter?
5. What is labelling as mentioned in the chapter?

Book Review Chapter 10

Book: Handbook of Ethics: Ethical Interest in free and Open Source Software

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote: "Gaining more knowledge about the ethical interest in free and open source software."

What I expect to learn:

I expected to learn more about the software free and open source

Review:

In the United States, rapid growth occurred in information and computer ethics beginning in the mid-1980s. In 1987 the Research Center on Computing & Society (RCCS, www.southernct.edu/organizations/rccs/) was founded at Southern Connecticut State University. Shortly thereafter, the Director (the present author) joined with Walter Maner to organize "the National Conference on Computing and Values" (NCCV), an NSF-funded conference to bring together computer scientists, philosophers, public policy makers, lawyers, journalists, sociologists, psychologists, business people, and others. The goal was to examine and push forward some of the major sub-areas of information and computer ethics; namely, computer security, computers and privacy, ownership of intellectual property, computing for persons with disabilities, and the teaching of computer ethics. More than a dozen scholars from several different disciplines joined with Bynum and Maner to plan NCCV, which occurred in August 1991 at Southern Connecticut State University. Four hundred people from thirty-two American states and seven other countries attended; and the conference generated a wealth of new computer ethics materials — monographs, video programs and an extensive bibliography — that were disseminated to hundreds of colleges and universities during the following two years.

In that same decade, professional ethics advocates, such as Donald Gotterbarn, Keith Miller and Dianne Martin — and professional organizations, such as Computer Professionals for Social Responsibility (www.cpsr.org), the Electronic Frontier Foundation (www.eff.org), and the Special Interest Group on Computing and Society (SIGCAS) of the ACM — spearheaded projects focused upon professional responsibility for computer

practitioners. Information and computer ethics became a required component of undergraduate computer science programs that were nationally accredited by the Computer Sciences Accreditation Board. In addition, the annual "Computers, Freedom and Privacy" conferences began in 1991 (see www.cfp.org), and the ACM adopted a new version of its Code of Ethics and Professional Conduct in 1992.

What I have learned:

Open source is not a new topic for me. What I learned more in this chapter is the ethical way of using this open source software. I also learned that there is nothing in life that is free, you are always responsible on the things that happening to you.

Integrative Questions:

1. What is open and free source of software?
2. What is software?
3. What is the role of ethical issues in software?
4. Do you know the importance of software?
5. Do the computers have needed a free and open source of software?

Book Review Chapter 11

Book: Handbook of Ethics: Internet Research Ethics: The Field and its Critical Issues

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

"Internet research ethics is going to have an affect on the forms of research that are sanctioned or even permissible, the ways that we understand Internet culture, and our larger understandings of individuals and society. This suggests that there are significant consequences to hindering the participation of certain disciplines and preventing some kinds of histories from being produced. A truly ethical model of Internet research ethics would acknowledge such outcomes and encourage a variety of histories and disciplines."

What I expect to learn:

In this chapter I expect to learn the critical issues in the field of the internet.

Review:

Academics from varied institutions and countries are engaged in the important task of articulating ethical guidelines for those who research the Internet. However, they have failed to provide users and researchers with important information because they do not address the ways that Internet material is mediated and constructed. The ethical issues and dilemmas involved in Internet research include researchers who ignore the screen, varied icons, repetitive motifs, and produced content. Addressing constructed material is important because Internet settings abound with ageist, classist, homophobic, racist, and sexist imagery and ideas. The current writing about ethical Internet research behaviors can enable such intolerant conceptions by encouraging academics and other users to presume that Internet settings provide access to the truth about individuals or are a direct conduit to people. In other words, conceiving of Internet material as people and human subjects without foregrounding the constructed aspects of users' proclaimed "self-representations" makes it seem like Internet material is exacting and natural.

Many Internet users shift between describing Internet settings as a conduit to the self and as artistic or cultural production. Acknowledging the highly mediated and representational aspects of this material and considering the ethical codes of research

disciplines that engage with culturally produced material suggest a very different set of research strategies. When Internet material is viewed as cultural production then the models for Internet research might be Art History and Visual Culture, English and Literary Studies, Film and Media Studies, Music and Sound Studies, and Theatre and Performance Studies. A more complete integration of these approaches into Internet Studies—either as a sole investigatory strategy or in tandem with other forms of inquiry—would change researchers’ ethical questions. It would also change the ways that the material is seen and addressed because different academics and users understand Internet material through distinct lenses.

What I have learned:

In this article, I employ the Humanities method of close textual analysis in order to interrogate the ways that Internet material becomes people and is linked to guidelines for human subjects. I begin with a synopsis of the ethical debates about Internet research. The problems with these overarching guidelines and conflicts between the ethics of different areas of study are considered. A brief study of how graphical avatars function as art objects demonstrates the limits of discussing Internet material only as human subjects. I explore the different research strategies that can be employed when material is coded as both personas and cultural production. Understanding how conceptions of human subjects are related to writing about an animate and spatial Internet is an important part of this project.

Integrative question

1. What does the IRE means?
2. What does ICE means?
3. What does DOPA means?
4. Who are the special population in the internet?
5. Who argue that research with minors is fraught?

Book Review Chapter 12

Book: Handbook of Ethics: Health Information Technology: Challenges in Ethics, Science, and Uncertainty

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

“There is arguably no better trigger for reflection on morality and its relationship to the law and society than privacy and its cousin, confidentiality. The demands of privacy are intuitively straightforward and the consequences of its violation obvious. Without a credible promise that privacy and confidentiality will be safeguarded, the task of fostering trust is frustrated. If for instance a patient believes that a physician will disclose interesting or salacious diagnostic data to others, the patient might not disclose information the physician needs to render an accurate diagnosis in the first place.”

Learning expectation:

To be aware of the challenges being faced by the health information technology

Review:

Isn't it cool how we can be a part of some kind of experiment? No, I don't mean being guinea pigs of some new medical experiment but this, technology. Being the ones to test new technology that continues to develop nowadays is an honor because once we are a part of something that will be great in the future for the next generation.

The chapter even included privacy in health information technology. Privacy is, most generally, as discussed in the chapter, the right entitlement or reasonable expectation people have that they are and will be secure from intrusion. Given the example in the chapter, it is obvious that society values both personal privacy and the law enforcement but in some cases, the police officer investigating a crime may and, in fact, must take steps to justify that her official need is worth the intrusion. “Put differently, privacy rights are not absolute, but may be balanced against other values. The same is true for confidentiality, which applies to information—medical records, for instance. Where privacy is customarily about people, confidentiality applies to information about people. Privacy is also sometimes

regarded as including within its scope people's concern about protecting confidentiality. Privacy is a broader concept." – indeed as a broader concept yet privacy still serve as one of the most studied factor in information technology and one that is most protected.

What I have learned:

I realized how important privacy and confidentiality is, as someone from IT I know how easy to get a fake identity with simple tweaking and a little knowledge about computers.

I also learned some new term such as:

- Clinical Decision Support System
- Diagnostic Expert Systems
- Prognostic Scoring Systems
- The Standard View" and "Progressive Caution"

Integrative question:

1. Define confidentiality as explained in the chapter.
2. What is a clinical decision system?
3. What is a diagnostic expert system?
4. What is a prognostic scoring system?
5. Differentiate the standard vie and the progressive view.

Book Review Chapter 13

Book: Handbook of Ethics: Ethical Issues of Information and Business

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

“Information is becoming increasingly important in most aspects of our lives, and this is particularly true for our economic activities”

Learning expectation:

I expect to learn from this chapter about the ethical issues that involving business.

Review:

Within legal boundaries, what you say and do in the privacy of your own home is your business. Particularly when it comes to digital information, that privacy and moral flexibility does not extend to the workplace. Common sense dictates that your actions in a public place are no longer private. People by nature consider their surroundings before saying or doing something that would embarrass themselves or offend others. When it comes to the workplace, the burden of maintaining a politically and morally correct environment falls on the employer as well as the employee.

As access to the Internet becomes more prevalent, businesses must take increased care to clearly define what content is legal, allowable and appropriate. Something as simple as a verbal warning will often suffice, but documented sensitivity training is becoming the standard for most businesses. Human resource departments have established comprehensive rules for conduct and often simple tests are administered to make sure the employee understands and his or her responses are recorded.

In the digital age, the record of an the discussion can be important. If an employee views a website that another employee finds offensive, the record of that site visit can become hard evidence in a court of law. It's an attorney's dream to build a case with such evidence. Because the employee was not only at the workplace when the offence took place, but using the employer's equipment to commit the offense both will be held liable for

the action. Only unambiguous evidence of the fact that the employee clearly understood stated rules against such conduct will limit the employer's liability.

What I have learned:

I have learned that business and economic system working together to have an important influence on ethical issues that now arising from information and communication technology.

I also learned the big value of information in our society and inhuman being especially in getting knowledge. There are so many workers that do not have the knowledge, that is why companies nowadays is really strict in choosing employees.

Integrative question:

1. What does ICT's mean?
2. It is the widely used approach in business ethics, what it is?
3. What does ISCT means?
4. Who are Donaldson and Dunfee?
5. Explain the Ethical response to employee surveillance.

Book Review Chapter 14

Book: Responsibilities for Information on the Internet

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

"Establishing liability for information is further complicated, because of difficulties of identifying causal relationships, of giving due consideration to the perspectives of content providers and users, and—sometimes— of balancing the good of establishing liability against information freedoms."

Learning expectation"

To define the responsibilities for information on the internet

Review:

True that the law we have now don't really include electronic information as one of its focus because information technology back then was not even known to exist.

However, I do think that the government is allowing more people to be concerned with information being available everywhere with the internet. We, as online users, have our own responsibilities in handling our own source of information – ourselves. The government, in my point of view, should be more concerned in this issue but other than that, we need to take action ourselves because the internet is a huge place for information to be spread and that alone is not really something I would think as just a petty file share. Of course, file sharing is another thing but what about copyright? Piracy? Infringement? There are a lot of issues we have to dwell with right after knowing what it is that needs to be done but still, be responsible enough to take extra protective measures with what you do online.

I know a lot of people who regret doing something online because they had little idea of what will happen like in my friend's case, she uploaded a personal picture of her in her profile the first time she became a member as a private photo without realizing that the website's privacy policy and protection application is still less of a help. Some scary guy saved her picture and started uploading it to his profile and allowing other people to post

rude and appalling comments about her. That alone is a case of the lack of knowledge about internet.

What I have learned:

I have learned the Conditions of responsibility that is traditionally conceived of the everyday moral debate as well as in ethical theory. I also learned about the Information in general as it was mentioned the debate on information-related responsibilities was until recently restricted to the issues of ISP's responsibilities with regard to clearly illegal or immoral content.

Integrative question:

1. What are the conditions of responsibility?
2. What type of responsibility did this chapter focus on?
3. What is information in general?
4. What are the responsibilities involved?
5. Give one responsibility that you think should be included

Book Review Chapter 15

Book: Handbook of Ethics: Virtual Reality and Computer Simulation

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

“Virtual reality and computer simulation have not received much attention from ethicists. It is argued in this essay that this relative neglect is unjustified, and that there are important ethical questions that can be raised in relation to these technologies. First of all, these technologies raise important ethical questions about the way in which they represent reality and the misrepresentations, biased representations, and offensive representations that they may contain. In addition, actions in virtual environments can be harmful to others and raise moral issues within all major traditions in ethics, including consequentialism, deontology, and virtue ethics.”

Learning expectation:

- Learn about the use of these technologies in instructional settings.
- Gather information about the research evidence regarding the effectiveness of these technologies.

Review:

Whenever I hear the term “virtual reality”, a huge shades with 3D display capabilities for computer games is the first thing I can imagine. But what is virtual reality?

Virtual reality, as explained in the chapter, is a technology emerged in the 1980s, with the development and marketing of systems consisting of a head-mounted display (HMD) and data suit or data glove attached to a computer. These technologies simulated three-dimensional (3D) environments displayed in surround stereoscopic vision on the head-mounted display. The user could navigate and interact with simulated environments through the data suit and data glove, items that tracked the positions and motions of body parts and allowed the computer to modify its output depending on the recorded positions. This original technology has helped define what is often meant by “virtual reality”: an immersive, interactive three-dimensional computer-generated environment in which

interaction takes place over multiple sensory channels and includes tactile and positioning feedback.

Now that is the definition from the chapter – any resemblance in mine? – which pretty much the same thing as how I pictured it. A technology or well, goggles, that allows people to interact with computer made graphics as though it is happening in real life. Amazing isn't it? How technology can do such wonders for our benefits and allows us to experience something more than what we should have experienced back then.

What I have learned:

On this chapter, I enhanced my knowledge about virtual reality, computer simulations and other things that can do by a computer of what can we called as computer enhancement.

I also understand its relation on the ethics and some of its ethical issues that I think not many of us think about. In addition, I also learned the difference between the virtual real, substitutes and evaluation of virtual.

Integrative question:

1. What is virtual reality?
2. How often and where do you often hear that term?
3. What were the ethical issues mentioned that exists in the virtual world?
4. Define avatars.
5. Define Single-User VR

Book Review Chapter 16

Book: Handbook of Ethics: Genetic Information: Epistemological and Ethical Issues

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

"The Human Genome Project and Celera were not working toward a common goal, since only the former generated a public sequence. Like everyone else, Celera had free access to all our assembled sequence. But Celera also asked us for a personal transfer of individual nematode sequence reads. To comply would have been a major distraction from our [HGP] work" (Sulston quoted in Koerner, 2003).

Learning expectation:

To be aware of the genetic information

Review:

Identify an ethical question or case regarding the integration of information technology into society. Typically this focuses upon technology-generated possibilities that could affect (or are already affecting) life, health, security, happiness, freedom, knowledge, opportunities, or other key human values. Clarify any ambiguous or vague ideas or principles that may apply to the case or the issue in question. If possible, apply already existing, ethically acceptable principles, laws, rules, and practices that govern human behavior in the given society.

If ethically acceptable precedents, traditions and policies are insufficient to settle the question or deal with the case, use the purpose of a human life plus the great principles of justice to find a solution that fits as well as possible into the ethical traditions of the given society.

Big term huh but in this chapter, it was explained "that genetic information is the genes containing an amount of information (the so-called TACG amino acids sequence) and able to build a human being up is today a seldom challenged triviality. This idea is fundamental to the so-called "Central Dogma" of genetics. The "Central Dogma", as originally formulated by Crick, is a negative hypothesis, which states that information

cannot flow downward from protein to DNA.” No, DNAs are not really my professional concern but I am aware that like DNAs, computers withhold an amazing degree of information no man can memorize but can definitely determine.

Trying to collaborate the human DNA and ethical issues with information technology will lead to something I am not really sure of so let me just clarify that this chapter covered the explanation of how information, like DNAs, are being processed and how it did come about – or so I thought. I am not pushing the idea that I am correct or my understanding of it is a bit flushed compared to the technical terms placed within the part of the book but I am determined to believe that DNAs hold great levels of information about a person just by looking at it, its characteristic of being unique is taking all my curiosity to the next level.

What I have learned:

I have learned the Concept of Information, The Notion of Genetic Information, Ideological Use of a Model and Ethical Issues in Fund-raising, Cooperation and Public Access of Data.

Integrative question:

1. What is the concept of genetic information?
2. What is the typical notion of genetic information?
3. What did Berlinski contribute? Elaborate.
4. What did Maynard mention? Explain.
5. Is public access of data legal? If not, should it be?

Book Review Chapter 17

Book: Handbook of Ethics: The Ethics of Cyber Conflict

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

“There are several areas of cyber conflict that the paper does not address. Besides cyber attacks conducted for pleasure or personal gain, the paper does not consider revenge attacks by insiders—all of which are generally regarded as unethical.”

Learning expectation:

To know more about the ethics of cyber conflict and what the conflicts are

Review:

The world is very close to having technology that can provide electronic privacy and security on the internet sufficient to safely conduct international business transactions. Once this technology is in place, there will be a rapid expansion of global “cyber conflict”. Nations with a technological infrastructure already in place will enjoy rapid economic growth, while the rest of the world lags behind. What will be the political and economic fallout from rapid growth of global cyber conflict? Will accepted business practices in one part of the world be perceived as “cheating” or “fraud” in other parts of the world? Will a few wealthy nations widen the already big gap between rich and poor? Will political and even military confrontations emerge?

