

CYBER ETHICS

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I will take this opportunity to welcome our new born baby brother name Quinn Zachary. I love you dearest; hope you will be a man full of honor and zest.

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Foundations of Information Ethics

What I expect to learn:

As I read the title of the article, it confuses me with a realization about information having its own norm that needs to be considered. For me, the concept of an organization having a foundation is quite tangential considering that information is greatly improvised nowadays.

On the other hand, I expect to read an article that has a greater clarification on the advance principles of information technology. I hope that the article would give me broader details on the groundwork of information and on how it may help me on breaking the hallucination towards concept in my mind that information is vague and surreal especially if it's gotten on the net.

Quote:

"Being informed is not always a blessing and might even be morally wrong or dangerous."

My Review:

Having read the entire article and distinctively comprehends all the information being vastly argued on by the author himself. I consider myself less knowledgeable in terms of the ethics of information, it is a shame that I need not have the slightest idea about how information flow in the *infosphere* and how it affects our lives as tech people.

Considering the fact behind these arguments, I conclude the article as a great milieu on getting the variation among right and wrong when conveying information throughout the internet. Every developer, scholars, cyber ethicist has their own way of acknowledging challenges, many have a different approach on a certain project, some use methodologies that others might not recognize and some dealt with habits that only few could grasp. But being the require ethics, we are given a chance to compromise these things and make our group work as a team that not only develops project and analyze systems problems but also build network of people who understand one another as a human being.

As a concluding note, I believe that having an idea about the ethics of information gives us the choice to bicker among the facts and the atrocities of data flow in the internet. Having this kind of knowledge will greatly help the humanity to develop a principle where human learn to limit themselves upon doing harm especially on other humans or in the society. Personally, having the constraints about Information ethics gives me the initiative to be proactive and considerate.

Things I learned:

- It is morally acceptable to consider the exchange of data in the *infosphere*.
- Even with human intervention in the *techne*, information flow is still unique and stand-alone.
- Information considers ethics.
- Information Ethics is one thing that we should practice in the society.
- We should learn the limitation of any micro-ethical of information ethics in the humanity.

Integrative Question:

- What are the fundamentals of Information Ethics?
- What is the *RPT model*? How is inadequate as describe in the study?
- What are the *Triple A's* of Information Ethics?
- What are the issues define by *Information-as-target-ethics* are?
- What do you mean by the word '*techne*'?

Milestones in the History of Information and Computer Ethics

What I expect to learn:

I look forward to reading an article where I will be able to gain knowledge of the highlights on computer and information ethics. Here, I assume to have a greater understanding about the ethical narrations that the fore cyber-ethicist had gain and studied upon.

As an educative view, I assume that the article would give me the timeline and the improvement of ethics on information and how it transform to be a practice and a guide for individuals who use information as there basis to growth and potential, having understand the said concept I imagine myself stereotyping the conduct and making it a basis for development.

Quote:

“Because of logical malleability, computing technology enables human beings to do an enormous number of new things that they never were able to do before”

My Review:

Considering the changes that our generation is facing right now, having an essential rule to direct us is a great justification of improvement. Computer Ethics dealt with a vast realization about creativeness and societal understanding. With the aid of Dr. Norbert Weiner’s study, it became a chassis from having studied the importance of Ethics in Information flow.

Today, everything is available in the industrialized world of the Internet. One click to a link may change the lives of the person who are involved. They no longer get the privacy that they wanted, that even if they wanted to get the information to be brutally confidential, once it’s publish in the Net they can no longer do anything about it.

I support the idea of Computer Ethics being an interior for collective importance, we no longer need to address if where doing it right if we learn the basics of the study. This will therefore make us greater motivators of change and learning from the history itself, the ulterior motive of internet norm would be easy known by everyone.

With Computer Ethics, no one will address the presumption of technology to be always available and be plagiarist, there will be an understanding between the author and the people who wants to gain access to the information, seeing this will give a much higher communal responsibility for everyone. And as technology flourish, so is the ethical relation that everyone must consider, with computer technology no one will take ethics for grated and they will easily access the information as a great association to the study.

Things I learned:

- Dr. Norbert Wiener's discussion about *Computer Ethics* is one fundamental that adequately answers the query about ethics in the Internet Phase.
- *Cybernetics* as field of the study that states that human interference as a physiological growth cannot be compared to the inferior species.
- One must exercise the full engagement of human knowledge by decision making, intelligence and being in-charge of the lives that they have.
- The realization of Computer ethics take place by realizing that computer issues had been emphasized but not justified.
- Having the right amount of curiosity, Dr. Norbert Weiner's haven't realize that he had conceptualize a study that will help take Computer Ethics a guide for moral control for humanity's use of information.

Integrative Question:

- How the academic field of *Information Ethics* was born? Who initialize it?
- What are *Norbert Wiener's foundations of Information Ethics*?
- What is *cybernetics*?
- What is the *Principle's* by Dr. Norbert Weiner?
- What are the core values (*ETHICOMP96*) of Dr. James Moor states?

Moral Methodology and Information Technology

What I expect to learn:

Now, the hardest part of the game had come and it makes me confuse again. As I run through the title of the article I never expected to presuppose it to be more ethical other than the first two chapters since it coincides that this chapter would be more appealing than the other chapters.

I imagine reading moral problems related to *IT*, and how does human cope with it.

Quote:

"...The development and design of technology at a stage when ethics can still make a difference in the light of our ethical beliefs held in a wide reflective equilibrium"

My Review:

Maybe this is the hardest thing to do since there are ethical issues that is kind of vague to me since most of the explanations are conceptualize into its broadest form. It is consuming knowing that I need to learn about the Moral Methodology of Information Technology since Computers itself has no morals. Think of the robots in the Sci-Fi films that I've watch doesn't make want them t have one especially if it may hurt society. But knowing that they're program made them moral since they have the right to establish connection and trust t their creator. And people like us who are just average in intellect could not comprehend the changes happening within humanity.

Also, learning about the moral attitude of these things makes it interactive since I'd been able to grasp the particulars of having this kind of formula towards growth that I myself most dedicate time to finish and upgrade to ponder on. The article told me that it's never easy to be in the field where one must be credible of all the things that he do. When a person starts looking at you with interest and vigor one, might presume this enlightenment that maybe this person is interested on whom you are or what you have.

Things I learned:

- It is Computer Ethics that I as an IT practitioner should learn in a way to learn and hone my skills.
- Computers should provide be provided with Moral realm that should somehow be associated with them.
- Ethical Analysis is not an easy task since it has a different applied Ethics.
- *Generalism* is a concept in which somebody thinks fairly accurate among moral principles.
- Ethics should be programmed in our minds.

Integrative Question:

- What is *Computer Ethics*?
- What are the specific properties of *Information Technology*?
- What is the *Engineering View*?
- How does the *Web of Equilibrium Web of Equilibrium* take its course?
- Why is there an *Idea of Value Sensitive Designs*?

Value Sensitive Design and Information Systems

What I expect to learn:

I remember when I was young, in our grade school class room in Upper Bictan Elementary School. I accidentally overheard two of my friends exchanging insult to one another. Christine, one of my long lost childhood friend and Joanna, my prodigal classmate are talking about their pet dogs. Joanna is insisting that Tasha-the-dog has a much greater strength and talent other than Tine's dog Mario. The argument never ends until Ace; my other classmate had a dialogue saying "Tss. You're just wasting your wasting time arguing about your stupid dogs! My pet dog has Values and way-way better than you are!"

Practically this stops the argument, and thus makes me consider the thought that if Animals have values and human had it then so as Information flow? As I relate myself into this I greatly assume to learn the knowledge that I long to learn.

Quote:

"Value refers to what a person or group of people consider important in life"

My Review:

Using a much higher approach on human intervention, I am thankful that I am able to read through the article written by Batya Friedman, Peter H. Kahn Jr., and Alan Borning. It makes me realize that it is much better to have values as human and implicating it to the tools that helps us in our everyday lives. Having this kind of intervention makes it a lot better and really makes us grow into somebody who holds morality and love to our neighbor.

The article that inspires me the most is the part where System Design is being related to Values. For me it is moving that I am able to learn a lot new lessons that I seek to be helpful I for me. It's not every day that I will be able to get this things review and ponder in to. Personally, Technology for me is an easy tool towards growth, with the right attitude and values. I will be able to make life an easy tool for me to have strength and interference with the people whom I'm confident with.

Also, as technology boom to become "men best friend" it requires a lot of possibilities for Human, it does not only makes our lives easier but it also gives us an option to give us the realization that we also have responsibility for this things. I am not saying that we must include our computers on becoming our kin but having them accepted as a help to humankind.

Things I learned:

- Value Sensitive Design leads on being a human approach to technology intervention and principles.
- *Conceptual Investigation* clarifies fundamental values raised by a specific project.
- *Empirical Investigation* evaluates the success of a particular design.
- *Technical Investigation* focuses on how obtainable technological properties and primary mechanisms hold or thwart human values
- Human Values are often occupied in System Design.

Integrative Question:

- What is *Value Sensitive Design*?
- What are the three case study related to Value Sensitive design?
- What are the related approaches to Value Sensitive Design?
- How does Value Sensitive Design takes under the rubric of conceptualize investigation?
- What are describing in the Investigations? Enumerate each.

Personality-Based, Rule-Utilitarian, and Lockean Justifications of Intellectual Property

What I expect to learn:

The title limits me with expecting a piece where there are a lot of terminologies that I may not understand. Thus making me say that “Yes, maybe I’ll read it first”.

