better or worse. According to Lange, true/false answers are those that refer to the application of the system itself. Better/worse answers refer to considerations beyond the system and invite evaluation of the system from some external perspective. The same distinction may be fruitfully applied to the answers to ethical questions. Some ethical questions invite true/false answers referring to internal concerns of the system, and others invite better/worse answers on the basis of matters that lie beyond the system. Because, "when it comes to ethics, we are in the domain of preference or choice" (Blackburn, 2001, p. 111), the answers to such broad ethical questions are by definition not absolute. The preferences and choices implicit or explicit in possible answers to these broad questions, and the larger values those choices reflect, may be those of an individual, of an entire culture, or of some combination of the two at any level of individuality or enculturation. The discussions of ethical issues in this paper and in other papers on the topic are subject to the same caveat.

We can expect, then, the main questions addressed in this paper to have better/worse answers, not true/false ones. That is, our efforts are directed not toward discovering the "correct" response to some ethical dilemma within one ethical system, but toward identifying major ethical dilemmas that face any knowledge representation and organization system in the context of the ongoing development of the cultural globalization of information. This larger context itself contains its own quota of ethical issues, and these also necessarily exist in the domain of preference or choice. That larger domain in turn depends on and is influenced by the levels and layers of the culture in which it operates and by the extent of involvement of individuals in their various cultural and personal endeavours. This persistent reference to broader contexts can presumably continue indefinitely as long as the system(s) in question is of sufficient complexity to be significant (Hofstadter, 1979).

In this paper, the tasks are to elucidate broadly the ethical components both of cultural globalization and of knowledge representation and organization systems and to discover where the ethical concerns of the two fields intersect. From such an analysis, we may discover ways of building ethical perspectives into the design, construction, maintenance and revision of knowledge representation and organization systems for global access to information. We seek, then, to combine some of the major ethical considerations of the two fields to create what might be called a multiethical foundation that would constitute an ethical warrant for globalized knowledge representation and organization systems. One assumption of this endeavour is that knowledge representation and organization systems should be based on ethical principles. A second assumption is that the ethical context(s) of cultural globalization should influence the design of ethically based knowledge representation and organization systems. A third assumption is that any discussion (including this one) contains ethical preferences that may or may not be as explicit as is desirable. These kinds of assumptions position the investigation in the category of applied ethics. Like all discussions of applied ethics, this