With the advancing technology, even internet can cause war to countries. It could be a silent war; no one would get hurt... physically. Cyber conflict may result to chaos to the concerned parties. Such as what happened in September 2000, wherein Israelite teenage hackers created a website that successfully jammed six websites in Lebanon, causing a huge turmoil in different websites in Israel, including those of the Palestinians and at least one U.S. site. They made two main types of attacks, the website defacement and distributed denial of service. Website defacement focuses on high-profile political site such as government sites. Disruption of such site would cause confusion to the citizens of that country and those other persons that are connected to them. On the other hand, DDoS or distributed denial of service concerns shutting down of opposing sites. The Israelites

teenage hackers also assaulted the websites that concerns broadcasting, telecommunication infrastructures and other websites coming alike. One website that the hacker attacked was the internet service provider that deals with Israeli senior citizens.

What I have learned:

I have learned the Jus in Bello—The Law of War, where the contents are:

- Distinction of Combatants from Noncombatants.
- Military Necessity.
- Proportionality.
- Indiscriminate Weapons.
- Superfluous Injury.
- Perfidy.
- Neutrality.

Integrative question:

1. What is cyber conflict?
2. Give at least two cyber conflicts mentioned in this chapter.
3. What is Jus in Bello?
4. What is Jus ad Bellum?
5. What are the ethical frameworks of Hacktivism?

Book Review Chapter 18

Book: Handbook of Ethics: A Practical Mechanism for Ethical Risk Assessment- A SoDis Inspection

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

"The availability of high-quality software is critical for the effective use of information technology in organizations."

Learning expectation:

To conclude practical mechanism for ethical risk assessment

Review:

Although the need for high quality software is obvious to all and despite efforts to achieve such quality, information systems are frequently plagued by problems. [Ravichandran 2000]. These continued problems occur in spite of a considerable amount of attention to the development and applications of certain forms of risk assessment (which will be discussed in Section II). The narrow form of risk analysis and its limited understanding of the scope of a software project and information systems has contributed to significant software failures.

Section III will introduce an expanded risk analysis process which expands the concept of information system risk to include social, professional, and ethical risks that lead to software failure. Using an expanded risk analysis will enlarge the project scope considered by software developers. This process was further refined by incorporating it into an inspection model and illustrated by its application to a national information system. A tool to develop Software Development Impact Statements is also discussed. Information personnels have been evolving and refining techniques to mediate risks of developing software products that meet the needs of their clients. The risks focused on include: missed schedule, over budget, and failing to meet the system's specified requirements. (Boehm 2006, Hall 1998, Jones 1994) This focus was later expanded to address software security as the highest risk (Stoneburner, 2002) In spite of this attention to risks, a high percentage of software systems are being delivered late, over budget, and not meeting all requirements,

leading to software development being characterized as a “software crisis” and a mistrust of software systems

What I have learned:

In this chapter I learned the following issues:

- Generic Standards for Risk Analysis Models
- The Context
- Risk Identification
- Risk Analysis
- Limitations of the Generic Standards

Integrative question:

1. What is SoDIS?
2. Explain the SODIS audit process.
3. Explain the concept of risk identification?
4. What is risk assessment?
5. Is risk assessment necessary? Explain.

Book Review Chapter 19

Book: Handbook of Ethics: Regulation and Governance of the Internet

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

"A strong moral case can be made for regulating the content of the Internet, but there is also a strong case that such regulation cannot be very effective and comes at a price in Internet performance."

Learning expectation:

To recognize the regulation and governance of the internet

Review:

Only rather recently did the question of Internet governance come to the forefront of the international political agenda. Several studies have shown that its appearance as the priority during the first stage of the World Summit on the Information Society (WSIS), held in Geneva in December 2003, was as unexpected as it was decisive for the orientation of the debates. There are two large families of explanation for this: on one hand, the risk that the conventional rights of sovereign States would be "run over" by marginal regulations or criminal practices, both of which take place outside their territories; on the other hand, a growing awareness about the numerous regimes and the heterogeneous mechanisms in the ground rules necessary for this new socio-technical system - the Internet - to work properly. By making the Internet the motor of the post-industrial society and by vigorously promoting its use, governments have entered into a game that had not previously involved them much, since regulating the Internet involved mostly private experts, companies and the netiquette of network users.

This technological, industrial and social innovation has risen to the very top of the major public policy priorities. As a result, the desire to correct certain inconsistencies, gaps or dangers in the current situation has become part of the international political agenda. A certain number of tensions have also resulted. Due to its UN framework, the Summit had as prerequisites the plurality of the actors and the equal acceptability of their viewpoints. The debates that resulted, whether formal or informal, whether included in the official

program or led in parallel, emphasize the need to coordinate, if not harmonize, complex balances of power.

This inaugural lecture by Jonathan Zittrain proposes a theory about what lies around the corner for the Internet, how to avoid it, and how to study and affect the future of the internet using the distributed power of the network itself, using privacy as a signal example.

What I have learned:

I have learned that inside the nebulous "Internet governance" there coexist different regulatory models, more or less founded in the law, more or less specialized, more or less effective. We will not return to the particular, and in many respects emblematic, case of ICANN: the controversies over its legitimacy, its ability to operate and its future have fueled the greater part of research work on Internet governance in the past years and still provide the essential fuel for debates within the WSIS regarding the management of the technical resources of the Internet, international relations and the place of users in governance. We are only touching on the legislative effervescence, more or less coordinated, among sovereign States. Thus we leave aside the examination of all the contracts, conventions, rules and agreements, both public and private, national and international, which make up the background of the daily functioning of the Internet; an exhaustive study of this topic remains to be conducted.

Integrative question:

1. What is content regulation?
2. Is content regulation necessary? Why?
3. What are the technical issues surrounding effective regulation of content?
4. Define censorship.
5. What are the mentioned normative issues in internet regulation?

Book Review Chapter 20

Book: Handbook of Ethics: Information Overload

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

"For a variety of reasons—some economic, some social, and some spiritual¹¹—our society's sense of progress and achievement is tied to the accelerated production of material and information goods. Some of these information goods are end-products (films and video games and newspapers), while others are agents of control (advertisement and e-mail messages) that help to manage the accelerating processes of production and consumption."

Learning expectation:

To be on familiar terms with what an information overload is

Review:

Have you experienced headaches in the middle of your class, thinking what might be its cause and realizing that your professors have taught you a lot of lessons that your mind cannot absorb them any more? Then my friend, you might be experiencing information overload. This commonly occurs when the mind is trying to grasp so much information that it ends up to a point that it cannot understand anything anymore. Information overload is said to be the side effect of our advancing technology. This results from the too much availability of information generated through internet and other channels of communication.

A lot of us are curious about different things happening in our environment, but too much of this curiosity might also cause harm. Being too exposed to different things in our society that we may miss the fact of 'reality', which we cannot base everything on books, researches and experiments. Sometimes, we still need to experience them, just as what they all used to say, experience is the best teacher.

Things experienced can never be compared to things 'read'. Simple information about some matter would be a great help for us, but too much of anything can cause trouble. Imagine reading a certain article about a candy and formulating insights that you realized while reading it, then disseminating it to others. The person who received the information

about the candy together with your insights can also formulate his own, and after passing it to a few others, that's already whole lot of information that you're not even sure if it's true or not, thus, resulting to an information overload over a simple candy.

What I have learned:

This chapter is really significant to me because I know how it feels to be information overloaded. I am an IT student who studied on a trimester school, imagine on how much will we need to have in order to survive.

Integrative question:

1. What is information overload?
2. How did the chapter define information?
3. Distinguish the difference of perception and reality.
4. Briefly enumerate the history of information overload.
5. What are the given consequences of information overload?

Book Review Chapter 21

Book: Handbook of Ethics: Email Spam

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

"A fundamental problem with any philosophical discussion of email spam is definitional. Exactly what constitutes spam? Published definitions by some major players differ dramatically on which emails should be identified as spam. Some emphasize the importance of "consent"; others require the emails to be commercial in nature before they are called spam; still others focus on the number of identical messages that are sent as spam. At least one Web site (Spam Defined, 2007) is soliciting signatories to settle on the definition of spam."

Learning expectation:

To distinguish what an email spam is

Review:

All of you who have email addresses would probably know what a spam is. Well actually, not all because we may have spam mails but we don't really know how it got sent to us and why is it sent to us. The definition of spam emails in Wikipedia is that it is also known as junk e-mail, and is a subset of spam that involves nearly identical messages sent to numerous recipients by e-mail. A common synonym for spam is unsolicited bulk e-mail (UBE). Definitions of spam usually include the aspects that email is unsolicited and sent in bulk "UCE" refers specifically to unsolicited commercial e-mail. The total volume of spam (over 100 billion emails per day as of April 2008) has leveled off slightly in recent years, and is no longer growing exponentially.

The amount received by most e-mail users has decreased, mostly because of better filtering. E-mail spam has steadily, even exponentially grown since the early 1990s to several billion messages a day. Spam has frustrated, confused, and annoyed e-mail users. Laws against spam have been sporadically implemented, with some being opt-out and others requiring opt in e-mail. About 80% of all spam is sent by fewer than 200 spammers. Botnets, networks of virus-infected computers, are used to send about 80% of spam. Since

the cost of the spam is borne mostly by the recipient, it is effectively postage due advertising. E-mail addresses are collected from chatrooms, websites, newsgroups, and viruses which harvest users' address books, and are sold to other spammers. Much of spam is sent to invalid e-mail addresses. ISPs have attempted to recover the cost of spam through lawsuits against spammers, although they have been mostly unsuccessful in collecting damages despite winning in court.

Now you know what spam emails are and thanks to Google and wiki for the definition. Anyway, spam emails are not something we want but it is a method of some websites to endorse their investors to other people.

What I have learned:

In this chapter I have learned the following:

- Deceptive Emails Meant to Defraud Are Condemned, Spam or Not
- Emails Between Well-Meaning Friends Are Probably Not Spam
- Unsolicited Commercial Bulk Emails (UCBE)
- The Ethics of Reducing the Number of Spam Emails Read After They Are Sent
- The Ethics of Suggestions to Reduce the Number of Emails Sent

Integrative question:

1. What is spam?
2. Why is it called spam?
3. Where is spam qualified to?
4. What the intent of the sender of spam email?
5. What are the consequences of the receiver once a spam is received?

Book Review Chapter 22

Book: Handbook of Ethics: The Matter of Plagiarism: What, Why, and If

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

"The emphasis on impropriety is important. There are a wide variety of situations where it seems acceptable to repeat prior expressions while ignoring a possible attribution and making no attempt to seek permission from a putative source. 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."

Learning expectation:

To know what plagiarism really is

Review:

It was just discussed to us that plagiarism is not infringement of copyright. For those who thought plagiarism is some disease found only in South East part of the world, plagiarism is the use or close imitation of the language and ideas of another author and representation of them as one's own original work. Plagiarism is not copyright infringement. While both terms may apply to a particular act, they are different transgressions. Copyright infringement is a violation of the rights of a copyright holder, when material protected by copyright is used without consent. On the other hand, plagiarism is concerned with the unearned increment to the plagiarizing author's reputation that is achieved through false claims of authorship. See, even Wikipedia can prove why both terms may seem similar but totally different in definition.

I actually had a classmate that plagiarized already but to the class' disappointment, he was not punished for it. He did not pay for something illegal to do because you know what he did? He literally just copied and pasted an article explaining how life is to people in psychology and just put his name for identification. Wrong move because my professor is very keen with plagiarism but still, trying to remember the event, I was disappointed because our professor just let it slip meaning more and more students will eventually do it

because they will have an idea that they won't be in trouble in the first place. So here is what I think, plagiarism is definitely wrong because you have a brain and you need to use it, not copy another man's ideas completely.

What I have learned:

- Lack of authorization – economic foundations
- Lack of authorization – natural or moral rights
- Lack of accreditation – noninfringing plagiarism
- A personal view of matter
- Literature review

Integrative question:

1. Explain the concept of plagiarism.
2. How can plagiarism be avoided?
3. How can plagiarism be extinguished?
4. What is the literature view?
5. What is lack of accreditation?

Book Review Chapter 23

Book: Handbook of Ethics: Intellectual Property: Legal and Moral Challenges of Online File Sharing

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

"All the goods of the information age- all of the expressions once contained in books or film strips or newsletters- will exist as thought or something very much like thought: voltage conditions darting around the net at the speed of light, in conditions that one might behold in effect, as glowing pixels or transmitted sounds"

Learning expectation:

To know more about intellectual property

Review:

I am guilty to using online file sharing because first of all, it is free and second of all, it is accessible.

Honestly, for me, that is enough reason for anyone to shift from buying a brand new album by an indie band to downloading or listening to the whole album for free. Of course I don't want you to open your browser just to check out what file sharing is which is I this is the definition of file sharing in Wikipedia, "File sharing refers to the providing and receiving of digital files over a network, usually following the peer-to-peer (P2P) model, where the files are stored on and served by personal computers of the users.

The first file-sharing programs marked themselves by inquiries to a server, either the data to the download held ready or in appropriate different Peers and so-called Nodes further-obtained, so that one could download there. Two examples were Napster (today using a pay system) and eDonkey2000 in the server version (today, likewise with Overnet and KAD - network decentralized). Another notable instance of peer to peer file sharing, which still has a free version, is Limewire." Of course I know what these software are because yes, I have committed an unethical approach to technology because back then, five to 7 years back, downloading something from the internet is not illegal because it is just the

concept of sharing but now, many complained that P2P software ruin the music and movie industry because of all the files that people can have access to without paying a cent.

What I have learned:

- Sharing or theft
- Secondary liability
- MGM V. GROKSTER
- Moral considerations

Integrative question:

1. What is intellectual property?
2. What are the legal challenges of online file sharing?
3. Should P2P be against the law? Why or why not?
4. What is secondary liability of file sharing?
5. Who is Grokster?

Book Review Chapter 24

Book: Handbook of Ethics: Censorship and Access to Expression

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

"The benefits we receive from having these interests satisfied (and the harms from not having them satisfied) will not be easily overridden. Second, we have to ask ourselves not what in principle it might be good to censor. We have to ask ourselves what in actual practice would be the consequences of having policies in place that restrict access. It is at this point that "slippery slope" and "chilling effect" arguments might have some force."

Learning expectation:

To know about censorship

Review:

We usually encounter the word censorship in movies that are not to be blocked by this rectangular black object desperately trying to cover up body parts that are not supposed to be shown in national television but that is not the case here. Let us first define what is censorship from our favorite resource, Wikipedia, to truly understand how this chapter connected this to ethical issues. To my surprise, there are different kinds of censorship which "is the suppression of speech or deletion of communicative material which may be considered objectionable, harmful or sensitive, as determined by a censor." The real reason behind the concept for censorship is not similar for numerous types of data that are censored: Moral censorship, is taking away of materials that censor deems to be obscene or otherwise morally questionable.

Pornography, for example, is often censored under this rationale, especially child pornography, which is censored in most jurisdictions in the world. In another example, graphic violence resulted in the censorship of the "culturally, historically, or aesthetically significant" movie entitled Scarface, originally completed in 1932. I never realized that there are types of censorship that we need to consider because we are used to knowing that censorship means that floating black object covering people's faces and bodies but I guess I

was wrong. Military censorship is the process of keeping military intelligence and tactics confidential and away from the enemy. This is used to counter espionage, which is the process of gleaning military information. Very often, militaries will also attempt to suppress politically inconvenient information even if that information has no actual intelligence value. Political censorship occurs when governments hold back information from their citizens. The logic is to exert control over the populace and prevent free expression that might form a belief. Religious censorship is the means by which any material objectionable to a certain faith is removed. This often involves a dominant religion forcing limitations on less prevalent ones. Alternatively, one religion may shun the works of another when they believe the content is not appropriate for their faith.

What I have learned:

On this chapter, I learned about censorship and other factors that can be related to it. Honestly I didn't know that there a lot of its type.

Integrative question:

1. What is censorship?
2. Should censorship be implemented? Give at least two reasons.
3. Why are people interested in accessing other people's computers?
4. Give two types of harm against censorship.
5. What is inherently harmful access?