Quote:

“Personality must be permitted to be active, that is to say, to bring its will to bear and reveal its significance to the world”

My Review:

Carrying the limit among the article, I deem to share an experience that I had when I was in my adolescent days. Personality sometimes cut an edge among human intervention. There are times that it gives an individual a lucid view to his goals, by masking faults to recognition of improvement and appreciation to praise. As a manager to a group of individuals with diverse personality, giving an equal jurisdiction to every situation is a must. It’s through understanding that there’s no other thing greater than hearing once name with admiration, everyone wants to be recognize for the simple things that they’ve made. It gives confidence and boost once sleeping self-esteem.

Also, because we are dealing with human beings, we must acknowledge that there must be an equilibrium that we should follow. We need to understand that everyone needs a break for a long week of Hell coding and give them time to evaluate themselves and recollect time.

Therefore, every human intervention limits us with the logical issues that making our world a dream of humane principle is quite possible. Every person is given an opportunity to become the greatest person that we can be, it us not only us that makes shapes our future but the people around us. But how do we make it? I guess it’s the time for us to land a hand of focus towards our management and development. We may never make it to the top but at least we know by ourselves that we have done something good.

Things I learned:

- *Intellectual Property* extends Individual Personality.
- *Rule-utilitarian* view intellectual property rights in social progress and incentives to innovate
- *Lockeans* oppose rights that justified in relation to labor and merit and each of these filaments of justification has flaws, there are also controls.
- It is not clear if we own our character and values.
- There are necessary conditions for promoting the creation of valuable intellectual.

Integrative Question:

- What is *Intellectual Property*?
- What is *Rule-utilitarian*?
- What is *Lockean Justifications of Intellectual Property*?
- How Intellectual Property appeal to other moral consideration?
- What does *Justification* means?

Informational Privacy: Concepts, Theories and Controversies

What I expect to learn:

Privacy, a word that I can never have as long as I had my social network accounts. I expect to learn the limits of human intervention and the clarity of how it's done.

Quote:

“Privacy is the condition of being protected from unwanted access by others”

My Review:

When I was a child, I remember my grandfather saying to me that to be able to have a good life, I must be able to keep my life private and thus make it possible to not be involved into anything that may make it go in havoc. Some of his examples are merely thought that I deem not recognized until I got to learn about Supreme *Student Government in our School* and *Sangguniang Kabataan (SK Federation)* in our local community in Barangay Bagumbayan. At times like this I always ask myself if I have done it wrong, that in some ways I have made the promise broken into shatter, but then when I realize that not being involved would make me not myself I feel relaxed and relieved about it because I know his happy somehow where ever he is.

Privacy, as for my own understanding not only limits one for being her but also makes one's life dull due to having a life of moral discordance. And as for technology, nowadays privacy is out of the question. Since knowing that we as humans and a child of Generation Y have a friend named “Mang Google” that when we search someone's name, may it be our own or our crush friend. It is easily known. That is why social stalking had been an issue these days. Well, I am not saying that it is bad but doing so will absolutely make one a public figure without him knowing about it.

Things I learned:

- It is said that we cannot frame an adequate definition of privacy unless we are first familiar with the “ordinary usage” of that term.
- It is more useful to view privacy in terms of an interest rather than as a right.
- *DeCew’s argument* that privacy is an interest which also can be invaded.
- *Privacy* as freedom from unwarranted intrusion focuses on the kind of harm that can be caused through physical access to a person or through access to a person’s physical possessions
- Privacy among social norms.

Integrative Question:

- What is *the Concept of Privacy*?
- What is *Interest-Based Conceptions* of Privacy?
- What is *Rights-Based Conceptions* of Privacy?
- Difference between *Interest-Based Conceptions* versus *Rights-Based Conceptions* of Privacy?
- What are the four distinct type of Privacy?

Online Anonymity

What I expect to learn:

Having read the title of the article, the first thought of having confidentiality among the online community is somehow indistinguishable. Experiencing the challenge of getting anything from the Net is actually too easy to grasp, especially this days that almost everyone knows have their own social networks and Twitter accounts that every time you do something of interest you can easily get your phone and tweet.

But what do we mean by online secrecy? Is it a new ethical issue that everyone requires to see and experience? For all that is, I only know one fact and it's about having a private life in the web is somehow formless.

Quote:

"It is possible to be mistaken in a belief that there is someone who exists."

My Review:

Online Anonymity, an ethical expression of secrecy and privacy that should be widely acknowledge so that we learn how to create a cloak of seclusion in ourselves even in using the World Wide Web. I remember a situation that I've come into when I first learn of Friendster, since in my time it's the common denominator among High School Students, I really could not sleep whenever I haven't got a chance to open my account or if my classmates wouldn't confirm my friend request. Also, it's mandatory that every profile has Testimonials, Comments and Picture Album overflowing. In my case I could not fill my Albums therefore every day I search for pictures of different anime characters and related cartoon images that I could create to be my own.

Fraud is never an issue in the World Wide Web, every information can be a reversed of what you are since it's not definite if the person's on your friend list are there real self. You can be a painter, a novelist, an athlete or of an American descent even if you merely look like a girl that is badly heated by the Sun. In the Web everything is possible, you can stalk one person by just Google-ing his/her name and viola! You may know their exact location and where they spent their afternoons sipping there mocha latte.

Ever since the advent of the Internet, it is the user's responsibility to create a partition of his own life with the scope that his Facebook account has.

Things I learned:

- It is said that Anonymity is related to Privacy in which it is by ensuing privacy that one will be able to attained anonymity.
- Though the name is a determinant of someone being human, in Anonymity the name could be ambiguous.
- The classification of a person depends on the associations of that trait to other traits of the person and the level to which a probable identifier has or can have access.
- Recognition is not always meant by knowing a person's trait but by the knowledge, cognitive behavior and the like.
- Anonymity itself may be challenging for some moral approaches that stress the significance of gratitude of the other in their fullness as a person.

Integrative Question:

- What is *Anonymity*?
- How is Anonymity related to *Privacy*?
- How can Anonymity be a *by-product of Sheer size? A by-product of complex social organization?*
- What is *Spontaneous Anonymity*?
- What are the Anonymity issues on Information Technology?

Ethical Issues Involving Computer Security: Hacking, Hacktivism and Counterhacking

What I expect to learn:

I wouldn't keep it long, since I'm too excited to learn about the ethics of Hacking. What I wanted to learn is the *How* and the *What* of Ethical Hacking and the issues related to it. Also, having learned about the article about the ethics of Hacking would I be able to create my own intrusion that can make me a better IT Professional.

Quote:

“Privacy is the condition of being protected from unwanted access by others”

My Review:

Hacking, the reason why I insisted on having a course in Information Technology because I wish to learn Hacking. Basically, I was inspired by the movie *The Core* – especially the guy who acquire the ability to limit the remaining survivals the time to survive while under the Earth's core, the one who made a universal viewing of the profile of the died Heroes that risk their lives to revive Mother Earth from alienation by just placing a simple Compact Disc into the Hard Drive of a Computer Shop. And *Die Hard* – where every investigative correspondence finds a way to make it possible for them to hack citizen's profile for the use of their analysis.

These are just things that I know about Hacking, and it fascinated me the most every time I heard the completion of an activity using Hacking. One best instance is the most recent case of HbGary Federation and the group Anonymous, where the latter had the ability to hack the federation's database and exposes the entire documents relating to the security groups investigation about WikiLeaks and its contributor. What makes me roll on the floor is the fact that the said security group is being paid by United States Federal Bureau of Investigation to provide them with the right information to reveal the identity of the people behind the project. But then the motive run to a reversed when the security groups investigation had been exposed to the public and proven that those names are just easily encrypt by a dumbshell investigation.

Things I learned:

- Hacking is used without moral consideration.
- In *Prima Facie*, unauthorized entry into some other person's computer is not relevantly diverse than uninvited entry onto the land of another person.
- The rightful boundaries on the free flow of content exclude there being any right to informational privacy that gives the right persons to prohibit others from information.
- As the law prescribed, attacks on government and corporate sites can be justified as a form of civil disobedience
- Hacktivism is the commission of an unlawful digital interruption for the function of expressing a political or moral position.

Integrative Question:

- What are Computer Securities?
- How is Hacking considered as a threat?
- How bad are Hacktivism and Counter hacking?
- What is *the Prima Facie* for Hacking?
- What are the social benefits of Benign Intrusion?

Information Ethics and the Library Profession

What I expect to learn:

The library is one room that sometimes student taken for granted because of the use of the internet and the easy access to information that is sometimes actually has the answers. It is true that even though it's conflicting the fact that it's useful dissolves the case. But how are we supposed to cope with this? Are we just fooling ourselves about its requisites?

Quote:

"Exposing someone to data might not provide that person with information"

My Review:

Having an innate love to books, it's really demanding that I will be able to gather information as enter into the local or school library, it is heartfelt whenever the librarian recommend books that might caught my interest.

As I look ahead to these things towards the material, maybe it's better if I do foresee something on by part also. Is it mankind who actually made the internet a nasty thing to go into? As I remember when were studying the history of computers, we come through the word Arpanet were our teacher said is the Grandfather of internet, where the major market is the students from a university and military commandos. How come something like this would essentially be a day of reckoning to mankind? Where did they get this materialization? Though I know there are some instances that it actually causes turmoil to some, especially for public figures who have done something really out of the box, I guess it's just necessary for the community to know this thing even more.

I heard some said, "We are just one click away to stardom", Fame and the internet? How could this actually happen? Simple, make video, download it to YouTube, make a thread of friend asking, begging, pleading to watch your file. Make it a million of hits, voila! You're a star!

Simply as whom we are a statement about being human and representing a trait that exceptionally said that we should be humanly by spirit and at work.

Things I learned:

- Librarians are trained to evaluate information resources and they spend their time finding the best information resources so that patrons do not have to sort through everything themselves.
- The central value of librarianship is intellectual freedom is generally accepted by most writers in library and information science.
- The center of the librarian's commitment is to search for truth and understanding the goal of remaining always neutral in the battle of competing ideas.
- The Librarians could provide patrons with more information about works than merely what is needed to find the works.
- Librarians and governing bodies should maintain that parents—and only parents—have the right and the responsibility to restrict the access of their children—and only their children—to library resources.

Integrative Question:

- What are the things that Librarians do to make retain their patrons?
- What is the *Central value* of Librarianship?
- What are the biases and neutrality of *Intellectual Freedom*?
- Is there way on *Indexing* and Cataloging?
- How can this Institution cater the *Children's way to information*?

Ethical Interest in Free and Open Source Software

What I expect to learn:

Free and open sourcing is one of my friends; a lot of related fact is greatly emphasized with this issue. Sometimes actually seeing it in the internet makes it your own. I expect to learn about the social responsibility of an individual who bear to get this kind of intrusion? Is there a related law regulating this matter?

Quote:

“The responsibility of a software developer in the Manifesto: the golden rule requires that if I like a program I must share it with other people who like it“

My Review:

As an Information Technology student, I should admit that open sourcing is one thing that makes me survive on the loaded word of everyday requirements; the internet is my best friend and *Mang Google* makes me alive every time I need to search on something.

It is explained that the internet was use by some companies to search for possible market who can afford to buy a Ford. See, the true essence of the internet, which is to connect and communicate with people without selling anything I presume, have been vague all this time. Investors are seeing the internet to be a marketplace this time, where a lot of advertisements start to pop out of the screen and barraging your system without you doing anything. Base on my experience, this had been a constant scenario all the time. Even when I'm just looking blankly at the screen, or looking at someone else picture, a yellow banner started to come out saying “by clicking this you'll win USD 1, 000,000” and when you start to click it, without any intent, a Travia online something come out, and when you click it, something else come out again. It's really frustrating; I just can't have a valuable time without any distraction, why would these investors think of the internet as a promotion hot spot? Haven't they realized that it's still better if they just have it on Television?

Internet as a talking market, that's the thing that got me. The material is telling that because of technology, many are relying to the internet to get things instantly. The best case in point today is the mounting online shopping sites, even in social networks there a lot of individuals who are showcasing their products.

Things I learned:

- As Richard Stallman grew frustrated as more and more software was not free—not free in a financial sense, but free in a way that allowed for its inspection, running, and modification
- Freedom to progress the program, and liberate improvements to the public, so that the whole community benefits.
- Authors often claim a special correlation with programs they have written and, because of that special connection, in ethical analyses, software authors positions should bear more weight.
- The fact that the source code on an open source project is accessible to all is a necessary, but not sufficient, part of software freedom.
- Programmers join a community because there is a program that they need for their own personal use and they are willing to put it out to the OSS community at large.

Integrative Question:

- What are the History of Free and Open Source Software? Who started to develop it? What motivate him?
- What is the *Essentials of Free* software?
- Why Software should not have Owners?
- How is it called “*Open source*” other that “*Free*”?
- What is the motivation of OSS Developers?

Internet Research Ethics

The Field and Its Critical Issues

What I expect to learn:

Researching in the internet is every student's friend, one could just go to type Google and fill in the search field and voila! A thread of topics is being done. But what are the norms related to this practice? Is it illegal and considered a crime once you copy and paste someone else's idea? What could be gotten into this kind of moral issue?

Quote:

"The principle of justice mandates that the selection of research subjects must be the result of fair selection procedures and must also result in fair selection outcomes."

My Review:

Researching in the internet is widely acceptable though there are still issues relating to its misuse. Other things come our way, and each moment, each experience is different, each one only happens once and when we let the moment pass us by, it will be gone forever. We can't be half alive all our lives, we have to be out with the rest of us, get hurt, make mistakes, pick ourselves up and make it again. Otherwise, we're only half a human being and that's not for us, we're a lot more than that.

It's just the same with Mr. Net, it become meek that needs enough attention and growth, though no one owns it, without the people who post, browse and surf it, it doesn't have a life of its own, it become worthless, Nada, zero, nothing. It's just the same with putting the all the dominoes together and making it fall over afterwards. For companies though they have a wide range of speculators, the seemingly fact that it's going to fade come into view that makes them tremble to their feet and make them think as if they insist.

Though we don't understand Mr. Net only one thing cam into our minds, it's free and advantageous.

What is the main reason why human get attach to Mr. Net? Is it because everyone who is being poison by the fact that there are things in store for them with using the net? And that gaining knowledge about the variation makes them exceptional?

Things I learned:

- Internet research ethics (IRE) is an emerging multi- and interdisciplinary field that systematically studies the ethical implications that arise from the use of the Internet as a space or locale of, and/or tool for, research.
- *Deontology* is the ethical priority of always respecting human beings as autonomous beings (i.e., free and thereby capable of establishing their own moral norms and rules).
- *Utilitarianism* in ethics seeks to defend ethical choice via a kind of moral accounting that compares latent benefits and costs of a given choice in hopes of thereby promoting maximum human happiness.
- No longer can anyone have their privacy whenever they committed the challenges of exposing their information in the World Wide Web.
- In the study stated in the article, researchers who do not meet with their participants face-to-face may not be able to confirm the offline identity of an online participant.

Integrative Question:

- What is meant by IRE?
- What is Kant's *Deontology* about?
- What is the Ethical theory for *Utilitarianism*?
- What is *Anonymity* in the World Wide Web?
- What are the *Methodologies* of Ethics?

Health Information Technology

Challenges in Ethics, Science, and Uncertainty

What I expect to learn:

Aside from technology being a branch of information, how exactly does this individual require effort of intervention regarding the subject matter? Science is mention in connection with technology. How can ethics be mention here? Is there a related issue about it? How are they going to get into it?

Quote:

“Whatsoever I shall see or hear in the course of my profession, as well as outside my profession in my intercourse with men, if it be what should not be published abroad, I will never divulge, holding such things to be holy secrets.”

My Review:

Uncertainty, a word that I always use and make me thinks of it as a cliché that I possesses. In today’s world, talking whatsoever is just a daily thing. You can shout insults to someone without having a bruise, even trash talk them on their very faces. But those these things make us feel better? Or is it another way of being monotonous? Putting thought without a great sense? Being hard-headed rubbish who always complained?

Talking is a way of life, but what do we find in talking with someone? Do we get what we wanted in response? Or is it just another piece of junk? I expected to have a material which makes me understand the candid meaning of talking and responding, of having a conversation and a dialogue, of being the best that I can be when conversing with people and relating myself with the mediums of conversation.

Also, as a challenge to myself, I’m looking forward on seeing the adversity on having a fruitful conversation, where I can relate my thought without hesitation and malice. I intended to create an environment where the people whom I’ll be talking with are comfortable and would response with enthusiasm. It is on being inventive that we started to use words and talk, and it is through talking that we deal with our colleagues, friends and pets. I anticipate having a broader consideration on my grammar and choose of words, having no errors and that everyone could relate into and have themselves conclusive to the study.

Things I learned:

- As stated in the article, trust in professional ethics and established health privacy and confidentiality rules encourages individuals to share information they would not want publicly known.
- Privacy and confidentiality emerge as entitlements that many people expect by virtue of the (sometimes socially conditioned) desire to control access to their person and representations of or information about their person.
- Computers complicate medical privacy and confidentiality in interesting ways, one of this is the way of making the medical records that usually contain a large amount of personal information, much of it quite sensitive are being expose.
- A finding is often lacking or even methodologically hard to come by; or where such a judgment is based on inadequate epistemic support, at least according to standards otherwise demanded to justify clinical decisions.
- Physicians practice medicine and nurses nursing by learning about patients' lives and medical histories, conducting examinations and ordering tests and then making diagnoses and developing treatment plans.

Integrative Question:

- What is the difference of *Confidentiality* with *Privacy*?
- What is learned by the *Oath of Hippocrates*?
- How computers complicate medical privacy?
- How clinical decisions support decisions?
- What is the status of the Medical profession?

Ethical Issues of Information and Business

What I expect to learn:

Business has their best practices, alongside with this is the ethical performance of this matter. But associating with the cyberspace is another matter to bear. I expect to learn about the fact between these issues and hope to learn a lot.

Quote:

“Moral norms are important for the functioning of an economic system”

My Review:

The Study basically captures my interest on the subject matter, since I really wanted to have my own business once I graduate and put up an interest in the community, having understood the norms and mora really got me.

We can react, suggest and comment on someone's exploit whether good or bad. Also, we can share our thoughts, opinion, retorts and for an answer that we can always react into. Talking is a process where somebody is a messenger and a receiver, wherein you should not be afraid to get insults and humiliation to whatsoever reason. Someone should learn to reason, make a mistake and be offended.

Conversation mediums are widespread; there are free chat rooms and online messengers that is just one click away to your boring day. E-mail are extensively flooding my inboxes, it may be a spam or just a document that the professor wish his students to study. See, the Web have its textbox and a search button, just type anything on the textbox, click search, Aye! You will definitely enter the future. Links are everywhere also, you can bust someone's secret without the intent of doing so. It's just a random thing nowadays, hit and miss.