Book Review Chapter 25

Book: Handbook of Ethics: The Gender Agenda in Computer Ethics

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

"To date, the focus of feminist ethics has tended to be women's caring roles, especially mothering.⁵ There are some theoretical problems with this focus, particularly in terms of the emphasis on "ethics of care" that can be seen as problematic as it reinforces women's traditional self-sacrificing role while, at the same time, emphasizing a level of control over those who are cared for. There have been few attempts to apply feminist ethics to science and technology"

Learning expectation:

To identify the gender agenda in computer ethics

Review:

Back then, women have no rights aside being mothers and I also get it that up to now, it is still a big deal to other parts of the world but hey, wake up guys because if you open your eyes wide enough, you will see how many women showed power and passion to their true beings and demonstrated how it is to truly be brave and to truly treasure a right. I know I seem upset but who would not be upset after reading a history book explaining why women have no rights back then and how they treat women. Now is not the right time to morn about it because it is done. We are finally saved from all those cultural chains that pulled women away from their capabilities and justice as a human being.

Ethics of care, I have to admit, obviously means the heart of women and in a good way. Here is an excerpt from the chapter explaining the relevance of digital divide: What is the relevance, if any, of the digital divide discourse (e.g., Internet access to all) with the fact that data is not information, information is not marketable knowledge, and marketable knowledge is not wisdom? The gaps between these various notions must be identified to call better attention to how our efforts to bridge the various gaps should succeed. For example, we must provide education that enables people to convert data to information, and information to marketable knowledge. To ensure full human flourishing, we want to ensure

that bridging the digital divide leads not only to ending life-threatening poverty, but also to full flourishing of human beings, which requires wisdom, aesthetic experience, philosophical self-reflection, and so on.

What I have learned:

- Gender and computer ethics studies
- Student population
- Quantitative Versus Qualitative Research Methodologies
- Ethical behavior
- The Undertheorizing of Gender and Ethics
- Women in computing
- Cyberstalking
- Hacking
- Hacker Communities

Integrative question:

1. What do you mean by feminist ethics?
2. Explain the male-female binary in this chapter.
3. Define cyber-stalking.
4. Define what a hacker community is.
5. Explain the concept of Quantitative Versus Qualitative Research Methodologies.

Book Review Chapter 26

Book: Handbook of Ethics: The Digital Divide: A Perspective for the Future

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

"More correct is, though, to try and fight the reason behind the 'piratical' behavior, which necessitates the substantial promotion of balanced approaches to intellectual property rights. The paper will present a series of recommendations to achieve this balance."

Learning expectation:

I expect to learn what digital divide is and what is the perspective for the future

Review:

Simply put, the "digital divide" is the division between those who have access to ICT and are using it effectively, and those who do not. Since information and communications technology is increasingly a foundation of our societies and economies, the digital divide means that the information "have-nots" are denied the option to participate in new ICT-based jobs, e-government, ICT-improved healthcare, and ICT-enhanced education.

More often than not, the information "have-nots" are in developing countries, and in disadvantaged groups within countries. To bridges.org, the digital divide is thus a lost opportunity -- the opportunity for the information "have-nots" to use ICT to improve their lives.

Public awareness means attitudes, behaviors, opinions and activities that comprise the relations between the general public or lay society as a whole to a particular matter of wider significance. Public awareness does not have a legal nature and a lawyer is not any more qualified position than another professional to explore public awareness and certainly not more than a professional specialized in for example, public relations and communication. Still, a copyright lawyer should know what copyright is about and moreover, what copyright is for lay people-she should also have an idea of what changes (legal and, secondly, other) are necessary to promote public awareness of copyrights.

We seem to live in a very anti-copyright age, an age where we can speak with relative accuracy about a movement against intellectual property in general, and against intellectual property as a very idea. The scholars who attack intellectual property do not question it only when it comes to the Internet; they explore the fundamental question of the necessity or justice of intellectual property in general. And these scholars are not few, nor are they insignificant, and their arguments, that very often reach deep into constitutional and more specifically, human rights issues, are certainly not to be ignored. At least definitely not when one aims at copyright public awareness. Although some people have become more involved with reading these arguments, or exploring works such as Lessig's book Code and other Laws of Cyberspace, or become more sensitive to how intellectual property has impacted the public domain, the majority of people who respond, do so because the arguments presented are sometimes powerful and true. If we want lay people to listen to copyright lawyers, there must be a concrete legal response to these arguments.

What I have learned:

I have learned the digital divide is the division between those who have access to ICT and are using it effectively, and those who do not.

Integrative question:

1. What is the title of section 103?
2. What is the title of section 1201?
3. What is the title of section 1202?
4. Explain the limitations on liability for copyright infringement.
5. Explain the limitations on liability relating to material online.

Book Review Chapter 27

Book: Handbook of Ethics: Intercultural Information Ethics

Library References: N/A

Amazon.com References: <http://www.amazon.com/Handbook-Information-Computer-Ethics/dp/0471799599/>

Quote:

"Digital information technology has at first sight changed the horizon of human thinking and action in such a way that we have to deal with many problems for which classic ethical theories do not have only any answers but they cannot even provide a sufficient basis to deal with them."

Learning expectation:

I expect learn the issues and discussion about intercultural information ethics

Review:

Our present life-world is shaped by information technology. The Oxford philosopher Luciano Floridi has coined the term "infosphere" to capture this point (Floridi 1999). I use instead the term *digital ontology* in the sense that this world view of the digital embraces today all dimensions of our being-in-the-world (Capurro 2001). This predominant digital world view is not the cyberspace or "the new home of mind" proclaimed by John Perry Barlow in 1996 (Barlow 1996) but the intersection of the digital with the ecological, political, economic, and cultural spheres.

Intercultural information ethics addresses questions concerning these intersections such as: How far is the Internet changing local cultural values and traditional ways of life? How far do these changes affect the life and culture of future societies in a global and local sense? Put another way, how far do traditional cultures and their moral values communicate and transform themselves under the impact of the digital "infosphere" in general and of the Internet in particular? In other words, intercultural information ethics can be conceived as a field of research where moral questions of the "infosphere" are reflected in a comparative manner on the basis of different cultural traditions. The Internet has become a challenge not only to international but also to intercultural information ethics as I will show in the second part of this paper. But, indeed, intercultural information ethics suggests a paradigm

shift not only within traditional (Western) ethics but also within (Western) philosophy itself to which I will first briefly refer.

This dialogue is thus not only an inner one but also an intercultural and finally a transcultural one that goes beyond the local tradition of Western philosophy as well as beyond any mono-cultural foundation of philosophy but remaining attached to it at the same time in the different voices that articulate it. When Heidegger states that we can only get into a historical or creative dialogue with the original Greek experience, "we" is then of course not restricted to Europeans who must overcome their own tradition starting with an inner-cultural dialogue. This dialogue changes the meaning of the word "we" that is to say, the matter of philosophy.

What I have learned:

I have learned that there are at least three major global or *spherical* projects in European history. The *first* one is the globalisation of *reason* in Greek philosophy. Reason conceives itself – from Aristotle until Hegel – as global thinking that goes beyond nature into the realm of the divine as the eternal, infinite or metaphysical sphere. Such a sphere bursts with the rise of modern science. Metaphysical claims are criticised by modern empirical science. In this unequal fight, David, modern empirical science, is the winner over the metaphysics of Goliath. The *second* globalisation is the *earthly* one. It begins in Europe in the 15th Century and bursts in the 20th Century. The idea of a spherical earth and the attempts to circumnavigate it are indeed older, but the totalitarian ambitions of modern subjectivity are paid off, at least for a while. The *third* globalisation is the *digital* one with predecessors in the late middle ages as well as in Modernity. Today we are confronted with the digital formatting of mankind. The digital globalisation not only reinforces and expands upon the divide between the digital haves and have-nots but also makes more explicit and even deepens existing inequalities

Integrative question:

1. Who is Charles Ess?
2. Who is Toru Nishigaki?
3. IEE means what?
4. Who is Terrell Ward Bynum?
5. Who is Rafael Capurro?

BOTTOM

OF THE

PYRAMID

Book Review, Chapter 1

Book: Bottom of the Pyramid by C.K.Prahalad: the market at the Bottom of the Pyramid

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Fortune-at-Bottom-Pyramid/dp/B00006L5AW/>

Quote:

"Poverty knows no such boundaries"

Learning Expectation: On this chapter, I want to know:

1. If the market at the bottom of the pyramid really worth a fortune?
2. What are the things that make bop a good market?

Review:

Actually, the bottom of the pyramid is already discussed by my professor on our class, and to be honest, it is something that all business man should look at.

As I read the book, I like the part in which the book talks about the nature of the Bottom of the pyramid because that's the social stigma that we have with regards to the people belong to this social bracket. The following are the characteristic that the bottom of the pyramid markets possesses:

1. **There is money at the BOP:** *The dominant assumption is that poor have no purchasing power and therefore do not represent a viable market*

Like what said on the book, the bottom of the pyramid or in other words the poor does have money. Though it wasn't as great in number per person compared to the people who are on the top of the pyramid, but if you will use some analogy and a little bit of arithmetic: you will figure out that if you will multiply the money they have and their numbers, it will be equal to the amount that the few people on the top of the pyramid have. And I don't think business man would just let this opportunity slips.

2. **Access to BOP markets:** *The dominant assumption is that distribution access to the bop markets is very difficult and therefore represents a major impediment for the participation of large firms and MNC's.*

Poor are everywhere, and unlike what others think, you can easily access them than those who are wealthy. Like what said on the book, I do agree that there is a lot of ways accessing or contact to the poor, one best example is the AVON ladies. Actually I can say that I know this process because there are lots of AVON ladies on my community. And they access even people which you can never think that a company for ladies can contact with.

3. **The BOP markets are brand-conscious:** *The dominant assumption is that poor are not brand-conscious. On the contrary, the poor are very brand-conscious. They are also extremely value-conscious by necessity.*

I really agree on this one, because I really see poor people buying things with brand. Actually, according to them, it is okay to buy branded when they have money to spend because they are sure regarding with the value or quality. Poor people value quality more because they want their money to be in good hands.

Based on what I highlighted, I can say that there are really a market on the bottom of the pyramid which serves as an invincible market that now slowly becomes visible.

What I have learned:

Bottom of the pyramid is not a something that is strange or unfamiliar to me because it is the same market that my teacher discussed on my Vertical Solution class, which is the retail market. The market in which you can get more money and more market as well, this market is what we called the invincible market because it is not a well known to everyone.

By reading this, I learned that the bottom of the pyramid market is something that worth to look at because it is already tried and tested. It is something worth of investing because it is really worth a fortune.

Integrative Question:

1. Who is the bottom of the pyramid markets?
2. What is the nature of BOP?
3. What are the three A's?
4. What it is behind the Market Development Imperative?
5. Is the BOP market connected?

Book Review, Chapter 2

Book: Bottom of the Pyramid by C.K.Prahalad: Product and Services or the BOP

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Fortune-at-Bottom-Pyramid/dp/B00006L5AW/>

Quote:

“Because these product portfolios have been priced and developed for western markets, they are often out of reach for potential customer in the bop markets”

Learning Expectation: On this chapter, I want to know:

1. The 12 innovation principles of the bop market

Review:

This chapter is the highlight I think of the bottom of the pyramid. In this chapter we can see the twelve principles of innovation for the bottom of the pyramid market. These innovation principles are what make the bottom of the pyramid market be your own market. The innovation principles are as follows:

1. Focus on price performance of products and services.

I do agree on the book that when you serve the Bottom of the pyramid markets, it is not all about the price. It is said on the previous chapter that the poor are brand conscious which means that they also value quality and they are more detailed regarding about this. I remember my mom even said that it is okay to buy something with a higher price if we can assure that we can use it longer.

2. Innovation required hybrid solutions.

Combination of two solutions is the best and wisest thing you can come up. This combination will become what we called innovation. In order to capture the bop market, like any markets people need to used the existing process because they are adapted to it, but they should think that it is not enough because everything changes in an instant. So combining the existing with a new technology is a best move

3. Scale of Operations

The business minded people should think about a solution in which it can cover almost the entire bottom of the pyramid people. These operations should work from one country to another with just a little customization.

4. Sustainable Development: Eco-friendly

The bottom of the pyramid should also learn to act like the developed communities that are accustomed to resource wastage. They should learn and focus on the three R: reduce, reuse and recycle plus the elimination part.

5. Identify Functionality: Is the BOP different from developed markets

On the bottom of the pyramid market, functionality is different from those who are living on the developed market. This fact is such a consideration because the bottom of the pyramid market looks more on how they will use this and if it will be fitted on their needs.

6. Process Innovation

It is more likely as the product innovations, but on this part, the process innovation talks about on how the business man will encourage the poor to use their process, and this include education, training and other process to assure that they will properly use the thing that will teach to them.

7. Deskillling of works

On the bottom of the pyramid market, works should be as easy as it can be. Your business should adjust to the market and not the other way around.

8. Education of Customers

Your customer is the bop market, and your product should educate them on the different things that they can do with your product, the other things that you know that can be useful to them.

9. Designing for hostile infrastructures

The product should be adapted to any environment; it shouldn't be sensitive because your market place is prone to dust and other factors.

10.Interfaces

The design should be simple and very ergonomic, something that doesn't need to think about for a day in order to use it.

11.Distribution: Accessing the Customer

You should think of a strategy in which your product can access everyone from the bottom of the pyramid market, like what the AVON did.

12.BOP markets essentially allow us to challenge the conventional wisdom in delivery of products and services.

Be prepared on the surprises at store that the bottom of the pyramid market contains.

What I have learned:

Reading this chapter teach me the different innovation principles that the businessman needs if they will target the bottom of the pyramid market.

I also realized that the bottom of the pyramid market is something that you can't easily access without proper planning because there is a great chance of losing. But if you carefully plan about this, it will cause a fortune for you. Now I realized what my teacher keep on saying about retailing and other stuff.

Integrative Question:

1. What it means by deskilling of works?
2. What is the third innovation principle?
3. What it means by education of customer?
4. What it is the eight innovation principle?
5. What it means by price performance or price isn't everything?

Book Review, Chapter 3:

Book: Bottom of the Pyramid by C.K.Prahalad BOP: A Global Opportunity

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Fortune-at-Bottom-Pyramid/dp/B00006L5AW/>

Quote:

“Needless to say, the new product built for the BOP market is higher in quality and provides a better price-performance proposition”

“The most interesting lesson from MBCs from the operation in the bop markets is about costs-for innovation, distribution, manufacturing and general “costs of organization”. Because the bop forces and extraordinary emphasis on price performance, firms must focus on all element of cost.”

Learning Expectation: On this chapter, I want to know:

1. If the market at the bottom of the pyramid really worth a fortune?
2. If it can really conquer global markets?

Review:

Personally, I really love this chapter because it really knocks something on my head, and this is the fact that bottom of the pyramid is really worth a fortune. For the reason that it can also conquer the global market in which any business mans dream. Actually it wasn't that easy to realize this because there are lots of things that you should think about, and people become skeptical.

It's a good thing that the book provides four distinct opportunities for a large firms and it is as follows:

1. Some BOP markets are large and attractive as stand-alone entities.

Because the bottom of the pyramid markets is large in number, each bop from different place can be considered as stand alone. Each sectors of bop also can stand on their feet without any help because they are already used to it.

2. Many local innovations can be leveraged across other BOP market, creating a global opportunity for local innovations.

Since bottom of the pyramid markets needs more quality in a much lesser price, the company catering to this market which also said in the book that rich becomes interested on it. As I will quote on the book "The quality, efficacy, potency and usability of solutions developed for the bop markets are very attractive for the top of the pyramid."

3. Some innovations from the BOP markets will find applications in developed markets.

One innovation that I really like is the detergent in India, these innovation attract also rich which I stated on the previous numbers. Those samples are the proof that these innovations also find its applications on the developed markets.

4. Lessons from the BOP markets can influence the management practice of global firms

"The bop can be a source of innovations for not only products and process but business model as well." That is an exact quote from the book. And based on this number, I can truly say that bop market influence practice of global firms. One great practice is that company can offer great quality with a lesser price that the bottom of the pyramid market needs and crave.

What I have learned:

Actually, it's not what I learned but it is what I realized. By reading this chapter, I realized that Philippine is a country more fortunate than the India yet we can see that the Indian are more successful because they are really looking and scanning their environment, and making some move in order for them to be better.

If the India can do that, we can also do what they did. I can say that we are one of the most intelligent being and we can really do something that can surprise other country. We should always remember that India is also like Philippines, we are on the same land.