Today, everyone in the whole universe can be linked anytime of the day, they can share the same interest and make sense talking about it or they can be gibberish where only they could grasp. Website is bombarding the whole mankind, even on Television, somebody would tell about their products and service available in this link. Even individuals pay for domains just to say that they are linked, and that they are next to being cool. Even if the only thing that is posted on their sites is total nonsense that only their mothers would dare to check. Really, talking nowadays is a totally cheaper.

Things I learned:

- Technologies are central to the way we interact with information and also to the way we organize business.
- Businesses are social facts, but they are also the objects of theoretical and academic attention.
- In the study base on the article, People did not honor contracts, pay their dues, give accurate information about products, and generally follow the moral code of society, economic transactions would become difficult to sustain.
- Micro-level approach typically takes the economic framework as given and justified, and considers the question of how an agent is to act morally within this framework and how such moral acts are to be justified.
- Macro-level approach on corporations, business ethicists consider the question of how an economic system can be justified.

Integrative Question:

- Why Information is become the central of our lives?
- What is the *Concept of Business*?
- What is *Business Ethics*?
- What is Micro-level in the corporation?; and
- What is Macro-level on economic activity?

Responsibilities for Information on the Internet

What I expect to learn:

Every one has rights; we have free will that we can always use alongside with rationality. In line with our rights is the responsibility that we bear, it is something that anyone should keep in mind. But how do these responsibilities be sufficient? How are we about to discover its greatness?

I expect to learn about my responsibility as an ethical person dealing with the World Wide Web.

Quote:

“Attributing moral responsibility to ISPs is primarily inspired by reasoning of a rather consequentialist kind.”

My Review:

On my previous reviews, it is greatly susceptible that I am a fan of the so called “Internet” where everyone people my age and the boomers can relate into. Though we don’t understand Mr. Net only one thing cam into our minds, it’s free and advantageous.

What is the main reason why human get attach to Mr. Net? Is it because everyone who is being poison by the fact that there are things in store for them with using the net? And that gaining knowledge about the variation makes them exceptional?

Can we build a new world with the Web? And made this world to be our own? With our own rules to obey and set, I imagine a world where I would be the catalyst of what are true and wrong I imagine it to be a life where I will be able to run and eat all the things that I wanted without anyone asking me for a tip.

But then is it important in the workplace? How can we define our own workplace? Do we have the freedom to set our own rules? Do we still have duties to follow? Or we set them to be our own? Can we create differences? And make it a better world?

Does our voice need to be our thoughts? How talking become cheap? How can talking leads to something big? What is a conversational view point? How are one-way list be more realistic?

Things I learned:

- Action or its consequences should be performed or produced intentionally.
- Based on the article, Retrospective responsibility is an equivalent of accountability. The latter refers to duties and obligations that can be imposed upon agents. Having prospective responsibilities is equivalent to having duties and obligations or being bound by these.
- ISPs would better fit in with consequentialist moral theories.
- Consequentialist notion of retrospective responsibility can successfully be incorporated in inscriptive theory without compromising basic assumptions.
- Attributing responsibilities to collectivities may be complicated, it is not practically and conceptually impossible.

Integrative Question:

- What is *Conditions of Responsibility*?
- What is a *Retrospective Responsibility*?
- How is Information System Program being harmful or offensive to Information?
- What are Consequentialist notion for Retrospective Responsibility?
- How responsibility be attributed?

Virtual Reality and Computer Simulation

What I expect to learn:

I know virtual reality as an implication of real intervention with the comic realizations. What really fascinate me is the fact on how was it being done? Is there anything that so implies this kind of practice? Having generated this kind of technology, in what ways can it help humans? Is it a way of interaction or a form of disillusionment?

Quote:

“Virtual reality and computer simulation have not received much attention from ethicist.”

My Review:

Never knowing what to say, I just wanted to share about a realization that I've gather while reading the article, this is basically base on a true story. A guy just open his computer monitor when suddenly a notification appeared saying that the “nude dolls of Araceth is being produced to be an exclusive avatar” and when you see the containing image you will see an image of a familiar face wearing nothing but a thick face.

As we see on today's news broadcast, there are a lot of market bumming in somewhere. We don't actually get in touch with it but we come to recognize their needs. It's the same with conversing, we come to share our thoughts with the same people and making it known, it's up to them whether they share the equivalent market or not. It's never ending, market grow and fades so another will come out. It's just a matter of choosing the right and differentiating it with the wrong. There we would be able to see ourselves starting to make sense with our inner self. We initiate progression and are absolute market holders that don't just talk but share the same niche. Markets aren't just evolving with advertisements and competitors; it's all about answering the needs of the consumers.

What composes a market? How to build conversation and penetrate a market? Is there ways to develop conversation? What does a person want? What support should infiltrate in determining the market? Who do we think should be blame?

Things I learned:

- As defined in the article, *Virtual Reality* is an immersive, interactive three-dimensional computer-generated environment in which interaction takes place over multiple sensory channels and includes tactile and positioning feedback.
- *Virtual World* is a collection of objects in a space and rules and relationships governing these objects. In virtual reality systems, such virtual worlds are generated by a computer.
- *Immersion* is the sensation of being present in an environment, rather than just observing an environment from the outside.
- *Interactivity* is the responsiveness of the virtual world to user actions.
- Studies have found that most female characters in games have unrealistic body images and display stereotypical female behaviors, and that a disproportionate number of them are prostitutes and strippers.

Integrative Question:

- What is *Virtual Reality*?
- What is a *Virtual World*?
- What is an *Immersion*?
- What is *Interactivity*?
- Is there still a gender bias when it comes to playing games?

Genetic Information

Epistemological and Ethical Issues

What I expect to learn:

The genetic information is something that I am not greatly aware of, especially if it's assigned with Epistemological and Ethical Issues that may be classified with anything.

I expected to have an understanding about this matter because I hope to learn this thing.

Quote:

"Genetics has utilized many concepts from informatics."

My Review:

The right decision in making one's work recognize is something that most people find irresistible, but copying one's work is quite the catch.

I expect to have a broader understanding on how relations build inside the workplace, is the hierarchy being implemented well or is it making employees turn into blood thirsty-brain eaters? Where they act like marionettes controlled by a network protocol? I wanted to analyze how Mr. Net helps in making workstation work and making it worse. Accordingly, is there a need for the management to evaluate their networks and ask the rank and file about their position about this? They are the ones who maneuver this set of rules daily, does it help them? Or is it just making their lives horrible? Internet is a world where people communicate and do the things that they wish. Why make it a source of trouble and misunderstanding? Can we not use it in doing surveys, questionnaire, evaluation and the like to make our workplace even stronger? Notice that many are depending on the resourcefulness of Mr. Net, even the most holy organization, named The Vatican have their own Site to enable missionaries, evangelist and power people to reach them anytime. Why does Facebook defeat Frierster in terms of the number of users? Because of Chat, that was offered in Yahoo Messenger but no one see someone's profile. An institution where a network of people can access the company's information and services offered within the internet. That's what I understand, that when an organization is being operated and has a link in the internet, opportunity follows and become profitable.

Things I learned:

- On the theory of *Central Dogma of Genetics*, Information means the precise determination of sequence, either of bases in the nucleic acid and or of amino acid residues in the protein.
- Data structure is a construct of abstract humanness, without a body, without a gender, without a history, and without personal and collective narratives.
- Little support for the claim that genetic information has one or more special features that distinguish it from other health-related information in any morally relevant way.
- A notion of specificity an adequate formal definition to explain the transmission of genetic information from nucleic acid to proteins, which has encapsulated the meaning of an order.
- activities such as publishing papers, giving talks, and sharing results help scientists to obtain status among scientific peers

Integrative Question:

- What is the *Central Dogma of Genetics*?
- What is a Semantic Theory of Genetic Information?
- What is a Syntactic Theory of Genetic Information?
- What are ethicists mean by *Genetic Essentialism*?
- What is the challenge for *patented* works?

The Ethics of Cyber Conflict

What I expect to learn:

I have learned that conflicts differ from one another's perspective, since in the cyber-space the use of information is widely tolerated. The issue of how individuals develop conflicts and could it be sustaining? By reading the assumption it's quite obvious to have an intrusion of the idea that conflict can be resolved if both parties become open to conclusion.

Quote:

"Although the law of information conflict concerns state actors and the application of armed force, its general principles can be applied to non-state actors who conduct cyber attacks for political and social reasons"

My Review:

In our daily lives, conflict is primarily experience and that are things we can't hide especially if those things radiate with our intervention with the people around us. Many people nowadays are so attached with this technology that they forgot to be ethical. They stalk, they put on comments that can hurt and become an issue, and they curse and become sarcastic. They wouldn't even think twice if what they are typing and submitting is humanely acceptable. However, when the overall organization made public and let their information open, competitors could overturn their data and make it theirs, and result to larger company war. That wouldn't be a healthy competition does it?

Conversation is widely used on the Web, you can chat to unknown people and still hide your identity, you can make friends and be witty even without thinking. We want our lives instant, that is why the internet is widely known. Even people that are being ignored now have their own share of niche who listens to what they are saying, posting and playing. The dumbest people become Mr. Know-all with the help of this information that are commonly free from the internet. It's just a one click know how for us to understand that life is now hyperlinked. I haven't tried conversing using my own thoughts and feelings, it's only in my web page that I do, I decided what to post and whom I confirm as my friend. I ignored and reject suggestions; I play games and get caught. I'm becoming aware of the fact that in using the internet, I can do things that I wanted without anyone getting in the way.

Things I learned:

- Based on the selection on the article, cyberterroris is the integration of cyber attacks with terrorism. Although cyberterrorism is abhorrent and clearly unethical, hacktivism raises ethical questions.
- The paper will extend this framework to politically and socially motivated cyber attacks by non-state actors, and compare this approach with some previous work on the ethics of cyber activism and civil disobedience.
- The law of conflict management is primarily concerned with the application of force, particularly armed force.
- The Law of War specifies principles governing how force may be applied during armed conflict.
- Base on the article, the active refusal to obey certain laws and demands of a government through nonviolent means gives a just cause for hactivism.

Integrative Question:

- What is meant by *Cyberterrorism*?
- What are several areas of cyber conflict that the paper's does not address?
- What is *Jus ad Bellum*—The Law of Conflict Management?
- What is *Jus in Bello*—The Law of War?
- Is there a *Just Cause* for Hactivism?

Practical Mechanism for Ethical Risk Assessment

A SoDIS Inspection

What I expect to learn:

My brain hangs, by the title it makes me question myself if I did know a thing about SoDIS Inspection. Therefore, I hope to learn about such thing create a conclusion to make it a practice and a healthy way of understanding.

Quote:

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

My Review:

On my own understanding, the article basically implies that users must provide statements of improvement for the benefit of the entire company growth. But consider that I haven't tried conversing using my own thoughts and feelings, it's only in my web page that I do, I decided what to post and whom I confirm as my friend. I ignored and reject suggestions; I play games and get caught. I'm becoming aware of the fact that in using the internet, I can do things that I wanted without anyone getting in the way.

Notice that if an institution wish to make their network public is a great risk, a risk on their part and there consumers. They would be able to find a market that will patronize them, but they can also view competitors that are waiting for them to get out of the way.

Letting ourselves attach to what the web could offer could make a lot of difference, it may cause good substance or bad bits of pieces. It's just by managing it properly that we would be able to get what we expected to have by making our workplace hyperlink.

How does having a hyperlink institution help? What are the things to be considered? How can it be manage? Does it require any precaution? How can it be implemented to the workplace? In what approach could who implement this? and would stakeholders accept this kind of probability?

Things I learned:

- *Software Development Impact Statements (SoDIS)* is using an expanded risk analysis will enlarge the project scope considered by software developers.
- *Risk management* generally consists of an iterative series of steps, this that will enable organizations to minimize losses and maximize opportunities.
- *Qualitative Risk Analysis* is a standard risk methodology that typically looks at quantifiable data that can be easily prioritized and facilitates analysis. Qualitative analysis uses descriptive scales.
- After using these generic models of risk analysis, information systems have been produced that have significant negative social and ethical impacts.
- Ethical principles have been combined with ethical imperatives from several computing codes of ethics to reflect the professional positive responsibility of software developers.

Integrative Question:

- What is meant by the abbreviation *SoDIS*?
- What are the generic models for *Risk Management*?
- How is *Qualitative Risk Analysis* help on the management of Ethical Issues?
- Identify the limitations of the Generic Standard?
- How are we to identify the potential ethical issues?

Regulation and Governance of the Internet

What I expect to learn:

I expect to know the laws under the infosphere. How do individuals cope to rights and limitation of information?

Today, because of the widely usage of the internet the tantamount of crimes and abuse is spreading even in the network. How can it be cope? Are there any solutions to it?

Quote:

“Internet governance is the development and application by Governments, the private sector and civil society, in their respective roles, of shared principles, norms, rules, decision-making procedures, and programs that shape the evolution and use of the Internet”

My Review:

Thinking about the Internet having its own set of rules made it quite formless for me since as all humanity knows it, World Wide Web is democratic community where there is no – I guess – discrimination and racial distinction. I know for a fact that it might not be filtered with posers but having everyone has their own rights to do whatever they wanted without anyone asking them why they do it unless they are caught.

This are just some of the things that bugs me, I don't mind try to explain it and make an educated guess because I might start bleeding.

Does the internet really help us? Or is it another creature from outer space who's trying to invade our dream and eat our souls? You see, I learn to become hypothetical by just analyzing this material and finding uncomplicated solutions. After a week of excessive attention, from bathing, feeding, cuddling and whining would still end up to is found wandering on the streets with its leg broken. There were a lot of times that I pity this things, for they also has a feeling that need not only food and shelter but also the attention of love and care they must say. At the time of real defense, we start to manage our selves on the things beyond our control and try to obligate responses.

We need not be gurus to become expert and find the easy way out thru things that seems to be complicated and hard to resolve, we most never give up a part of ourselves just by finding the easy answers.

Things I learned:

- Control of standards and protocols is probably best handled by one centralized body, but content and activity regulation will assume be done at a national level.
- The article attest that neutralizing the use of proxy servers requires some effort in terms of renaming Web page and ftp sites, using IP addresses instead of URLs, and so forth, it is likely that the amount of material considered offensive will be reduced to some extent, but perhaps not significantly.
- Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive, and impart information and ideas through any media and regardless of frontiers.
- Restrictions on the freedom of opinion can, and most probably will, deprive the world of some truths.
- 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.

Integrative Question:

- What set of rules could be regulated in terms of using the Internet?
- Does technology address the regulations set by the law?
- What is being implemented by the *Universal Human Act*?
- What is being discussed about *Censorship*?
- What is the stand on regulating the Internet?

Information Overload

What I expect to learn:

I remember being in a three hour class, your professor teaches and spoke unrecognizable languages. At first you're coping but after an hour or two thy brain starts hanging, you can no longer focus and the ideas are easily flown without you knowing.

A true to life experience that happens all the time, especially if it's Wednesday when the time of the break is slowly turning into your grasp, what a waste of time to listen to nonsense and your brain start releasing juices that is not good to your health. Gross.

Quote:

"Information overload is one of the side effects of an information society operating under a "more-faster-better" philosophy of life"

My Review:

As a student, I frequently encountered situations that seem to make me say that I already have an Information overload especially when I'm on a 3 hour class with no breaks at all. Though I know that as a student I must ready myself with this kind of situations, it just that my brain has its own hang time which I tolerated.

So there's a post-destruction. Where could one find peace when they are stuck with the norms that people wish to comply with? As I read through the line of the last material, suddenly my mind began to procrastinate and my brain start to say gets some sleep! Notice that it doesn't involve anything on this article, but I will tell this because I wish to pass something tomorrow. I rather make a storyline not related to the article than read it often than what my eyes wanted. I admit that having this article is a total wreck on my part, but then as I'm convulsing and started to bleed fume. It come out that I'm starting to like this, does I make any sense here? Of course not, I choose to be ignored and shred to a certain extent than is the center of attraction.

Reading through the lines of the material makes me want to puff up and get some fresh air, because the business book is starting to get humorous and it really made me ROFL, what am I thinking? Do these make sense to you? Getting the load of reviewing something that implies a relationship with workplaces in which individuals develop and be developed.

Ignorance is just a matter of being a person with much understanding and limits a goal.

Things I learned:

- Quoted on the article, the first entry in Wikipedia, states that information overload “refers to the state of having too much information to make a decision or remain informed about a topic.”
- The relation between perception and reality is particularly important when trying to decide, for example, if we are more overloaded by information today than we were in the past.
- Russel Ackoff argues that most managers receive much more data (if not information) than they can possibly absorb even if they spend all of their time trying to do so. Hence, they already suffer from an information overload.
- Based on a study done by Toffler, he stated that man has limited capacity; and second, that overloading the system leads to serious breakdown of performance.
- A study of Levy stated that information overload is simply an inevitable consequence of certain economic conditions and the philosophy of life that underlies them—a philosophy I have elsewhere called “more-faster-better.”

Integrative Question:

- What do we mean by *Information Overload*?
- Does Information Overloaded just a perception of reality? Explain.
- What is Russel Ackoff stand on Information Overload based on his theory of *Management Science*?
- What is Human’s *Channel Capacity*?
- How accurate can definitions of Information Overload are?

Email Spam

What I expect to learn:

Spam. At first, when I was still a newbie to the use of yahoo mail. I really do not have any single idea about Spam folders, which anytime somebody tells me that I am a spammer makes me feel proud. But I have rest my case, the fact that spam messages is quite harmful to the entire systems since it block and overload the partition of your hard disk memory. It really is wasted when your friend hated you by being suck because you can no longer see her message to you.

Also, how did these spammers know about this thing? And is there a cyber law protecting the victims?

Quote:

“Spam would become unproductive because not enough potential customers and victims would be checking their email”

My Review:

Oh my Spam! That’s one reaction that I always got whenever some important email is being recovered to a Spam or Junk folder of my mail provider. It’s quite disorienting that a thesis paper would not be printed because even if your group mate tells you that he have sent the said document a hundred times, the file wouldn’t appear to your inbox.

Living a life where everyone supposes to give you advices is never easy especially when this people involve those who are close to you. Sometimes it becomes bias that we never thought of giving a rational thought about it.

There are moments in my life that my heart is full of passion, that if by any chance be dazed and my secret overflow or spill in the ground like water that can never be gathered together. As none can see the wind but its effect on the trees, neither the emotions but their effects on the face and the body, most of us were obsess with our day by day jobs that we don’t even see the significance of the things around us, there were many things in our daily living that influence us that can possible be found to our family and friends, school, clothing, community and even media and music genre. These explain how people should consider how Mr. Technology does affect our daily lives, in what aspect do we have to mull over constraints that the fast phase world offer? With that, a question is raised; do we need information and Technology in our lives? Do have to assess its foundation to have productivity? Or is it just by making it do things for us do we learn?