Integrative Question:

1. What are the first distinct opportunities for large firms?
2. What are the second distinct opportunities for large firms?
3. What are the third distinct opportunities for large firms?
4. What are the fourth distinct opportunities for large firms?
5. Who created the Jaipur foot?

Book Review, Chapter 4

Book: Bottom of the Pyramid by C.K.Prahalad: The Ecosystem for Wealth Creation

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Fortune-at-Bottom-Pyramid/dp/B00006L5AW/>

Quote:

"A business system is at the heart of the ecosystem for wealth creation"

"A market-based ecosystem is a framework that allows private sector and social actors, often with different traditions and motivations and of different size and areas of influence, to act together and create wealth in a symbiotic relationship."

Learning Expectation: On this chapter, I want to know:

1. If the business system is at the heart of the ecosystem for wealth creation?
2. If it can really conquer global markets?

Review:

I can say so far that it is the most boring chapter because I really don't understand what its point, except its relation with the ecosystem.

"A market-based ecosystem is a framework that allows private sector and social actors, often with different traditions and motivations and of different size and areas of influence, to act together and create wealth in a symbiotic relationship." This one sentence from the book and I can say that it is true. An ecosystem is a system whose members benefit from each other's participation via symbiotic relationships (positive sum relationships). It is a term that originated from biology, and refers to self-sustaining systems.

Like ecosystem, the bottom of the pyramid market is composed of different people and different things that others can be benefited from it.

Ecosystems are different in other places, like the bottom of the pyramid market, some are super poor, and some are not that extremely poor, other can still carry themselves and act as if they were on the top.

Historically the evolution of the large firm was a symptom of a maturing economy focused on system efficiencies through scale and scope. I do agree on this because it is really hard to manage a vast amount of people. That is what bureaucratic environment is created; to make sure that everything will be manage properly. And if you can manage everything properly it can lead you to a great fortune. It can lead you to a wealth creation that this bottom of the pyramid ecosystem.

What I have learned:

I really don't know what I learned because personally, it is confusing or I don't really pay attention to it. That's the reason why I can't see its connection to other things. I know that bop is something worth a fortune, but I don't know what this chapter means. Maybe I can figure it out once I read it again.

Integrative Question:

1. Is their a market based ecosystem?
2. What is the meaning of ICICI?
3. What is the meaning of HLL?
4. What is the meaning of SME?
5. What is the meaning of FDI?

Book Review, Chapter 5

Book: Bottom of the Pyramid by C.K.Prahalad: Reducing Corruption: Transaction Governance Capacity

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Fortune-at-Bottom-Pyramid/dp/B00006L5AW/>

Quote:

"Transaction governance capacity is about making the entire process as transparent as possible and consistently enforced.

Learning Expectation: On this chapter, I want to know:

1. About corruptions
2. And how it affects the poorer

Review:

This chapter talks about corruption, a word in which rings a bell to everyone's ear. This word is the sinner on why certain aspects of our life don't improved. I remember that Philippine is tag as the second most corrupted country on the South East Asia. It doesn't bother me much because I am already used to hear this words and it wasn't something that surprises me.

According to Wikipedia Corruption, when applied as a technical term, is a general concept describing any organized, interdependent system in which part of the system is either not performing duties it was originally intended to, or performing them in an improper way, to the detriment of the system's original purpose? In this case, there were anomalies that private sectors venture into for the purpose of generating higher income or earnings for themselves.

The question is if it does this affecting the country? According to Prahalad corruption in various forms adds to cost burden and business uncertainty. Most developing countries do not fully recognize the real costs of corruption and its impact on private-sector development and poverty alleviation. The real victim of corruption is the people belong to the bottom of the pyramid. They were the one who is being affected because they really need people who

will help them; they need government help in order for them to start on something that is decent and clean. Even a single cent can help the poor.

I remember one homily on Christmas, the priest said something about Pondo ng Pinoy, it is a saving process in which everyone gives 25 cents for the poor. The priest said that we should continue this because it will help the poor and it serves a slap on the face of the rich because they can see that the poor can help themselves, why they are more fortunate but they can't help the poor.

What I have learned:

I learned how much impact this corruption can affect everyone, not just on my country as well as the other place. To be honest, I am not aware on its impact on both private and public sectors.

In addition I also learned that businesses can be considered as corrupt if they add greater mark up price which results to burdening the people. Many businesses are thinking of their self-interest by means of letting the poor people to buy what they need. One great sample is oil and rice, and the supply and demand things. I remember one term, hoarding which the business man stock supplies when it is abundant and bought it at a cheaper price, then they bring it to market when there are shortage in supplies and sell it to a much higher price.

Integrative Question:

1. How BOP will reduce corruption?
2. What are private sectors?
3. Are all private sectors corrupt?
4. How do you define corruption?
5. How can we stop corruption?

Book Review, Chapter 6

Book: Bottom of the Pyramid by C.K.Prahalad: Development as Social Transformation

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Fortune-at-Bottom-Pyramid/dp/B00006L5AW/>

Quote:

“When the poor at the Bottom of the Pyramid are treated as consumers, they can reap the benefits of respect, choice, and self-esteem and have an opportunity to climb out of the poverty trap, which is basically great.”

Learning Expectation: On this chapter, I want to know:

1. What is social transformation?
2. And how social transformation affects development?

Review:

Development as Social Transformation, I’ve heard the term Social Transformation during my NSTP class in second year. According to Wikipedia; Social transformation is the process by which an individual alters the socially ascribed social status of their parents into a socially achieved status for themselves. However another definition refers to large scale social change as in cultural reforms or transformations. The first occurs with the individual, the second with the social system.

On this chapter, it talks about a country being a developed one. In order to be said developed, every one should contribute, everyone should do something because one can be tired on doing everything and he needs backup. After some thinking, I think the reason why we are not developing is because we have no unity at all. Like what our POLIGOV teacher said we can be united, if we are already pushed on the wall, like what happen on Singapore and our own People Power.

I also remember one of the things she said which I already hear with other people, we need to have discipline imposed on one self. If we have this, I think corruption will never be a word. If we have self imposed discipline, even there are people who are corrupt, we wouldn’t mind them because we know our selves and we want them to be like us, someone who knew what is right and wrong.

Self imposed discipline, no to corruption self policy is much okay than any protest that we see on Plaza Miranda and Edsa.

In this chapter, it is said that there is this capability in order to become profitable by way of staying or targeting the BOP. In order to encourage this person to buy, the company should make sure that they change things; they should offer great quality with lesser price.

What I have learned:

The change should start on one self that is the major rule in order to have development. I also learned that business can help to transform the country to be successful. If the business will help the poor to be change, it is a good thing.

Integrative Question:

1. What does social transformation mean?
2. What does development as social transformation mean?
3. Why should we alleviate corruption?
4. How do we know that that private sector is a corrupt company?
5. When should we actually stop the company from corrupting?

CONTEMPORARY

MORAL

PROBLEM

Book: Contemporary Moral Problems: Egoism and Moral Skepticism by James Rachels

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: "Our ordinary thinking about morality is full assumptions that we almost never question"

Learning Expectation: On this chapter, I am expecting the following:

1. Understand the concept of Egoism and Moral Skepticism.
2. Know the difference between Psychological and ethical egoism.
3. Find the answer on my question "is people really an egoist in nature?"

Review:

To be honest, I do have lots of fun reading this chapter about egoism and moral skepticism though it is really challenging because I don't get it on the first reading(maybe it's a given because it is an ethical reading).

I like that this chapter starts with a story that really reflects what the author wants to talk about. Actually what strikes me is the question that somewhat similar to these: Why be moral when no one is watching over you? Why you should do well to others when no one asked you to do so?

If I do have a ring like on the legend on the Gynes, I can't say that I will be good to it and used it for the sake of other people because it is what hypocrites do. I can say right now that I know if I had that kind of ring, there is a point in time when I will used it for my own selfishness. For the things that I wanted to have and the things that will never be mine.

My actions would fall only on two classifications of egoism; ethical or psychological. At first I do have difficulty on distinguishing their difference because they are almost the same. Psychological egoism talks about that no matter what we do, even we are helping other people, and we are still doing it for ourselves. Ethical egoism for me is the more vulgar one. On this view or classification, people are only living for their self-interest and selfishness; they don't care about their environment or the people living with them. The only important thing to them is being the ruler of their word.

What I have learned:

Reading this chapter makes me think about human selfishness and self-interest. Actually, as I read this, I think about myself and the example given by this chapter. There are times that I do well to others hoping that they will also do well to me, the payback mentality is on it. And if I will look at that closely, somewhere on that experience I value self-interest.

Self-interest is something that we can't free ourselves from. One point or another, we humans are egoist in nature. That is the reason when you watch reality shows like Survivor, you can see that people intend to do something bad or unacceptable to others because it is a battle of survival. Though we are naturally egoist, I still don't believe that we are just living for ourselves.

We want to be a better person, but we are also a being who care for his/her other beings.

Review Questions:

1. Explain the legend of Gyges. What questions about morality are raised by the story?
2. Distinguish between psychological and ethical egoism.
3. Rachels discusses two arguments for psychological egoism. What are these arguments, and how does he reply to them?
4. What three commonplace confusions does Rachels detect in the thesis of psychological egoism?
5. State the arguments for saying that ethical egoism is inconsistent. Why doesn't Rachels accept this argument?
6. According to Rachels, why shouldn't we hurt others, and why should we help others? How can the egoist reply?

Answers:

1. The legend of the Gynes, is about a shepherd who said to found a magic ring in a fissure opened by an earthquake. The ring would make its wearer invincible and thus would enable him to go anywhere and do anything undetected.

The question being raised by the story was, what reason is there for him to continue being moral when it is clearly not to his advantage to do so?

2. Psychological egoism is a view in which men are selfish in everything they do even if they were helping others. For Psychological egoism, people help others because they actually are benefited on what they were doing. Ethical egoism is a view how men ought to act. On this view, a man doesn't have any obligation to do anything except when it is for their own self interest. He is not concern on whatever happens or his actions effects to others.
3. **A.** The first argument says that if we describe one person's action as selfish, and another person action's as unselfish, we are overlooking the crucial fact that in both cases, assuming that the action is done voluntarily, the agent is merely doing what he most wants to do.

Rachel says on his sample about Smith staying on his country to help his friend instead of going abroad. There is a possibility that Smith mostly wants to be in the country than going abroad, and it's just happens that his friends needs help which becomes his excuse. We can't say that what he do can be classified as unselfishness. But that sample is too bad, that it shouldn't be taken care of seriously. People will never do anything voluntarily is a false. There are two exceptions to this generalization.

- a. One set of action is when we not want to do something, but we do anyway as a means to an end which we want to achieve.
- b. We do things even we don't want because we feel we have the obligation to do them.

B. The second argument is about reaching or achieving a pleasant state of consciousness, rather than to bring about any good for others.

We will use the same example, if Smith stays on his friend, he will feel much better than leaving him, and that is the real point of the action. Smith feels much better and will assure that everything is okay. This argument says that unselfish man is also selfish because they get satisfaction on other people.

4. The three commonplace confusion are as follows:
 - a. Confusion between selfishness and self-interest
 - i. Selfishness is a behavior in which it ignores the interest of other people, in case their interest is being ignored.
 - ii. Selfish is not to describe someone's action but to condemn it. As a sample, you will not call someone selfish when someone is eating a normal meal on normal circumstances, yet you can call his action as his self-interest, because he needs to eat.
 - b. Confusion about the assumption that every action is done either from self-interest or other-regarding motives.
 - i. This is false, once classic example is a man who continues to smoke cigarettes even he knows that he could have the possibility to get cancer. It is far from self-interest because it would dictate that he should quit smoking.
 - ii. "The thing to be lamented is, not that men have so great regard to their own good or interest in the present world, for they have not enough" (Butler)
 - c. Confusion about the common but false assumption that a concern for one's own welfare is incompatible with any genuine concern for the welfare of others.
5. Ethical egoist can't meet the requirement of being consistent because ethical egoist would not want to act others the same way he did. Rachels didn't accept this because he said we need to interpret egoist position in a sympathetic way. And if somebody adopts this as his ideal, he would not advocate universal egoism, but he would want or advocates other people to be altruist. This would not be inconsistent; instead it's the other way around, his goal of creating a world where his interest is maximized.

6. According to Rachels we shouldn't hurt others because it can harm them, and the reason why we should help them is because they can be benefitted.

Though you are expecting that egoist will not be happy about this, but you are wrong. There is a stop about this argument, if the egoist doesn't really care about other people – if he honestly doesn't care whether they are helped or hurt by his actions, it already reached its limits.

Discussion Question:

1. Has Rachels answered the question raised by Glaucon, namely, "Why be moral?" If so, what exactly is his answer?
2. Are genuine egoists rare, as Rachels claims? Is it a fact that most people care about others even people they don't know?
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?

Answer:

1. I think Rachels, answers Glaucon question, we should be moral because we can harm other people if we wouldn't act morally.
2. I do think yes, most people cared about their environment and the people who are living with it, with or without their knowledge. It is a natural thing for us to care for other people. Even people can care for animals, what more for their fellow human beings.

It is also immoral because you become a martyr and you neglect your own happiness. There are points that you should give way, and there are also moments that you should be the boss and order around.

Book: Contemporary Moral Problems: Religion, Morality and Conscience by John Arthur

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: *"Religion is necessary to morality, because without God there could be no right and wrong"*

Learning Expectation: On this chapter, I am expecting the following:

1. Understand The Divine Command Theory
2. Know why Arthur said that Religion and Moral is different
3. Knows what Dewey means that Morality is Social

Review:

I do like this chapter though I can say that it took me a hard time to understand what it really means.

I actually don't know if I will contest The Divine Command Theory because I am torn in this idea. I do believe that we have moral values because God says so, but I am also thinking what if it turns the other way around? What it will be if God says that the wrong things are what we all know as right? And those are rights are the things that we think that is wrong. Would we really accept this idea and just swallow whatever God wanted us to do?

I also do agree with Arthur that Religion and Morality is two different things because morality according to Arthur is to tend to evaluate (perhaps without even expressing it) the behavior of others and to feel guilt at certain actions that we perform. While Religion, on the other according also to John Arthur involves beliefs in super natural power that created perhaps also control nature, the tendency to worship and pray to those supernatural forces or beings, and the presence of organizational structure and authoritative texts.

Though they are two different things, I can't say that they don't work hand in hand. They are related because one affects the other. Religion influences Morality as same as morality influenced religion. This connection is something that no one I think can contest because it is already proven by history.

Though they influence each other, I also agree to Arthur that Religion isn't a necessity to moral motivation and knowledge because it can sometimes bring confusion due to the fact that there are different religions. And no one knows which is the real one, of course one religion would say they were the "right one", others will also claim that tag.

What I have learned:

I learned that sometimes there is an instance where I will wonder what if God says the opposite of what I knew, would I contest that or agree to him fully? Actually reading this chapter makes me realized that there is a similarity between God and our Legislature.

I also learned that it wasn't easy think that Religion is a necessity to morality because like what I read on the book, it said that you doesn't know how much Religion you need to be moral, and you also don't know whether your Religion is the real one because only God will know about it, and you are not God in any aspects expect the body structure.

Review Questions:

1. According to Arthur, how are morality and religion different?
2. Why inst religion necessary for moral motivation?
3. Why isn't religion necessary as a source of moral knowledge
4. What is the divine command theory? Why does Arthur reject this theory?
5. According to Arthur, how are morality and religion connected?
6. Dewey says that morality is social. What does this mean, according to Arthur?

Answer:

1. Morality according to Arthur is to tend to evaluate (perhaps without even expressing it) the behavior of others and to feel guilt at certain actions that we perform. While Religion, on the other according also to John Arthur involves beliefs in super natural power that created perhaps also control nature, the tendency to worship and pray to those supernatural forces or beings, and the presence of organizational structure and authoritative texts.

The Morality involves attitude towards various forms or behaviors and typically expressed using the notions of rules, rights and obligations. While the religion typically involves prayer, worship, beliefs about supernatural forces or beings and authoritative texts.