Things I learned:

- Northcott stated that the term “spam” wasn’t used until the 1980s, when some participants in interactive MUDs (Multi-User Dungeons) would use one tactic or the other to flood the interface, often with repeated messages.
- More often, it includes a disguised virus that erases the recipient’s hard drive, that email will almost certainly be labeled spam by the enraged recipient.
- The sender’s intent is relevant both to receivers and to our analysis, but our attitude would be toward the person who sent the email is likely to be different.
- There are technical approaches to controlling spam called “blacklisting” and “whitelisting” that depend for their effectiveness on knowing where email comes from.
- It is concluded that economic schemes would have limited effectiveness unless all ISPs adopted them; otherwise, spammers would merely become customers of ISPs who didn’t penalize bulk emails.

Integrative Question:

- When did the word spam originate? How was it carried out?
- What is the most probable content of a Spam Email?
- What can be the intention of the Spam sender? Did it help anyone?
- Does the sender have accountability over the damage or the effect of the Email spam?
- Is it effective to change the economics of emailing?

The Matter of Plagiarism

What, Why, and If

What I expect to learn:

When I heard and read the word Plagiarism, a thought of carelessness really came into my mind. My decision to open source is not a big deal for me I presume. Since the fact that these people shared that information in the internet just means that they are submissive that the individuals who lent their ideas the right to reuse them.

I know that I'm not clean of this crime.

Quote:

"...there can be no failure to receive authorization because there is no one with a right to authorize"

My Review:

Contracts introduce long-term stability and predictability for everyone: something free-market libertarians consider to be a fairly non-controversial benefit, when anything but labor supply is involved. Had held down a blue collar job, he might have understood the incredible feeling of relief in knowing you're protected by a union contract against arbitrary dismissal and all the associated uncertainty and insecurity that comes with being an "at-will" employee. Any time you see a right-wing libertarian throwing a hissy fit over something they approve in principle under other circumstances, it's a pretty safe bet it must be benefiting workers.

Another point, on the same subject: hostility toward the "economic illiteracy" of workers who voluntarily refrained from crossing picket lines, and consumers who boycott scab goods, is quite uncharacteristic for a subjectivist. It's certainly odd, for adherents of an ideology that normally accepts no second-guessing of "revealed preference," to get their noses so out of joint when that preference is for respecting a picket line or buying "fair trade" coffee.

More importantly, in acknowledging that enough potential "replacement workers" so honored picket lines as to constitute a "problem," from his perspective, he also gave the lie to arguments ilk that the success of strikes depends on forcible exclusion of scabs. To see just how ridiculous that assertion is, imagine someone making the analogous claim that "the success of the boycott as a weapon depends entirely on the use of force to exclude customers from the market." A strike does not have to achieve 100% participation of the workforce, or exclude 100% of potential replacements. It only has to persuade enough of both groups to inconvenience the employer beyond his threshold of tolerance. And that a general moral culture which encourages labor solidarity and respect for picket lines, alone, may be enough to achieve this, is suggested by the very fact that right-wing followers regard that kind of moral culture as such a threat.

Things I learned:

- Plagiarism will be treated here very broadly as expression that improperly incorporates existing work either without authorization or without documentation, or both.
- There is a broad selection of situations where it seems acceptable to repeat prior expressions while ignoring a possible attribution and making no attempt to seek permission from an alleged source.
- As stated, the ethical ideals that underlie the claim those certain forms of expression demand permission from some recognized authority.
- The interest in the practices is, however, the insight they provide into the theoretical justification for condemning plagiarism as a wrong act.
- The open source proponents typically insist on acknowledgment of a software source as they at the same time make no demand for authorization.

Integrative Question:

- What is *Plagiarism*?
- How serious Plagiarism been in the past decade?
- What redress the concept of *Lack of Authorization*?
- What is the standard economic condemnation of *Infringing Plagiarism*?
- Where does open sourcing be contradicted?

Intellectual Property

Legal and Moral Challenges of Online File Sharing

What I expect to learn:

File Sharing, an ethical issue that even if widely known is still being done may be online or offline. There are laws about this kind of issues; compact disc is one best example of it where in individuals ignores the copyright of a movie and pirates it without the permission of the producers.

But how these being done is none of my theories I just wish to know how it may be contradicting to what I expect to be a crime.

Quote:

“Taking property without permission is wrong. Recorded music is property. Taking recorded music without permission is therefore wrong as well.”

My Review:

Though the fact about file sharing being illegal and publicly unacceptable, there are still instances that it's practice by everyone. One reason is that it's free, there might be people who try to be practical and wish to use a copied Operating system other than buying a new, this are just reasons that makes file sharing quite inaccurate.

I wanted to interpret this subject in three points. First, how can Information technology be Business? Simple, when you know something about technology you would be able to intervene with the business process. When you have the initiative to troubleshoot, code, manage a file, analyze or even just by typing into the keyboard. You can make business out of these things. Second point, Business is Information Technology when you start to create a system or a business procedure where you would be able to automate the Entire Corporation or set of people. Here, you would be able to facilitate the business needs to make the progression that they require. Lastly, the holistic indication of having I.T in a business and vice versa is that we would be able to create productivity with fewer time constraints, that we can be able to evolve with just a system supporting us to make our lives grow profitably.

Having I.T in the business really gives a lot of opportunities for individuals to develop and be advantageous of the technology. It is not enough that you know how to create procedure but also one must be aware of the competition that in the market where everyone is retailing

information that's aided by technology. In this days where technology is booming we learn to further understand the change and got to put our lives into it.

Things I learned:

- The technology at the center of copyright disputes is software that enables computer users to share digital files over a peer-to-peer (P2P) network.
- According to the article, the Web has emboldened free riders and engendered a new ethic on copying proprietary material based on the belief that cultural products such as movies and music should be freely available online to anyone who wants them.
- Based on Gantz and Rochester's study, it is generally an infringement to download large amounts of copyrighted material without permission; even if you already own the corresponding CD, the case could be made that a network-derived copy is infringing.
- Enforcing copyright protection by pursuing direct infringers and the threats posed to content providers by dynamic technologies.

- Formulation can be expressed that is formal which concurs in the bad will of the other, and it cannot be without fault; that cooperation is material which concurs only in the bad action of the other, apart from the cooperator's intention.

Integrative Question:

- What is a *Peer-to-Peer* Network?
- Is *File Sharing* considered as a Theft?
- What is involved on *Gantz* and *Rochester* Study?
- What are the utilitarian arguments for maintaining a strong legal tradition of secondary liability?
- What is the most concise articulation found in the writings of the eighteenth century moral theologian and philosopher St. Alphonsus Liguori?

Censorship and Access to Expression

What I expect to learn:

How can we limit the use of information in the World Wide Web? Sometimes, when I was trying out a requirement to one of my subjects I wish to vacate information required and just dump the entire system **into** the trash, though I know it to be inconsiderable of me, the fact that the access to such information might be lead to censorship if I want to do so.

Having born in the time where liberation is vastly emphasized, I guess censorship is not quite a big deal since the social media gives a lot of possibilities for individuals.

Quote:

“A direct interest in accessing the thoughts, attitudes, and feelings of others on matters of personal or broader human concern”

My Review:

Access to expressions is a logical view of better understanding the language of people. There are statements that I once heard from my Marketing professor, issuing a statement like it makes life a little strange and inconsiderate. As a child I heard my mother using the word market to indicate a place where we are suppose to buy goods that we are to eat. So when my Professor told us that a market doesn't just indicate a place in general and actually relate it to humans, it got me.

Putting things into clear perspective, it actually resembles where we as humans suppose to meet with other human beings to trade and make connection with, there are many people to make the life on earth much easier than just letting the world immobilize us with their own concept of life in the market.

As time goes by people learn to take the life they wanted, by the aide of the new technology enveloping our world we got to learn to associate ourselves to the change and try to make it even better than what we expect to get. That is the way for us human to survive and I guess that is where the word competition originated and take place.

Keeping in shape a lot of aspiration in part by the different sectors of our lives, is one way to concede the ability to comprehend and realize the part of the game. Market not only re-

sembles people and the tasks lead by them. It also require a lot of perseverance and inept have a handle on this things that is about to be learn.

Things I learned:

- Although there are numerous calls to arms to resist censorship and compilations of instances of censorship across the globe, little work has been done to help us understand the concept itself.
- Cohen related three links with freedom of speech (1) the interest in expression, (2) the interest in deliberation, and (3) the interest in information.
- The restrict or limit access to an expression, portion of an expression, or category of expression, which has been made public by its author, based on the belief that it will be a bad thing if people access the content of that expression.
- The idea of access to some content being “bad” is very open to interpretation—what sorts of badness do I have in mind? It is important to distinguish two ways in which one might think that access to some content is a bad thing.

Integrative Question:

- What is *Censorship*?
- What are the three links concerns with freedom of speech related by Cohen?
- What is the limit to access information?
- Identify the types of Harm and Arguments against censorship?

The Gender Agenda in Computer Ethics

What I expect to learn:

Gender, masculine or feminine. How was it involved on the agenda of computer ethics? Is there any rivalry between women users against men? Is there something to be worried of?

The fact about it being an ethical issue is really there, I have heard discussion about gender enmity. I just wish it to be less serious.

Quote:

“Gender is treated as a unitary, unanalyzed variable”

My Review:

Nowadays, it is acceptable that everyone has their own perspective towards working mother or father being able to just stay at home. Once there lived a rose and a toad. The bush on which the rose blossomed grew in a small semicircular garden in front of a country cottage. The garden was sadly neglected; rank weeds grew over the old sunken flower-beds and the garden walks, and it was long since anyone had swept them or sprinkled sand over them. The wooden fence with railings fashioned in the shape of spikelets, which had once been painted green, had cracked and crumbled, and the paint had all peeled off; the railings had been pulled out by the village boys to play soldiers with, and by peasants coming to the house, who used them to fight off the angry mongrel and the other dogs who kept him company.

But the flower-garden was none the worse for this damage. The remains of the fence were entwined with hops, large white-flowered bindweed and mouse-ear chickweed, which hung upon them in pale-green clusters of pale-lilac flowers scattered here and there. The prickly thistles grew to such a size on the rich moist soil (all around the flower-garden was a large shady orchard) that they looked almost like trees. The yellow moth mulleins reared their flowery spikes still higher. The nettles occupied a pretty large corner of the flower-garden; they stung, of course, but then one could admire their dark foliage from a distance, especially when it made a background for the pale beauty of the delicate rose petals.

Things I learned:

- 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.
- Computer ethics is a new area of applied ethics with a rapidly burgeoning portfolio of ethical case studies and problems.
- Research concentrates on looking for differences in men’s and women’s ethical decision making with respect to computer ethics problems.
- Criminal were designed to reflect the situations we are often presented with within the workplace where extensive computer systems and networks are pervasive, for example, viewing sensitive data, making an electronic copy.

Integrative Question:

- What are the theoretical problems related in the article?
- What is Computer Ethics in the modern era?
- Does gender and computer ethics consider as a male–female binary?
- What is the account on electronic copying?

Egoism and Moral Skepticism

James Rachels

Review Questions:

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

The legend of Gyges – is about a shepherd who found a magic ring in a fissure opened by an earthquake. It is said that the ring would make its wearer invisible and thus would enable him to go anywhere and do anything undetected. Gyges used the power of the ring to gain entry to the Royal palace where he seduced the Queen, murdered the King, and subsequently seized the throne.

The legend makes me conclude that by the power of this kind, human tend to behave against the norms of morality and tend to participate once behavior or action for his own advantage. It is also noticeable that Human tends to be selfish in every way that they do and lead it for them to not see the real purpose of being a human being.

2. Distinguish between psychological and ethical egoism.

Psychological egoism is the view that all men are selfish in everything they do, and that the only motive from which anyone ever acts is self-interest while *Ethical egoism* is a normative view about how men ought to act. Here, human have no obligation to do anything except what is in their own interest. For the latter, action are determine by making a commitment out of something that they commend. They feel like by virtue they are bound in favor of the other to render something by doing a certain act.

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

The *First Argument* demystify that if we describe humans action's as selfish, and another person's action as unselfish, we fail to notice the crucial fact that in both cases, and by assuming that the feat is done of great accordance, then it is merely doing what he most want to do.

Rachel's counter the argument by resting on the premise that people never willingly do anything except what they want to do, he falsify it by saying that at least the argument are generalize into two exceptions. One is that the set of action we may not want to do, but which we do anyway as a means to end what we wanted to achieve. And the other set of action is about those which we do, not because we wanted to, nor even because there is an end which we wanted to achieve, but because we feel otherwise that under an obligation we have to do them.

The mere fact that that human act on what they want does not mean they are acting selfishly but defends on what it is that they want. If once only do something for his own good, and care nothing of others, then he is selfish; but also if one acts for his own desire, then any action is not selfish.

The *Second Argument* upshot the unselfish actions that produce a sense of self-satisfaction that is a pleasant state of consciousness, it follow the point that actions is really about bringing about any good for others. For that reason, the action should be unselfish only at a superficial level of analysis.

The argument suffers from the same defects as the previous one, said Rachel. He shares that why would Human think that merely because someone derives satisfaction from helping others makes his selfish? Isn't it the unselfish man that precisely does derive satisfaction from helping others, while the selfish man does not?

While a great number of Human actions are motivated entirely or in part by self interest, only by a deliberate distortion of the facts can we say that all conducts motivate.

4. What three commonplace confusions does Rachel's detect in the thesis of psychological egoism?

- a. Selfishness with self-interest.
- b. Assumption that every action is done either from self interest or from other regarding motives.
- c. False assumption that a concern for one's own welfare is incompatible with any genuine concern for the welfare of others.

5. State the arguments for saying that ethical egoism is inconsistent. Why doesn't Rachel's accept this argument?

Certainly it is to everyone's advantage to preserve a stable society that people's interests are protected. It is conflicting because it cannot be advocate universally for the world in which his interest are maximized; and if other adopted the egoistic policy of pursuing their own interest to the exclusion of his interest, as he pursue his interest to the exclusion of others, then such a world would be impossible. Egoist would not be such a bad man; he would be as kindly and considerate as anyone else, because he would see that it is to his own advantage to be kindly and considerate.

6. According to Rachel's, why shouldn't we hurt others and why should we help others? How can the egoist reply?

The reason one ought not to do actions that would hurt other people is that, other people would be hurt. The reason one ought to do actions that would hurt other people is that other people would be benefited. The welfare of human beings are something that most of us value for its own sake, and not merely for the sake of something else. Therefore, when further reasons are demanded for valuing the welfare of human beings, we cannot point to anything further to satisfy this demand. It is not that we have no reason for pursuing these policies, but that our reason is that these policies are for the good of human beings.

Discussion Questions:

1. Has Rachel's answered the question raised by Glaucon, namely, "Why be moral?" If so, what exactly is his answer?

Yes, it is important that the assumptions underlying our moral practice should not be confused with particular judgments made within that practice. To defend one is not to defend the other; the virtue of beneficence does occupy an important place in the moral institution of life; and yet we may make constant and miserable errors when it comes to judging when and in what ways the virtue is to be exercised.

2. Are genuine egoists rare, as Rachel's claims? Is it a fact that most people care about others even people they don't know?

Egoist might be indisputable singular, but the fact that morality in today's environ causes me to think that they are quite spreading. As humanity evolves on being progressive and self-reliant they tend to forget the people whom they are working with.

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?

Depraved interest are things that we should think not, it is quite unrealistic. Morality is more of having the right conscience on the precise understanding of the world. People tend to forget that they have Social responsibility to others the same with what others expected in return.

Religion, Morality and Conscience

John Arthur

Review Questions:

1. According to Arthur, how are morality and religion different?

Morality as stated in article refers to feeling in society's moral code that such would never feel guilt or resentment, that discrimination would be unfair on the basis of such society. Concept of duty, rights and obligations would not be present, except perhaps on legal sense. As a conclusion, people would have no tendency to neither evaluate or criticize the behaviors of others, nor feel remorse about their behavior. *Morality* tend to evaluate the behavior of others and to feel guilt at certain actions when we perform them. It involves attitudes toward various forms of behavior (lying and killing) that is typically expressed using the notions of rules, rights and obligation. On the other hand, *Religion* involves belief in the supernatural powers that created and perhaps also control nature, the tendency to worship and pray to those supernatural being build structural, institutional and authoritative text.

2. Why is religion necessary for moral motivation?

As stated in the article, Religion play in morality that relates to what people motives are, it is necessary so people do right. It emphasized that less self-interested ways in which religious motives may encourage people to act rightly.

3. Why isn't religion necessary as a source of moral knowledge?

Human understanding is simply inadequate to this difficult and controversial task; morality involves immensely complex problems, and so we must consult religious revelation for help. The argument was contradicted by Arthur; he concluded that it is far from providing a short-cut moral understanding, looking to revelation for guidance often creates more questions and problems.

4. What is the divine command theory? Why does Arthur reject this theory?

Divine Command Theory mean that God has the same sort of relation to the moral law as the legislature has to statues it enacts: without God's commands there would be no moral rules, just as without a legislature there would be no statues. Also, it is that only be assuming God sits at the foundation of morality can we explain the objective difference between right and wrong.

Arthur rejects the argument by implicating this reason, suppose we are grant that the divine command theory is correct, so that actions are right just because they are commanded by God. The same can be said about those deeds that we believe are wrong. If God hadn't commanded us not to do them, they would not be wrong. Hence, it is more appropriate to say that those things cannot be done than that God cannot be done.

5. According to Arthur, how are morality and religion connected?

Morality being attach with religion for the simple fact that, the latter involves with the societies persuasion over its culture while the other tend to evaluate the behaviors over moral code and average that people tend to associate with their spirituality.

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

The existence of Morality assumes that we possess a socially acquired language within which we think about our choices and which alternatives we tend to follow. Morality is social in that it governs relationships among human, defining our responsibilities to others and theirs to ours. It provides the standard we rely on in gauging our interactions with family, lovers, friends, fellow citizens and even to strangers. And lastly, morality is social in the sense that we are subject to criticism by others for our actions.

Discussion Questions:

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

Arthur stated that even if we agree that God loves justice or kindness because of their nature, there still remains a sense in which God could change morality even having rejected the divine command theory. It is plausible that morality depends on which part we reason, we desire and need and the circumstances in which we find ourselves then will still be under God's control since God could have constructed us to our environment very differently. The fortitude of God is impossible for humans to comprehend since the society depends on what God wants us to do.

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

Obligations as stated is a law that binds virtue in favor of another to render something – and this may consist in giving a thing, doing a certain act or not doing the certain act. In this regard, I wanted to retort to the statement philosophically that just like Human beings, animals – may it be dogs, birds, centipede or a snake – we, as rational beings should be compelled to protect them as an aid for our environs progress.

3. What does Dewey mean by moral education? Does a college ethics class count as moral education?

Home is the first place where a child learns its first lessons of ethics. Thus, moral education should at least be apprehended under the fresh years of growing up. Here, the public and media help on strengthening the moral support that every human must attain.