2. Religion though it wasn't really clearly stated isn't necessary for moral motivation is because we have variety or others perspective that we look when we do things that we might say "right".
3. Religion isn't necessary a source moral judgment or knowledge because first, we don't know how much religion we would need to know in order for it to provide moral guidance. And there are too many religions in the world which can confuse us which among these religions is true and how we will know that your religion is the right one. And if you are on the "right or real" religion, you still needs to find out what it is that he wants to do, which lead you on thinking about the revelations.
4. The divine command theory says that God has the same sort of relation to moral law as the legislatures has to statutes it enacts; without God's command there be no moral rules, just as without a legislatures there will be no statutes.

Arthur reject this theory because he said that if we will examine The Divine Command Theory, it also says that actions are right because God commanded it, same as when we think of something is wrong means that God doesn't command it. So according to Arthur, if God hadn't commanded us not to do certain actions, then they would not be wrong.

5. Religion and morality is connected because they historically exerted an influence toward each other. People's moral views are shaped by their religious training and their current religious beliefs. Morality is then influenced by religion.
6. Dewey morality is social is Arthurs fourth idea which says that depends on appreciating the fact that to think from the moral point of view, as opposed to the selfish one, for instance, demands that we reject our private, subjective perspective in favor of the perspective of others, envisioning how they might respond to various choices we might make

Discussion Question:

1. Has Arthur refuted the divine command theory? If not, how can it be defended?
2. If morality is social, as Dewey says, then how can we have any obligations to nonhuman animals?
3. What does Dewey mean by moral education? Does a college ethics class count as moral education?

Answers:

1. Arthur does contest or refute the divine command theory because he said that if what if God changes what we know right and wrong, what if he commanded that vices are right and good habits and exercises are bad, are we going to agree with him or not?
2. I think, we have an obligation even to non-human because we are asking our selves if what we are doing is right. And living to this world, we are given the awareness that we should care for all the living things.
3. Moral Education according to Dewey is something that must be taught an early age. It depends on our ability to imagine other's reaction and to imaginatively put ourselves into other shoes. It also has a voice of conscience and indeed morality itself. It is an education where you listen to others, reading about what others think and do and reflecting within ourselves about our actions and whether we can depend to them.

I do think yes, because on an ethics class, students are asked to reflect about their actions. They are also do thing such as reflection which allow the student to check his conscience level.

Book: Contemporary Moral Problems: Master and Slave Morality by Friedrich Nietzsche

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: "Every elevation of the type of man has hitherto been the work of an aristocratic society – and so will always be – a society believing in a long scale of graduations of ranks, differences of worthy among human beings, and requiring slave in some form or another"

Learning Expectation: On this chapter, I am expecting the following:

1. Understand the concept of Master and Slave Morality
2. Know why people wanted to be a slave or be the master.
3. Understand Nietzsche point of view regarding about a healthy society.

Review:

Master-Slave Morality, I remember that the first time I heard this term is on my history class way back in high school. I really like the topic because it is something that we, Filipinos experienced on Spanish hands, that is the reason why we are in need if maids to do stuff for us.

According to Nietzsche, a healthy society is a society where there are only two types of people, the superior and the inferior. It is a healthy environment because on his view, having this kind of society can bring peacefulness. Fights are less because people will be submissive to other people. The inferior will never said anything in front of their superior, because like what I always heard "I have no rights!".

Though it is okay to live on environment like that, where arguments can only exist between same classes, less conflict because the number of people who can fight towards another decreases. Like what I said, it is okay to live on that environment, because the chance of making it so peaceful is very high, though I don't want to live on it because an inferior doesn't have any voice in relations to their rights.

Master Morality on these ethical theories is very powerful because they can be a creator of value in which they have the ability to do what they think is right. Having this

concept in mind, I remember Marie Antoinette and Louis The Sixteenth because both of them represent the bad side of Master Morality.

Slave Morality on the other hand is just allowing other to step on his right with a belief that it is bad to rule or be on the top. I can say on my own words that this morality is for the coward who doesn't want to take any risk. Without thinking or dreaming for the star, how can I even land on moon or clouds?

What I have learned:

Nietzsche is somewhat promoting Nazism, in which I don't want to happen. If Nietzsche thinks it is better, what if he will be on the slavery part? Would he be happy and accept it?

Submission is good on some point, especially when you knew it is the right thing to do. It is okay to raise your white flag when you know or realized that it is more okay to have a negotiation or peace talk rather than killing and be killed. But like I said, it is on some point because a person should also fight for what he believes in. It is really fulfilling knowing that somewhere in your life; you fought for the things that you know can make you happy, that once in your life the world becomes your slave.

Review Questions:

1. How does Nietzsche characterize a good and healthy society?
2. What is Nietzsche's view of injury, violence, and exploitation?
3. Distinguish between master-morality and slave-morality.
4. Explain the Will to Power.

Answers:

1. Nietzsche characterizes a good and healthy society allows superior individuals to exercise their "will to power", their drive toward domination and exploitation of the inferior.
2. Nietzsche view injury, violence and exploitation as something that can occur if all people will have actual similarity of the amount of force and degree of worth.

3. According to Nietzsche, Master Morality or the superior, emphasize power, strength, egoism and freedom, while Slave-Morality calls for weakness, submission, sympathy and love.

For Master-Morality, good and bad practically means noble and despicable. The noble man regards himself as a determiner of values, he doesn't require any approval, and he is a creator of values.

While Slave-Morality is essentially the morality of utility, for them an evil man arouses fear, in contrast to the Master-Morality who sees the good man as the arouser of fear. Inferiority or Slave-Morality is a shade of depreciation, it may slight and well-intentioned. For them, the good man must in any case be the safe man.

4. Will Power endeavors to grow, to gain ground, attract itself and acquire ascendancy—not owing to any morality or immorality, but because it lives, and because life is precisely Will to Power.

Discussion Question:

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?
2. What does it mean to be "a creator of value"?

Answers:

1. As I read Nietzsche's argument, I can say that the charges are true because Nazism is about Superior-mentality, like the Master-Morality. For the Nazi's Germans are super men, which have the only right to live. Nietzsche's argument was not as morbid as that, but still he promotes Master-Slave relationship, in which the slave should do whatever their masters will tell them to do. It's the same thing as what the Nazis were promoting and enforcing during Hitler's time.
2. Creator of Values is something that a Master-Morality characterizes with. This phrase simply means someone who determines values. He doesn't need or require any approval; he passes judgment such as "What is injurious to him is injurious itself". He acknowledges himself as the one who confers honors on things.

Book: Contemporary Moral Problems: Trying out ones new sword by Mary Midgley

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: *"Nobody can respect what is entirely unintelligible to them. To respect someone, we have to know enough about him to make a favorable judgment, however general or tentative."*

Learning Expectation: On this chapter I am expecting to learn the ff:

1. What is Tsujigiri?
2. What is the main issue on this sub-chapter by Mary Midgley?
3. How come Moral Isolationism hinder us to critique one's culture.

Review:

I do enjoy reading this chapter because it really caught my interest.

I do agree on what Midgley says that how can we judge our own culture if we cant judge others. Actually, for me it wasn't just judgment or criticism per se. Midgley just want us, people to be aware on what other cultures do because one way or another it can affect us also.

On this chapter she tackled about Moral Isolationism in which anthropologist says that we cannot criticized on others culture. This theory or view shouldn't see as a general rules because like what the cliché says, there is an exemption to the rule. Like what the Samurai's tradition, the tsujigiri in which they are already stepping onto others people from other cultures right.

Tsujigiri it is literally mean as crossroads-cut. This Tsujigiri is very controversial because it is a verb on classical Japanese which means "to try out ones new sword on a chance wayfarer". A Samurai sword had to be tried out because, if it was to work properly, it had to slice through someone at a single blow, from the shoulder to the opposite flank. Otherwise the new sword can humiliate his honors, ancestors and his emperor. Any wayfarer is okay, as long as he is not a Samurai.

Actually, while reading this chapter, I am thinking if other people doesn't criticized this Japanese tradition, maybe up to now, this tradition still exist and it is very dangerous for the foreigners who will visits the land of the rising sun.

I do think that it is the right of each culture to be respected and to criticized and judge because that makes their identity. Outsiders can't easily understand this wholeheartedly. In addition, I always remember the saying "when in Rome, do what the Romans do". But if it can affect other like, killing other culture to preserve or continue yours, I think that is a big no-no for me.

Every culture has the right, like what I said to exist and be preserve but it should make a point that it shouldn't affect other people's cultures as well, because it can't only create moral implications, it can also create chaos and conflict towards different cultures.

What I have learned:

What I learned on this chapter is that it is not wrong to create criticism or judgment towards other. Actually, making those thing help other people to be better like what had happen on this chapter.

There is also a time in which you judge and make some critics to other people because you are also judging yourself and comparing what you should do in order to see what the things you failed to do are.

I also realized again, that there is no general rule in this wonderful world because like what Moral Isolationism state, and what Tsujigiri is create a moral implications. Rules or views are answering or perfectly made for one problems, views or perspective only. It can never be generalized because somewhere or another, there is something that it can't covers.

Review Question:

1. What is "moral isolationism"?
2. Explain the Japanese custom of tsujigiri. What questions does Midgley ask about this custom?
3. What is wrong with moral isolationism, according to Midgley?
4. What does Midgley think is the basis for criticizing other cultures?

Answer:

1. Moral Isolationism is the view of anthropologists and others that we cannot criticize cultures that we do not understand.
2. Tsujigiri is literally meant as crossroads-cut. This Tsujigiri is very controversial because it is a verb on classical Japanese which means "to try out one's new sword on a chance wayfarer". A Samurai sword had to be tried out because, if it was to work properly, it had to slice through someone at a single blow, from the shoulder to the opposite flank. Otherwise the new sword can humiliate his honors, ancestors and his emperor. Any wayfarer is okay, as long as he is not a Samurai.

Scientist recognizes a familiar problem about the rights of experimental subjects.

3. According to Midgley, moral isolationism would lay down a general ban on moral reasoning. This is the programme of immoralism and it carries a distressing logical difficulty.
4. Midgley thinks that the basis for criticizing others' culture is the culture of our own. She raises the question "How can we not judge others' culture, can we really judge our own?"

Discussion Questions:

1. Midgley says that Nietzsche is an immoralist. Is that an accurate and fair assessment of Nietzsche? Why or why not?
2. Do you agree with Midgley's claim that the idea of separate and unmixed cultures is unreal? Explain your answer.

Answer:

1. I don't think I can say yes because personally, I don't understand what immoralist really is because I am already sleepy. But if immoralist would mean being specialize on one moral, I can say that he is because he only thinks of Master-Slave Morality without considering other ideas.
2. I do agree to that, because on today's world, people already have mixed cultures due to what happened before, the colonization period. Except for that, even before the colonization period, people are already travelling and go on with the process of Barter. This process can be considered as mixing of cultures because people who are exchanging their goods already borrowed others culture and it is on called as Acculturation. Acculturation is borrowing others culture and later on tweak or change it until it becomes your own.

Book: Contemporary Moral Problems: Utilitarianism by John Stuart Mill

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: *"It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied. And if the fools, or the pig, are of a different opinion, it is because they only know their own side of the question."*

Learning Expectation: I am expecting to:

- Understand the meaning of Great happiness?
- Know and understand more the Utilitarian concept
- Distinguish the higher and lower pleasures.

Review:

At first, I don't really understand the Utilitarian theory really is. All I know is that it is for the happiness of majority.

Utilitarianism is about like what I said the happiness of the majority. If the majority thinks it is good for them, regardless if it really against what ever law possible there is, it is still fall for the goodness.

Reading this make me concern about certain things like, if murder or killing people will be for the happiness of others, then it means that it can be legal? Like one concern that my ethics teacher said is it legal to kill disabled or people that can be classified as burden of the society just to said that it is for the betterment of all?

Another concern that I had on this theory is that you don't have a certain rules or jurisdictions. The only thing you know is it is for the happiness of everybody. So if you are a good speaker and can convince everyone to believe that it is for their own happiness, then whatever you do will be classifies as legal.

I do like what Mill say about higher and lower pleasures. People tend to choose lower pleasure because they didn't know what's on the higher pleasures. People like what I said

choose the lower pleasures because they are more stable than those which is on the higher pleasures.

Actually reading this Utilitarianism by Mill makes me remember some quotes that say, when you want something higher, you will work higher also. That saying makes me think that most people tend to choose the latter part because they don't want to work more or give their effort more. They just go with the flow, no matter what happens, there will be people who wanted to achieve more and they will just hope that those will help them also.

What I have learned:

I learned on this chapter that most people will choose to the easiest way of pleasures that those they can feel more satisfied. There are only few people who have the guts to be different and make their own way.

I also learned that I am right when I think that there is more higher pleasures than physical pleasures. I mean I need physical pleasures, but the emotional and intellectual pleasures will give me contentment that I am really longing or looking for.

In this chapter I realized that I want a portion of Utilitarian government but not as a whole because in order to make a better society with this kind of theory, one should have a great discipline and strong and right foundation of what is right and wrong. I don't say that we don't have that, but we need to practice more and develop a strong foundation regarding self-discipline, the definition and boundaries of right and wrong.

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.
2. How does Mill reply to the objection that Epicureanism is a doctrine worthy only of swine?
3. How does Mill distinguish between higher and lower pleasures?
4. According to Mill, whose happiness must be considered?
5. Carefully reconstruct Mill's proof of the Principle of Utility.

Answer:

1. The principle of utility or the Greatest Happiness Principle state that the actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of Happiness. By happiness are intended pleasures and the absence of pain; by unhappiness, pain and privation of pleasures.

Principle of Utility or Great Happiness could be used to justify conventionally wrong action such as stealing and lying because both bring unhappiness. When someone lies to other people, there are two most common reasons that they have, first is that they don't want to hurt other people so they just lie, the second one is that the truth will badly affect what is important to his/her. But no matter on what aspect you will look, lying will only bring unhappiness because you hide something from someone which always being mislead or misinterpret as backstabbing or untrustworthiness.

With stealing, on Utilitarian point of view, it is wrong because a single snatcher or stealer can affect or can bring unhappiness to other people. By single pick-pickers, s/he can victimize 20 people a day, which can bring unhappiness to the majority. And for the Utilitarian, what can cause unhappiness is wrong.

2. Mill said that it is degrading because the beast's pleasure does not satisfy human beings conceptions of happiness.
3. According to Mill, he said that a pleasure is merely a pleasure, and the only difference is the greater in amount. The higher pleasure is the one that all or almost all who have experience of both give a decided preference, irrespective of any feelings of moral obligation to prefer it.

The lower pleasure is when those who are competently acquainted with both, place so far above the other that they prefer it, even though knowing it to be attended with a greater amount of discontent, and would not resign it for any quantity of the other pleasures which their nature is capable of.

4. Though it wasn't clearly stated, according to what I understand, the happiness that should be considered is the majority or those higher in terms of number that can be happy by a certain events, decision, etc.
5. Mill said "The Utilitarian doctrine is that happiness is desirable, and the only thing desirable, and the only thing desirable, as an end; all other things being desirable as means to that end".

Discussion Questions:

1. Is happiness nothing more than pleasure, and the absence of pain? What do you think?
2. Does Mill convince you that the so-called higher pleasures are better than the lower ones?
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?
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?

Answer:

1. Personally, I don't really think happiness is the absolute absence of pain and nothing more but pleasures. I said this because in reality, you know happiness because you experienced sadness. Happiness is something that you feel when you don't feel any pain, happiness is something that you feel when you know that even you have bunch or problems or you will be hurt, you still have the courage to smile or be happy because at least you do what you wanted, no regrets. In addition, for me happiness is not for a pleasure alone, you can only feel true happiness even the presence of pleasures is absent.
2. Actually, up to now, I don't really understand the difference of the two pleasures because the definition is too technical and my brain is already tired. Though I don't fully understand it, I can say that higher pleasure is better because it requires man to be a really superior being.

For those people who chooses lower pleasures over the higher, I can say that those things are case to case basis or very subjective. You will chose something that is appropriate for what you have encountered in you walk through your life. I don't really think it would matter whether you are into higher or lower, because like what Mill said, it's both pleasures and the only thing they differ is the greater in number.

3. I do agree with this because the Golden Rule of Jesus of Nazareth stated that: to do as you would be done by, and to love your neighbor as yourself, constitutes the ideal perfection of utilitarian morality. On the principle of utility, you should do something that will benefit the majority. You should be the cause of happiness not the other way around, and in order to start or be the cause of others happiness, you main basis is yourself.
4. Midgley think that the basis for criticizing others culture is the culture of our own. She raise the question "How can we can't judge others culture, can we really judge our own?"

Book: Contemporary Moral Problems: The Debate over Utilitarianism by James Rachels

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: *"There is a sense in which no moral philosopher can completely reject Utilitarianism."*

Learning Expectation: I am expecting to:

- Know why it is called a Debate over Utilitarianism
- Know if Rachel and I had the same sentiments about Utilitarianism

Review:

As Mill put it, or according to Mill "The utilitarian doctrine is that happiness is desirable and the only thing desirable, as an end; all other things being desirable as means to that end."

Based on this question, Rachels asked what really happiness is. What is this thing that it is desirable?

I read on this chapter said that the questions what things are good is different on what actions are right. But if you will ask a Utilitarian, it will refer to number one first before answer the number two questions. Like what I said on the previous review, Utilitarian point of view stated that right actions are the things that are good.

Back to what I stated on the first line, happiness is what people desire but what it is happiness?

According to hedonism, what could bring happiness is the ultimate good, and thus can't bring happiness is the ultimate bad. Like what it is also on this chapter, hedonism is not that good because it can make silly situation into a totally disastrous one. I do agree that Hedonism gets thing the wrong way around. It is really true because instead of looking at other perspective or the brighter side, people tend to be negative towards things.

Like what Rachel says, happiness is a response we have to the attainment of things that we recognized as good, independently and in their own right. It is subjective and not dependents on what other people look at it.

Happiness isn't the only thing that Rachel debated towards the Utilitarianism; he also said that it doesn't go with the ideal justice. And I do agree unto that because like what I said on my review on Utilitarianism, the justice or judgment will be based on how many people things that it is good or bad. If many think killing is good, it will legal and proper justice, but when you really look at it, it is not morally right.

Thought Rachel said those things, what I like about his point is that he classified the Utilitarianism, and Rule-Utilitarianism and Act-Utilitarianism. The Rule-Utilitarianism is like the classic view but the only difference is that it follows rules or laws, while the Act-Utilitarianism is the same as the old or the Utilitarianism.

What I have learned:

I learned that Rule are still okay when you want to create judgment or justice because you can say that it is fair and there are no biases. Unlike when it is right when everything thinks that it is right and wrong when you belong to the minority.

Having that kind of thinking is something that we can consider as discrimination because the law decided to be on the side of the majority even them were the one at fault.

I also learned on this chapter that Happiness is very subjective. You are the only one who can define what happiness is for you. You are the only one also who can change your perspective and outlook on whatever things you are dealing with.

Review Questions:

1. Rachels says that classical utilitarianism can be summed up in three propositions. What are they?
2. Explain the problem with hedonism. How do defenders of utilitarianism respond to this problem?
3. What are the objections about justice, rights, and promises?

4. Distinguish between rule- and act- utilitarianism. How does rule-utilitarianism reply to the objections?
5. What is the third line of defense?

Answer:

1. Classical Utilitarianism is classified as:
 - a. First, Actions are to be judged right or wrong solely in the virtue of their consequences.
 - b. Second, in assessing consequences, the only thing that matters is the amount of happiness or unhappiness that is caused.
 - c. Third, in calculating happiness or unhappiness that will be caused, no one's happiness as to be counted as more important than anyone else's.
2. Hedonism is the idea about happiness is the one ultimate good and unhappiness is the one ultimate evil. According to Rachels, the problem about Hedonism is it gets things the wrong way around. Hedonism misunderstands the nature of happiness. Happiness is not something that is recognized as good and sought for its own sake, with other things appreciated only as means of bringing it about.

Utilitarianism sought a way to formulate their view without assuming hedonistic account of good and evil. There is one English philosopher, named G.E. Moore suggested that there are three (3) obvious intrinsic goods; a.) Pleasures, b.) Friendships, c.) And aesthetics enjoyment and that right actions are those that increase the world's supply of such things.

Other Utilitarians have tried to by pass the question of how many things are good in themselves, and then leaving it to an open question and saying only that right actions are the ones that have the best result, however goodness is measured.

3. The objections about Justice, Rights and Promises in relation with what was written on the book are as follows:
 - a.) Justice – If someone is on something like what the case on this book, on Utilitarian grounds, he SHOULD bear false witness against the innocent person.

- b.) Rights – What about the morality of the officer’s behaviors?
 - c.) Promise or Backward-looking reasons – Why is Utilitarianism vulnerable to what promises stated that if Utilitarianism says that consequences are the only things that matters, seems mistaken.
4. Act-Utilitarianism is the original theory while the new version is the Rule-Utilitarianism which rules are established by reference to the principle and individual’s acts will then be judged right and wrong by reference to the rules.
 5. The third line of defense is a small group of contemporary utilitarian’s has had a very different response to the utilitarian arguments. That argument points out that the classical theory is at odds with ordinary notions of justice, individual rights, and so on; to this there response is essentially, “So what?”

Discussion Question:

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
2. A utilitarian is supposed to give moral consideration to all concerned. Who must be considered? What about nonhuman animals? How about lakes and streams?
3. Rachels claims that merit should be given moral consideration independent of utility. Do you agree?

Answers:

1. It is not acceptable for me because personally I wouldn’t sacrifice moral beliefs over utilitarianism because mainly I am not a utilitarian, second, I don’t just think it is okay to reject what you know ever since when just to make sure that Utilitarianism would not create or face-off with any conflicts.
2. According to my previous readings, utilitarian’s focus more on human beings. I don’t neglect the nonhuman animals and the lakes and the streams. I think there is also a part of Utilitarianism that protects these natures gift because it can affect or cause unhappiness to the most essential being, the humans.

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3. I am agreeing to that because I think merit should really be something that given independently of utility because I think that people treat this differently.

Book: Contemporary Moral Problems: The Categorical Imperative by Immanuel Kant

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: *"Act only on that maxim through which you can at the same time will that it should become a universal law"*

"Act only on that maxim through which you can at the same time will that it should become a universal law"

Learning Expectation: I am expecting to:

- Learn what is Categorical Imperative is
- Know Kant standpoint
- Understand Kant's good will

Review:

Personally, I love Kant's Good Will because I do think that what he said about it was true. Good will is something that you can have even you can't get everything that you want from this freaking amazing earth.

Like what Kant said, the Good will define the term character. As like Kant says that it is impossible to conceive anything at all in the world or even out of it except of the Good Will. Good will is something that makes intelligence, wit, judgment, and any other talents of the mind we may care to name or courage, resolution, and constancy of purpose as qualities of temperament as good character. Good will is good in itself.

Good will make what we know as character good, because without the power of self giving, any attitude can be tag as bad. I remember my moral class on high school; my teacher say will is the person voluntary act to do something without anyone asking him or her to do so. So in other words, the good will can show the world that we are person that wasn't really bad because we have this voluntary nature to do what we think is good.

In addition I think what Kant means on his first imperative that there is only one thing that can be said universal to everything that you will do. It is something that you can

say as your principle regarding the things that you are living with. One sayings fit-all in other terms of word.

On the other hand, I think Kant's meaning on his second imperative says is that you should be the judge on your own life. Having an ends can means that what you are doing isn't a subject on any external critiques because it already reach it end, it already reach its limit.

What I have learned:

I learned things about the good will and how it can make our actions and good. In addition, I also learned that there are certain things that I can say bad but because there is a good will they become good.

I also learned that there are times that we should have our own universal law. But like what I said on the review, there are times that this universal law can't fit on our life because it do have too many perspective.

Review Questions:

1. Explain Kant's account of the good will.
2. Distinguish between hypothetical and categorical imperatives.
3. State the first formulation of the categorical imperative (using the notion of a universe law), and explain how Kant uses this rule to derive some specific duties toward self and others.
4. State the second version of the categorical imperative (using the language of means and ends). And explain it.

Answers:

1. Kant says that it is impossible to conceive anything at all in the world or even out of it except of the Good Will. Good will is something that makes intelligence, wit, judgment, and any other talents of the mind we may care to name or courage, resolution, and constancy of purpose as qualities of temperament as good character. Good will is good in itself.

2. Hypothetical imperatives in general say that you don't know beforehand the content until the condition is given, while on categorical imperative, you already know the content or what it contains.
3. The first formulation of the categorical imperative says "*Act only on that maxim through which you can at the same time will that it should become a universal law*"

Kant says that if all imperative of duty can be derived from this one imperative as their principle, then even although we leave it unsettled whenever what we call duty may not be an empty concept, we shall still be able to show at least we understand what the concept means.

I think what Kant means is that there is only one thing that can be said universal to everything that you will do. It is something that you can say as your principle regarding the things that you are living with.

4. Kant's second imperative says "*Act so as to use humanity, whether in your own person or in others, always as an end, and never merely as a means but always as the same time as an ends.*"

I think Kant is saying that you should be the judge on your own life. Having an ends can means that what you are doing isn't a subject on any external critiques because it already reach it end, it already reach its limit.

Discussion Questions:

1. Are the two versions of the categorical imperative just different expressions of one basic rule, or are they tow different rules? Defend your view.
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 counterexamples.
3. Some commentators think that the categorical imperative (particularly the first formulation) can be used to justify nonmoral actions. Is this a good criticism?

Answers:

1. I do think that the two imperatives are similar because when you carefully look at it, you will realize that both imperatives say that you should be the ruler of your life. The first says that you should have one universal law which links you to the second imperative that says you should be on the end or be definite.
2. I don't agree with him, because for me there are things or actions that you do beyond the motive of duty. There are instances that you do something without any feeling to do so because of the simple reason that you just wanted to do.

Ex. Liza goes to her enemy's house just because she just wanted to do so and also want to have reconciliation. It wasn't her duty to do so, but because she wanted to, she do what she wants, and I can say that it has its own worth.
3. Actually I don't know because personally, I can't really decipher the real meaning of the first imperative because I think that there is really no universal law because life does have different perspectives in which you can never have one saying fits all things.

Book: Contemporary Moral Problems: The Nature and Value of Rights by Joel Feinberg

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: *"Even if there are conceivable circumstances in which one would admit rights diffidently, there is no doubt that their characteristic use and that for which they are distinctively well suited, is to be claimed, demanded, affirmed, and insisted upon...Having rights, of course, makes claiming possible; but it is claiming that gives rights their special moral significance."*

Learning Expectation: On this sub-chapter on Contemporary Moral Problem, I am expecting to:

- Further understand the Nowheresville.
- Acquire the importance of having rights like what Feinberg keep on emphasizing.

Review:

Feinberg start his Nature and Value of Rights asking everyone to imagine Nowheresville, a world like our own except people living here doesn't have any rights. We are asked, as his reader to imagine that this place is does have abundant generosity and a person gives empathy very easily. They also have a high level of expressiveness, courtesy and politeness both in public and private discourse. But, like what I said on the first sentence they don't have any rights.

Then Feinberg takes us on a journey in examining the consequences, if there will slight changes were made to the Nature of Nowheresville. He introduces duty, but it was not the action that is due others and can be claimed through rights. They now have the duties required by the law and under pain of penalty, but they don't have duties to others and entail their rights. Duties here are meant the idea of something *due* to someone, and thus paying our dues becomes paying that which we owe others and they can *make a claim* to. Keep in mind that this does not have to be any kind of monetary debt, but something that naturally arises either from (a) the inherent worth of an individual such that the realization of his needs are *someone's* debt, or (b) the establishing of a contract which binds

two or more people together as to what each owes the other, given the obtaining of certain circumstances.

Because Nowheresville lack of duties, if some is at fault for hurting us, example someone break your car window because they are playing baseball near on your parking area. We can complain that they were wrong but because they have no right and duty, we have no moral justifications for making any claim that they have a duty on fixing what they have broke. Feinberg said that those thing, when we are a Nowherevillians doesn't cross our mind because the person has no moral duty to us, therefore they have no responsibility on what they did. We can make a complaint, but not regarding to moral duties.

The important conclusion yielded from his thought experiment – or what he is claiming as important – is that no matter what else Nowheresville has, if it does not have the idea of rights then something “morally important” is missing

What I have learned:

On this sub-chapter, I learned that no matter what kind of good traits you have, if you don't have any duty to others, you will just think that what you do is always right. You, as a person will not do something to payback what you have done, because like what the Nowherevillians, you don't have any rights and any duties towards others.

The duties that we know is something that give us moral values because we think that we need to do something in order to pay the damages that we cause to other people. Rights are also something that makes us claim what other people done to us. This is what entitles us, and other people as well to be fair.

Review Questions:

1. Describe Nowheresville. How is this world different from our world?
2. Explain the doctrine of the logical correlativity of right and duties. What is Feinberg's position on this doctrine?
3. How does Feinberg explain the concept of personal desert? How would personal desert work in Nowheresville?

4. Explain the notion of a sovereign right-monopoly. How would this work in Nowheresville according to Feinberg?
5. What are claim-rights? Why does Feinberg think they are morally important?

Answers:

1. Nowheresville, a world like our own except that people do not have rights. As a result, people in this world cannot make moral claims when they are treated unjustly. They cannot demand or claim just treatment, and so they are deprived of self-respect and human dignity.
2. The doctrine of the logical correlativity of rights and duties is the doctrine that all duties entail other people's rights and all rights entails other people's duties. John Feinberg says that his answers are a sense of yes and no. He said, etymologically, the word duty is associated with actions that are due someone else, the payments of the debts to creditors, the keeping of agreements with promises, the payment of club dues, or legal fees, or tariffs levies to appropriate authorities of their respective.
3. Personal desert is when a person is said to deserve something good from us what is meant in parts is that there would be certain proprietary in our giving that good thing to him in virtue of kind of person he is, perhaps, or more likely, in virtue of some specific thing he has done.
4. Sovereign monopoly is about the latter case that he could be said not merely to deserve the good thing but also have a right to it as his due; and of course we will not have that sort of things in Nowheresville. That weaker kind of proprietary which is mere dessert is simply kind of fittingness between ones party's character or action and another party's favorable response, much like that between humors, laughter, or good performance applause.
5. The conceptual linkage between personal rights and claiming has long been noticed by legal writers and is reflected in the standard usage in which "claim rights" are distinguished from other liberties, immunities, and powers, also sometimes called "rights", with which they are easily confused.

Discussions Questions:

1. Does Feinberg make a convincing case for the importance of rights? Why or why not?
2. Can you give a noncircular definition of claim of right?

Answers:

1. I do think that Feinberg make a convincing case for the importance of rights because in the Nowheresville, people doesn't believe in rights.
2. Claim right is to have a right is to have a claim against someone whose recognition as valid is called for by some set of governing rules or moral principles.

Book: Contemporary Moral Problems: Taking Rights Seriously by Ronald Dworkin

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: *"The institution of Rights is therefore crucial, because it represents the majority's promise to the minorities that their dignity and equality will be respected."*

Learning Expectation: On this sub-chapter, I am thinking if I will learn:

- Why it is entitled taking Rights Seriously
- How it is connected with Law, Government and individual Rights

Review:

I do agree on what Dworkin says that the government should dispense with the claim that citizens never have the right to break the law and it must not define citizens' rights that these are cut-off for supposed reasons of general good.

I agree to this because there are certain instances that government should tolerate law-breaking in some cases, namely, when laws conflict with rights. On Dworkin's example, if our army captures an enemy soldier, the right thing to do for the enemy soldier is to escape, because he will be punished on the context that he only does his duty as a citizen of his country. I didn't not say that we should let him escape, what I am pointing is that we think that if we look on other perspectives, the law can tolerate this because he will die if ever he doesn't do these actions.

Another example that I can think of is if the employee doesn't show up in her work and doesn't have any resignation letter. The employee can be sued in terms of unprofessionalism but it can be tolerated by the law if the reason why she did that was because her boss was harassing her.

Another point that I also agree on is what Dworkin says that any Government's harsh treatment of civil disobedience or campaigns against vocal protest may therefore be thought

against its sincerity. Government and laws do subsist because it protects its citizen's right. It helps its citizen to be protected against circumstances that can harm her. And if the government does such thing, we can really conclude that they don't have full sincerity on their duty to their inhabitant.

I also agree that the government view is necessarily the correct views; anyone who thinks it does must believe that men and women have only such moral rights as government chooses to grant which means that they have no moral rights at all. Like what I said earlier, government are there because it protect us, but it doesn't mean that it cover everything. We have rights that can't be cover by what Government laws states, these rights are our edge on our Government.