Master and Slave Morality

Friedrich Nietzsche

Review Questions:

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

A healthy society is said to allow superior individuals to exercise their *will to power*, the drive toward domination and exploitation of the inferior. The superior follows a *master-morality* that emphasizes power, strength, egoism and freedom as distinguished from a *slave-morality* that calls for weakness, submission, sympathy and love. It is apprehended that the masters or superiors will be responsible of the greater things unlike the slave or inferiors where the will is weaker and demoralized.

2. What is Nietzsche's view of injury, violence, and exploitation?

To refrain mutually from injury, from violence, from exploitation and put one's will on par with that of others, may result to a certain rough sense in good conduct among individuals when the necessary conditions are given. It is the will for the rejection of life that the suspension of life's decay is emphasized. The very basis and resist of all sentimental weaknesses is that life itself is essentially appropriation, injury, conquest of the strange and weak, suppression, severity, obtrusion of peculiar forms and exploitation.

3. Distinguish between master-morality and slave-morality.

In the first case, when it is the ruler who distinguishes the conception of good, it is exalted, proud disposition display itself the proud disposition which is regarded as an order of the rank. Splendid man thinks of himself as a personality who order the values and he does not necessitate approval of anybody because he is an initiator of principles. Master-morality has the idea of good and evil as similar to the righteous and wicked.

On the other hand, Slave-Morality has the idea of the cowardly, the timid and the insignificant, and those thinking merely of narrow utility are despised, morality of utilities says that evil men arouse fear in the contrast to the master-morality who sees good man as the arouser of fear. It is also fundamental belief of all aristocrats that the common people are truthful.

4. Explain the Will to Power.

It is elucidate that Will to Power endeavor to grow, to gain ground, attract itself and acquire ascendancy – not owing to any morality or immorality but because it lives and because life itself is a Will to power. Here, the Will to Power is innate to every one of us that we tend to distinguish morals to our persecution.

Discussion Questions:

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

For me, Nietzsche's form of writing seems to be more of an accumulation of cultural beliefs that eliminates our beliefs as Christian; with a thorough milieu in culture and history can we come with the same justification. Nazism is not inspired by him since it's widely known that the revolution was misshapen by a manic head, which derive to their destruction.

2. What does it mean to be "a creator of value"?

Creator of values expresses condemnation of man, together with his situation. It is highly regarded by the master class since they have the ability to set their own grounds. Hence, making them answerable to this indignation

Trying out ones new Sword

Mary Midgley

Review Questions:

1. What is “moral isolationism”?

It consists of simply denying that we can never understand any culture except our own well enough to make judgments of it. It is a view of anthropologists and others that we cannot criticize cultures that we do not understand; it is a doctrine of immoralist because it forbids any moral reasoning. Furthermore, it falsely assumes that cultures are separate and unmixed, whereas most cultures are in fact formed out of many influences.

2. Explain the Japanese custom of Tsujigiri. What questions does Midgley ask about this custom?

Tsujigiri is a custom that the Japanese do when they get a new katana. They will use the new katana on an innocent traveler to see its spirit in battle. They expect the sword to be able to slice through a person in a single blow.

Midgley's first query states: *Does the isolating bar work both ways?* The next question is *Thus the isolating barrier between cultures block praise as well as blame?* And lastly, *“What is involved in judging?”*

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

We would have to stop using the mirror which anthropology so helpfully held us up. Moral isolationism lay down a general ban on moral reasoning. Essentially, this is the programme of immoralist and carries a distressing logical difficulty.

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

The obstacles which often prevent it are simply those of ordinary ignorance, laziness and prejudice.

Discussion Questions:

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

I can say that Midgley overreacts on her assumptions since Nietzsche does not fall on the category of being an immoralist but rather regurgitate the culture of the Vikings and other warrior cultures. He showed moral values that was simply a diverse point of view from the Christian beliefs.

2. Do you agree with Midgley's claimed that the idea of separate and unmixed cultures is unreal? Explain your answer.

I believe not, base on my experience many human exposes cultures that are unlike to what there upbringing reiterate s it. The fact that cross-cultural marriage is widely acceptable, people tends to achieve cultures that are practice by their parents that might not be the same in essence

Utilitarianism

John Stuart Mill

Review Questions:

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

The creed which accepts as the foundation of morals, Utility, or the Great Happiness Principle, holds that actions are right in proportion to the promotion of happiness, wrong as they tend to produce the reverse of happiness, it does not only considers the thing that are desirable to which happiness would be achieved at one point, it is more on the desires that would lead to an end that would give greater pleasure and happiness to a person or to a majority. It could be used to validate what would be conservatively viewed as wrong since according to this principle it is alright to steal or lie as long as you do not hurt anyone and as long as it would bring happiness to the preponderance.

The idea is best instances with a Student who cheat in class, it is morally unacceptable for us to cheat especially with things that are more important for our success, but the fact that even if we conduct this heinous crime and not be caught, we will definitely care less about the norms since we already benefited by doing so.

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

Human being have faculties more elevated that the animal appetites, and when once made conscious of them, do not regard anything as happiness which does not include their gratification, a swine is mortifying since the pleasure of an animal would not be enough to satisfy a human beings concept of happiness. Quality is considered as well as quantity, the estimation of pleasure should be supposed to depend on quantity alone.

3. How Does Mill distinguish between higher and lower pleasures?

The *Lower pleasures* are those that can be easily be satisfied therefore they are easily attained like those of an animal and the lower classes. On the other hand, *Higher pleasures* are those that would be harder to achieve and usually associated with those pleasures that would be attained by a highly brilliant being.

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

The happiness of the individual concerned should be the one considered.

No matter which to avoid that might be imposing twinge or discontentment to a person is considered to be good, in these events the termination would bring more pleasure to the majority when the accomplishment done was good.

Discussion Questions:

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

On my own opinion, happiness without pain is shallow. It is by pain we learn to struggle and think of ourselves as dignified beings; it is by experiencing pain we learn to find our true happiness. A life without pain is said to be a boring life because we couldn't find the true meaning of having an alternative that could actually be the real destine for our own good.

2. Does Mill convince you that the so called higher pleasures are better than the lower ones?

I say that Mill's wasn't able to induce that the higher pleasures are better than the lower kind. He equate the lower bliss to those pleasures of a beast or animal which are easily consummate, these are the basic things people find as simple pleasure in which we have forgotten with our

techs life. Besides, I would not look lowly to a person who would somewhat accepts the lower type of pleasure since they are the once who appreciate those simple things in life that majority of humanity have already taken for granted

3. Mill says “In the Golden Rule of Jesus of Nazareth, we read the complete spirit of utility.” Is this true or not?

I affirm it to be acceptable. The Golden Rule states that “To do as you would be done by, and to love your neighbor as yourself.” As a devote catholic, utilitarianism usually deem that we avoid pain in order to be happy.

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

We can say that some of Mill’s conclusion about Utilitarianism is flawed, but it is also justified the mere fact that no one is hurt in the process of achieving what makes us feel happiness then it should be considered, In justifying stealing and lying as adequate basically is erroneous and deplorable.

Happiness and Virtue

Aristotle

Review Questions:

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

Happiness depend on the person's nature, Aristotle argue that a virtuous person would search for happiness in virtue. On the other hand, pleasure is part of the more basic drives of humanity from which happiness in its most basic form can be derived from.

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

Moral virtue comes from training and habit, and generally is a state of factor that is a mean between vices of excess and efficiency an example is that the virtue of courage is a mean between the extremes of rashness(excess) and cowardice(deficiency).

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

Yes, anyone can achieve happiness is equals to life and contemplation. And as long as a being can contemplate his chance to be happy.

Discussion Questions:

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

There's nothing wrong with pleasure so long as it is kept in moderation because the excessive pleasure would eventually leads to hedonism.

2. Aristotle claims that the philosopher will be happier than anyone else. Why is this? Agree or not?

He believes that philosophers will be happier than anyone else because only philosophers can achieve intellectual virtue which is the most perfect form of happiness.

The Need for More than Justice

Annette Baier

Review Questions:

1. Distinguish between the justices in care perspectives. According to Gilligan, how do these perspectives develop?

Justice can be developing by having a greater understanding of the subject matter, according to researchers; they have analyzed that this values most easily perceived by women.

2. Explain Kohlberg's Theory of moral development. What criticisms did Gilligan and Baier make of this theory?

Kohlberg's theories of moral development are planes of moral adequacy conceived by Lawrence Kohlberg to explain the development of moral reasoning. That his questionnaires were inconsistent when used on females as compared to Males. The females on the overall received a lower score.

3. Baier says that there are three important differences between the Kantian liberals and their critics what are these differences?

The first is of dubious record the second was inattention to relations of inequality or its presence of equality and the third is exaggeration of the school of choice.

4. Why does Baier attack the Kantian and view that the reason should control unruly passions?

The cost they also tend to seem less useful when we are led to consider what sort of person we need to fill the role of parent or indeed wanted any close relationship.

Discussion Questions:

1. One was Baier mean which he speaks often need to Trans value the values of our patriarchal past? The new values replace the old ones? If so, when do we abandon the old values of justice freedom and rights?

Actually we do not abandon the old values but rather we use often than from the hard patriarchal version to a softer version with the help of the maternal values of the modern day in order to create a balance.

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

Not all women are irrational so I guess there should be a test before deciding of the person should make decisions and there are some men that are actually very irrational as well so best are fair.

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

Yes it is very important because it helps promote autonomy me the child.

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