What I have learned:

I learned on this chapter that sometimes you need to break what everyone think as right in order to make them realized that there is a better right. Sometimes, the time changes what we think right and turned them into hidden wrong. This instances need to be corrected in order to make this assumptions right in all manners possible.

I also learned that Government should allow law breaking provided that you don't harm other people and it is really necessary. Breaking the law in this manner will also have consequences but it will never as heavy as it main prestation says.

Review Questions:

1. What does Dworkin mean by right in the strong sense? What rights in this sense are protected by the U.S. Constitution?
2. Distinguish between legal and moral right. Give some example of legal rights that are not moral right, and moral right that are not legal rights.
3. What are the two models of how a government might define the rights of its citizens? Which does Dworkin find more attractive?
4. According to Dworkin, what two important ideas are behind the institution or rights?

Answers:

1. On Dworkin's view about the rights he said that if a people have a right to do something, then it is wrong to interfere with them. For example, if citizens have a right to free speech, then it is wrong for the government to interfere with the exercise of this right (unless this is necessary to protect other rights). And there are two rights that have been protected by the U.S. Constitution, the legal and moral rights.
2. Moral Rights are rights which are not contingent upon the laws, customs, or beliefs or a particular society or polity in contrast Legal rights are rights conveyed by a particular polity, codified into legal statutes by some form of legislature, and as such are contingent upon local laws, customs, or beliefs.
3. The first model recommends striking a balance between the rights of the individual and the demands of the society and was described in this way, has great plausibility, and most laymen and lawyers he thinks would respond to it warmly, while the second model is the more familiar idea of political equality. This supposes that the weaker members of a political community are entitled to the same concern and respect of their government as the most powerful members have secured for themselves, so that if some men have general good, then all men have the same freedom. Dworkin finds more attractive on the second model.
4. According to Dworkin the institution of rights must require an act of faith on the part of the minorities and the second was the Government will not reestablished respect of law without giving the law some claim to respect.

Discussion Question:

1. Does a person have a right to break the law? Why or why not?
2. Are rights in the strong sense compatible with Mill's utilitarianism?

3. Do you think that Kant would accept right in the strong sense or not?

Answers:

1. Yes they have a rights to do that as long as they are not doing wrong and it can be applied the concept of Dworkin that if a people have a right to do something, then it is wrong to interfere with them meaning to say that if the people didn't agree on what is stated on the constitution they have a power to break it as long as they have a well acceptable reason to proved their complains.
2. Yes it is compatible because Mill's utilitarianism state that the actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of Happiness meaning to say rights are promoted just for us to attain freedom, and if there is freedom of course there will be peace and happiness.
3. Yes he will accept it because rights are the only things that can gave every individual a freedom for them to choose what they want and what is the best for them as long as they will be happy and also as long as their decisions doesn't break the law.

Book: Contemporary Moral Problems: A Theory of Justice by John Rawls

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: *"Justice as Fairness is not a complete contract theory. For it is clear that the contract idea can be extended to a choice of more or less an entire ethical system, that is, to a system including principles for all the virtues and not only for justice."*

Learning Expectation: On this sub-chapter, I am thinking if I will learn:

- What is Theory of Justice according to John Rawls
- His two principles of Justice and how the two differ from each other.

Review:

Rawls's theory states that there are two principles of justice: The first principle involves equal basic liberties, and the second principle concerns the arrangement of social and economic inequalities. According to Rawls theory, these are the principles that free and rational persons would accept in a hypothetical original position where there is a veil of ignorance hiding from the contractors all the particular facts about themselves.

It wasn't easy to understand what Rawls is saying. Though if you will think about what he said, we can say that Justice has major two components, the basic notion of equality which the court protects and the second is about the external factors such as environment, and society.

The first principle states that equal basic liberties are involves meaning to say that justice should regulate all subsequent criticism and reform of institutions then having chosen a conception of justice, we can suppose that they are to choose a constitution and a legislature to enact law, and so on, all in accordance with the principles of justice initially agreed upon.

The second principle states that it was concerned on the arrangement of social and economic inequalities meaning to say that our social situation is just if it is such that by this

sequence of hypothetical agreements we would have contracted into the general system of rules which defines it. It will then be true that whenever social constitutions satisfy these principle those engaged in them can say that they are cooperating on terms which they would agree if they were free and equal persons whose relations with respect to one another were fair. They could all view their arrangements as meeting the stipulations which they would acknowledge in an initial situation that embodies widely accepted and reasonable constraints on the choice of principle hence this principle cannot be sacrifice no society can, of course, be a scheme of cooperation which men enter voluntarily in a literal sense; each person finds himself placed at birth in some particular society, and the nature of this position materially affects his life prospects

What I have learned:

I learned that Justice has two principles; the first principle is applied to the basic structure of society. They are to govern the assignment of rights and duties and to regulate the distribution of social and economical advantages. This principle is about protecting us against factors that can harm us or can take advantage on us.

Review Questions:

1. Carefully explain Rawls's conception of the original position.
2. State and explain Rawls's first principle of justice.
3. State and explain the second principle. Which principle has priority such that it cannot be sacrificed?

Answers:

1. Rawls's theory states that there are two principles of justice: The first principle involves equal basic liberties, and the second principle concerns the arrangement of social and economic inequalities. According to Rawls theory, these are the principles that free and rational persons would accept in a hypothetical original position where there is a veil of ignorance hiding from the contractors all the particular facts about themselves.
2. The first principle states that equal basic liberties are involves meaning to say that justice should regulate all subsequent criticism and reform of institutions then having

chosen a conception of justice, we can suppose that they are to choose a constitution and a legislature to enact law, and so on, all in accordance with the principles of justice initially agreed upon.

3. The second principle states that it was concerned on the arrangement of social and economic inequalities meaning to say that our social situation is just if it is such that by this sequence of hypothetical agreements we would have contracted into the general system of rules which defines it. It will then be true that whenever social constitutions satisfy these principle those engaged in them can say that they are cooperating on terms which they would agree if they were free and equal persons whose relations with respect to one another were fair. They could all view their arrangements as meeting the stipulations which they would acknowledge in an initial situation that embodies widely accepted and reasonable constraints on the choice of principle hence this principle cannot be sacrifice no society can, of course, be a scheme of cooperation which men enter voluntarily in a literal sense; each person finds himself placed at birth in some particular society, and the nature of this position materially affects his life prospects.

Discussion Question:

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 others. What does this allow people to do? Does it mean, for example, that people have 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?
2. Is it possible for free and rational persons in the original position to agree upon different principles than give 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?

Answers:

1. The first principle is applied to the basic structure of society. They are to govern the assignment of rights and duties and to regulate the distribution of social and economical advantages. The aspect of the social system that defines and secures the equal liberties of the citizenship and those specify and establish social and economic equalities. The basic liberties of citizens are, roughly speaking, political liberty (the right to vote and to be eligible for public office) together with freedom of speech and assembly; liberty of conscience and freedom of thought; freedom of the person along with the right to hold personal property; and freedom from arbitrary arrest and seizure as defined by the concept of the rule of the law. These liberties are all required to be equal by the first principle and not those people engage in homosexual because as we all know God create man and woman not the other way around. So if you violate the rule of the law there is some punishment equivalent to your wrong doing.
2. I do think yes, because even like what they say that people are selfish in nature, we are also taught to live for other people. And those values are the reasons why we can agree on different principles that we know as right.

As for the example, I do think that people will still choose socialism because they knew that what they do are the right things. In addition, people also knew that in capitalism, only few people will be benefited and this will be against what the moral values that they knew.

Book: Contemporary Moral Problems: Happiness and Virtue by Aristotle

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: *"We can do noble acts without ruling the earth and the sea, for even with moderate advantages one can act virtuously."*

Learning Expectation: I am expecting to:

- Knows what is Happiness for Aristotle
- Learn on how we be happy
- Understand why virtue and pleasures go hand in hand with happiness

Review:

Happiness, this word is what I always heard from Utilitarianism, Debate over Utilitarianism and now on Aristotle Happiness and Virtue.

Like what Rachels asked, what is Happiness? For Aristotle happiness is a virtuously activity of the soul. It is something that you can gain through contemplating. Happiness is said to be related with virtue because according to Aristotle, virtue is a state of character that concerned with the intermediate, mean or what we commonly known as middle. We need to be on the mean because like what the old saying goes, having too much and too less is something that be consider as dreadful. To Aristotle, having something that is excessive and deficiency can destroy our own happiness.

Pleasure, this is something that always put hand in hand with happiness. For Aristotle, pleasure like what almost people said so is also happiness, but it can be considered as the lowest form because it will only give people temporary happiness. Unlike what Happiness on Aristotelian point of view, that it will give you something that even your soul can be fed up.

Aristotle also said that Moral virtue is what makes the mean. Moral virtue is something something that a product of training and habits, it is also the mean between the vices of excess and deficiency. According to him, moral virtue wasn't arises by nature

because you can't change natural things, like the way you can't train the rain to pour from you feet upwards. He also said that moral virtue is like a good work of the art, excessiveness and deficiency on it can destroy its beauty but the mean can preserve it. In addition, moral virtue should be feeling on the right time, with the right objects towards the right people. Moral Virtue is the mean that makes things right.

What I have learned:

Aristotle Happiness and Virtue is my main favorite among the 12 chapters because it really gave me a hard time to understand what he is talking about.

I really learned that Happiness is easy to have, as long as the person knows how to contemplate and think of the things that "really" makes him happy. Things that he knows he will regret if ever he didn't do it, something that can last for maybe a lifetime.

I also learned that we are the one who create our own happiness. Happiness is very subjective that you alone can tell whether you are happy or not. You alone can also dictates on when or how can you be happy.

Review Questions:

1. What is happiness, according to Aristotle? How it is related to virtue? How is it related to
2. How does Aristotle explain moral virtues? Give some examples.
3. Is it possible for everyone in our society to be happy, as Aristotle explains it? If not, who cannot be happy?

Answers:

1. Happiness according to Aristotle is a virtuously activity of the soul. Virtue is the state of character that concerned on the intermediate, or the mean, because excessiveness and deficiency destroy something. Virtue is related to happiness because it is the one who find the mean or the best thing inside of us that we doesn't see because we are blinded by the excessiveness and deficiency of the our wants. Pleasure is related to happiness because most men and those who are a vulgar type define happiness as life enjoyment, and great example of it is what we called Pleasures.

2. Aristotle explain the moral virtue as something that a product of training and habits, it is also the mean between the vices of excess and deficiency. According to him, moral virtue wasn't arises by nature because you can't change natural things, like the way you can't train the rain to pour from you feet upwards. He also said that moral virtue is like a good work of the art, excessiveness and deficiency on it can destroy its beauty but the mean can preserve it. In addition, moral virtue should be feeling on the right time, with the right objects towards the right people. Moral Virtue is the mean that makes things right.
3. On what I read, I can say that everyone has the possibility to be happy because all you need is to have a moral virtue that we said is a product of a habit or training. And this can be achieved by the means of contemplating, like what stated on the chapter, "Happiness therefore must be some form of contemplation". In addition, I really like what this sentence is implying "we can do noble acts without ruling the earth and the sea, for even with moderate advantages one can act virtuously", this quotation is a proof that it is easy to be happy, as long as you know how to be morally virtuous.

Discussion Question:

1. Aristotle characterizes a life of pleasures as suitable for beast. But what, if anything, is wrong with a life of pleasures?
2. Aristotle claims that the philosopher will be happier than anyone else, why is this? Do you agree or not?

Answers:

1. I think it is because Life pleasures are all temporary and just can satisfy your physical self. We know that we also have moral and spiritual self unlike the beast who is here just to live, nothing more, so they all need to find food and mates. Human isn't like that, we also seek for something beyond physical things, and pleasure is something that just can satisfy you for a year or so, but it can never bring you absolute happiness.
2. He said that the philosopher will be happier that anyone else because even by himself he can contemplate, and contemplation is some form of happiness. I do agree on him because people aren't used to contemplate, instead of doing contemplation, you most probably see him enjoying life pleasures that we are all

know as temporary. In addition, I personally think that philosopher see life in a much sensible perspective due to their willingness and habit to contemplate. Contemplation really defines happiness because this is the way you can know your self more and realize the actions you need to do in order to experience self-fulfillment. In addition, have you realize that every time a hardship or feeling of lacking comes to a person's way, he tend to contemplate because that is the only way to find the best solution that will lead to their own happiness.

Book: Contemporary Moral Problems: The Need for More Than Justice by Annette Baier

Library Reference: N/A

Amazon.com Reference: <http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/>

Quote: *"Justice as Fairness is not a complete contract theory. For it is clear that the contract idea can be extended to a choice of more or less an entire ethical system, that is, to a system including principles for all the virtues and not only for justice."*

Learning Expectation: On this sub-chapter, I am thinking if I will learn:

- What is Theory of Justice according to John Rawls
- His two principles of Justice and how the two differ from each other.

Review:

A distinguishes between the justice perspective of philosophers such as Kant and Rawls and the care perspective Gilligan found in her studies of the moral development of women. Baier argues that the justice perspective by itself is inadequate as a moral theory. It overlooks inequalities between people, it has an unrealistic view of freedom of choice, and it ignores the importance of moral emotions such as love. The best moral theory, she claims, is one that harmonizes justice and care.

I do agree on what Baier said that the best moral theory is the harmonized justice and care because I also do think that they go hand in hand with each other. Justice will be at the corner if a person does have care for each other. With care, people will know that they already hurt other and will do something to compensate for what they have done wrong.

She also discusses the theory of moral development which she said has two dimensions; the first is to aim at achieving satisfying community with others, the other aiming at autonomy or equality of power. The relative predominance of one over the other development will depend both upon the relative salience of the two evils in early childhood, and on early and later reinforcement or discouragement in attempts made to guard against these two evils. Baier said that these provides the germs of a theory about why, given current customs of childrearing, it should be mainly woman who are not content with only the moral outlook that she calls the justice perspectives, necessary though that was and is

seem by them so have been to their hard worn liberation from sexist oppression. They, like the blacks, used the language of rights and justice to change their own social position, but nevertheless see limitations in that language, according to Gilligan's findings as a moral psychologist. She reports the "discontent: with the individualist more or less Kantian moral frame works that dominates Western moral theory and which influenced moral psychologist such as Lawrence Kohlberg, to whose conception of moral maturity she seeks an alternatives. The target of Gilligan's criticism is the dominant Kantian traditions.

What I have learned:

The main topic that I learned is the Justice and Care should be hand in hand. Justice will be at the corner if a person does have care for each other. With care, people will know that they already hurt other and will do something to compensate for what they have done wrong. There is no need for too much enforcement because people already know what the proper thing to do is.

Review Questions:

1. Distinguish between the justice and care perspectives. According to Gilligan, how do these perspectives develop?
2. Explain Kohlberg's theory of moral development. What criticisms do Gilligan and Baier make of this theory?
3. Baier says there are three important differences between Kantian liberals and their critics. What are these differences?
4. Why does Baier attack the Kantian view that the reason should control unruly passions?

Answers:

1. She distinguishes between the justice perspective of philosophers such as Kant and Rawls and the care perspective Gilligan found in her studies of the moral development of women. Baier argues that the justice perspective by itself is inadequate as a moral theory. It overlooks inequalities between people, it has an unrealistic view of freedom of choice, and it ignores the importance of moral emotions such as love. The best moral theory, she claims, is one that harmonizes justice and care.

2. The theory of moral development has two dimensions the first is to aim at achieving satisfying community with others, the other aiming at autonomy or equality of power. The relative predominance of one over the other development will depend both upon the relative salience of the two evils in early childhood, and on early and later reinforcement or discouragement in attempts made to guard against these two evils. Baier said that these provides the germs of a theory about why, given current customs of childrearing, it should be mainly woman who are not content with only the moral outlook that she calls the justice perspectives, necessary though that was and is seem by them so have been to their hard worn liberation from sexist oppression. They, like the blacks, used the language of rights and justice to change their own social position, but nevertheless see limitations in that language, according to Gilligan's findings as a moral psychologist. She reports the "discontent: with the individualist more or less Kantian moral frame woks that dominates Western moral theory and which influenced moral psychologist such as Lawrence Kohlberg, to whose conception of moral maturity she seeks an alternatives. The target of Gilligan's criticism is the dominant Kantian traditions.
3. The three important differences between Kantian liberals and critics Baier says are, first it was dubious record, second was its inattention to relations inequality or its pretence of equality. The third reason is its exaggeration of scoop of choice, or its inattention to unchosen relations.
4. Baier attacked the Kantians view because the Kantian picture of a controlling reason dictating to possibly unruly passions also tends to seem less useful when we are led to consider what sort of person we need to fill the role of parent, or indeed want in any close relationship. It might be important to fathers figure to have rational control over their violent urges to beat to death the children whose screams enrage them, but more than control of such nasty passions seems needed in the mother or primary parent, or parent-substitute by most psychological theories. They need to love their children's not just to control their irritation so the emphasis in Kantian theories on rational control of emotions. Rather than on cultivating desirable forms of emotions, in challenged by Gilligan, along with the challenge to the assumption of the centrality of autonomy, or relations between equals, and of freely chosen relations.

Discussion Questions:

1. What does Baier mean when she speaks of the need "to transvalue the values of our patriarchal past"? Do new values replace the old ones? If so, then do we abandon the old values of justice, freedom, and right?
2. What is wrong with the Kantian view that extends equal rights to all rational beings, including women and minorities? What would Baier say? What do you think?
3. Baier seems to reject the Kantian emphasis on freedom of choice. Granted, we do not choose our parent, but still don't we have freedom of choice about many things, and isn't this very important?

Answers:

1. " To transvalue the values of our patriarchal past " this is what Baier speaks meaning to say that we have to continue the ancestral values that we carry out on everyday living for example the work of the wife are to do all the households chores and have the obligation to take care of their children's while the husband is the one who need to work to provide the needs of the family and now it doesn't mean that the new values replace the old ones but the point is because of the poverty both of them are now working just to sustain their primary needs like foods, clothes, shelter and education.
2. The wrong about the Kantian view is that people will feel that they are obliged to do the things they want or not wanted to do. I think that since women and children has the equal rights to the adult, then their duty is the same as the adult which is unfair, they needed to be protected first.

I think Baier would say that those people shouldn't feel any force obligation on their shoulder.

3. It is very important because we are here on this world by fate, but fate doesn't give us everything we needed to be called as grown up man/woman. We have our own choices because by doing this we learned the things that school can teach us. In addition, we also learned about certain instances in life in where it can define who you really are.

NATIONAL

LIBRARY

USECASE

AND

ACTIVITY

Identification summary

Title: Accomplishing Necessary Forms

Summary: This use case is for the completion of all the necessary documents before going to the National Library.

Actors: **Main:** Copyright Applicants, **Secondary:** Attorney, Photocopier

Creation Date: February 27, 2009

Date of Update: N/A

Version: 1.0

Person in Charge:

Flow of Events (mandatory)

Preconditions:

1. The Copyright Applicants should have a book
2. The applicants should have the Copyright Form

Main Success Scenario:

1. **The Applicants will write the accurate information being asked by the form**
2. **The applicants should make the form Notarized**
3. **Produce additional copy of the form**

“Alternative Sequences:

A1: Put wrong information on the form

1. Print another copy of the copyright form

Error Sequences

E1: the book was not created by the Applicant

1. The applicants should not make the application

PostConditions:

1. **All the necessary forms are completed.**

Identification summary

Title: Copyrighting

Summary: This use case is for the process of the Copyrighting the Applicants own book.

Actors: Main: Copyright Applicants, National Library

Creation Date: February 27, 2009

Date of Update: N/A

Version: 1.0

Person in Charge:

Flow of Events (mandatory)

Preconditions:

1. The Copyright Applicants should accomplish the necessary documents

Main Success Scenario:

1. The Applicants go to National Library
2. The applicant purchase the stamp
3. The applicant pay the fee

“Alternative Sequences:

A1: the applicant can't locate the Coop

1. Ask the guard on the ground floor

A2: the applicant can't locate the Office

1. Ask the guard on the ground floor or the information desk

Error Sequences

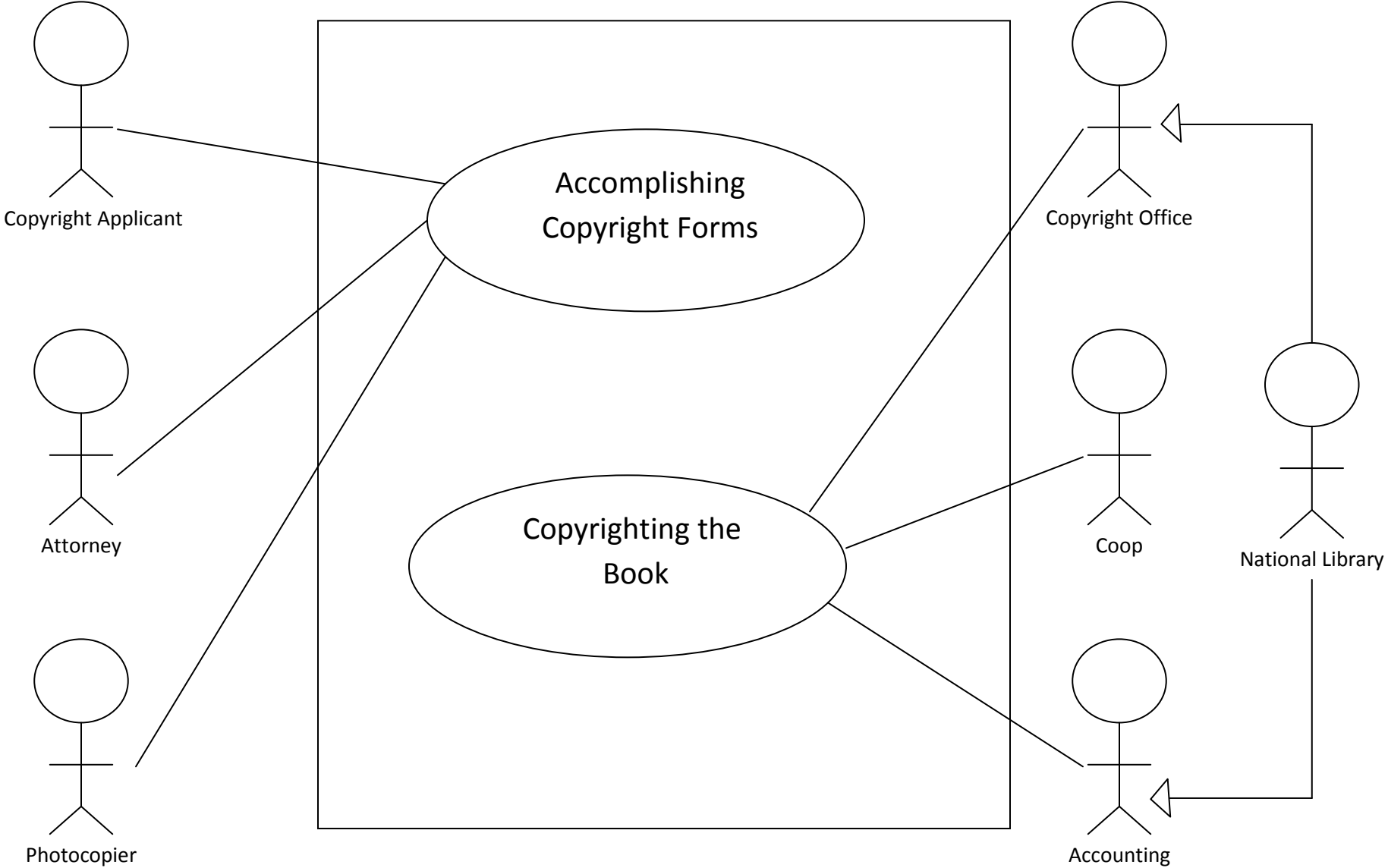
E1: the book was not created by the Applicant

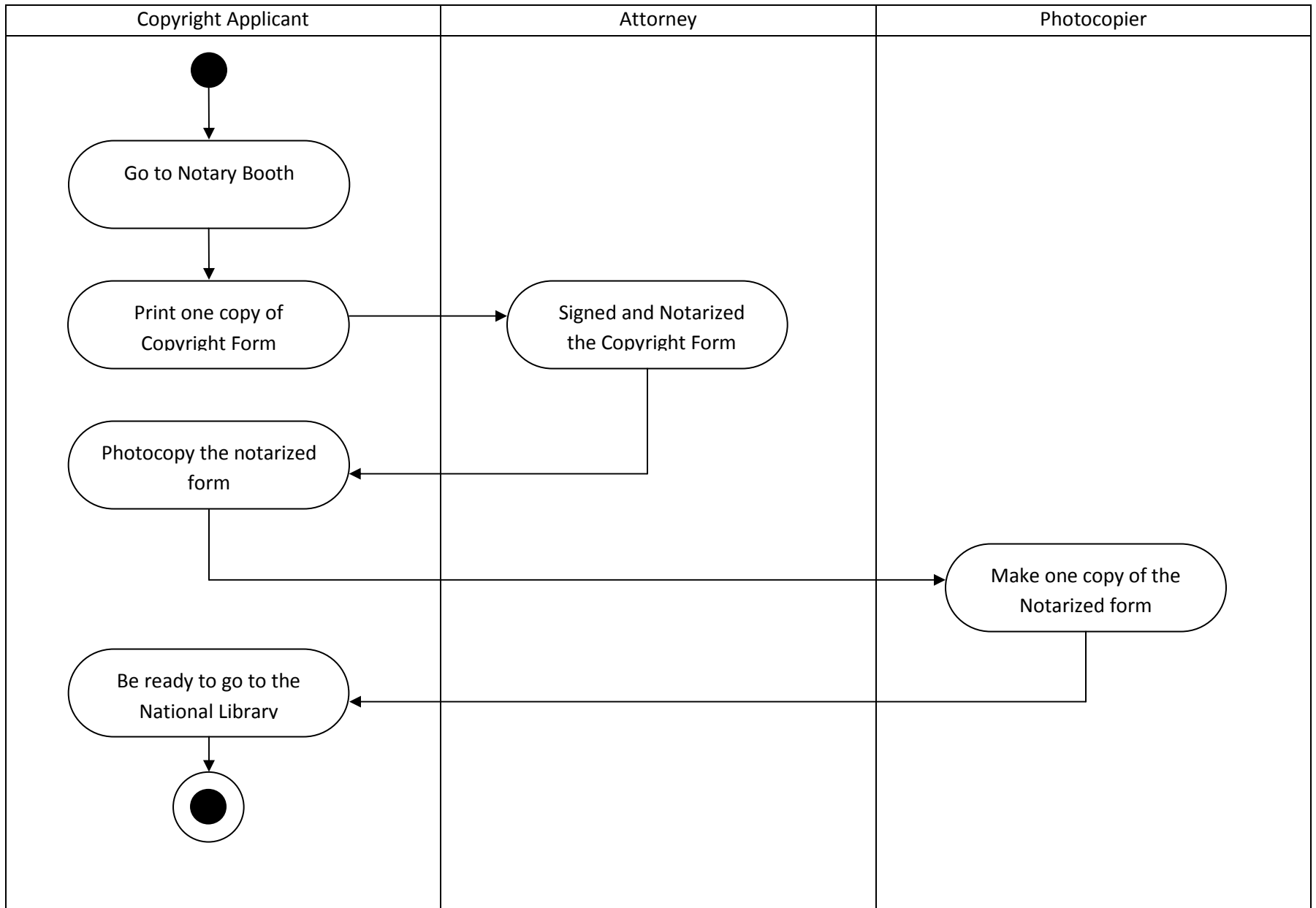
1. The applicants should not make the application

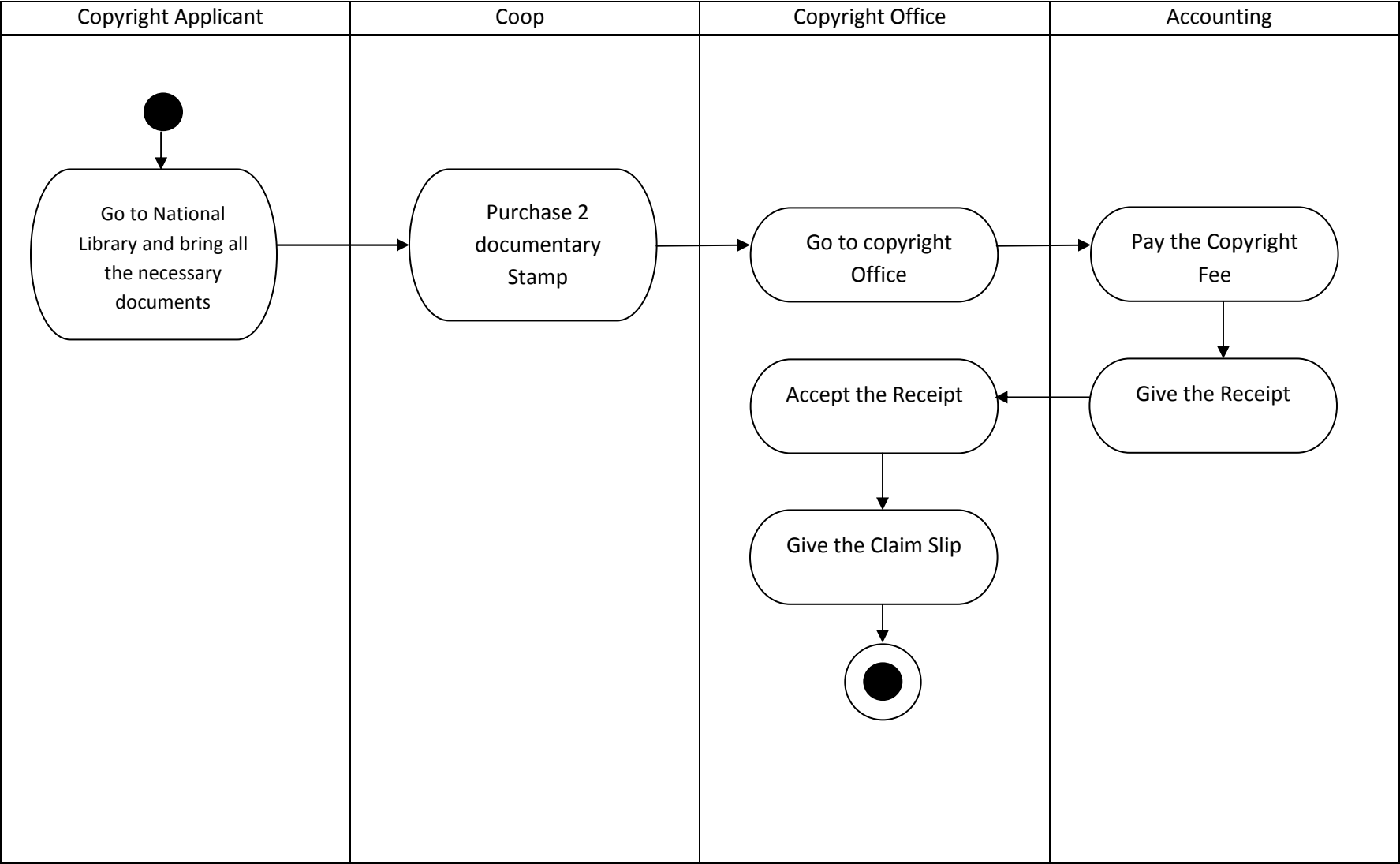
PostConditions:

1. The Applicant received a Claim Slip.

Copyrighting Process







Copyright

Certificate

Republic of the Philippines
National Commission For Culture And The Arts
THE NATIONAL LIBRARY
Manila



CERTIFICATE OF COPYRIGHT REGISTRATION AND DEPOSIT

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Name of Author ELLEN JANE G. EVANGELISTA

Nationality: Filipino

Publisher: _____

Assignee: _____ Proprietor: _____ Author:

Title of Work: A REVIEW ON CONTEMPORARY MORAL PROBLEM

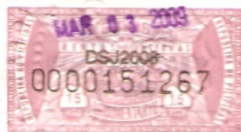
Class of Work: Published : _____ Unpublished:

Date of Creation: February 26, 2009 Date of Publication: _____

Date Registered/Deposited: February 26, 2009 Registration No. 02009-98


Term of Protection: Lifetime of the author and for fifty (50) years after his/her death. _____

Issued this 3rd day of March, 2009, in the City of Manila, Philippines.




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Director

By:


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Chief, Collection Development
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Copyright Examiner