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| De LA SALLE – COLLEGE OF SAINT BENILDE |
| MAXIMUM ETHICS |
| Maximize your knowledge about Ethics |
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**All about the Author**

Geryl Jan A. Gonido was born in Pasay City, Philippines in 1992. Lived a normal life and currently studying in college. An upcoming graduate of Bachelor of Science major in Information Systems at De La Salle – College of Saint Benilde.

This book was written for the fulfilment of the requirements given by the course ITETHIC and it was facilitated by Sir Paul Pajo. I think that writing this book was a good experience. I learned how to write and discovered new ideologies and look through various viewpoints and cultures.

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**James Rachels: Egoism and Moral Scepticism**

**REVIEW QUESTIONS**

**1.** **Explain the legend of Gyges. What question about morality is raised by the story?**

In the legend of Gyges, The story revolves on a shepherd who obtained a magical ring after an earthquake on a location that was split.  The ring enables the wearer to become invisible. He used the power of the ring to enter the Royal Palace and he tempted and seduced the queen and takes the life of the king, and he eventually claims the right to the throne. Upon getting the throne, he declares to his people that there exist two rings.  The wearer of the first ring is a rogue, believed to being corrupt and selfish. The second wearer of the magical ring was a virtuous man. He then explained how he cannot ever be a virtuous man. The ring that gave him power has changed his moral decisions. He acts selfishly based on what is right for him or what action would benefit him.

**2. Distinguish between psychological and ethical egoism.**

In psychological egoism, human beings act selfishly in everything that they do. All their actions or decision are highly affected by what interests them. An example is when a child eats, there are many children that hate eating vegetables because of how it looks and how it taste like so they choose other options by eating poultry or meat. Children act on their self-interest they choose what kind of food they want to eat; same with adults, we choose what want to do in our everyday life. We consider ourselves the master of our own life. In the other hand, ethical egoism is when humans are considered to not having obligations or responsibilities to anything except his/her own interest. Humans act in their own interest regardless of the effects or what it may do to others.

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

The first argument that was described is “Saying or judging a particular person’s act as selfish, and another person’s act as unselfish. We have failed to notice if the action done is voluntarily“. The second argument is “Action that is unselfish in nature gives a sense of self-satisfaction”. He replies by giving realistic situations or practical examples on it.

**4. What three common place confusion does Rachels detect in the thesis of psychological egoism?**

- First confusion is Misunderstandings of self-centeredness with self-interest

- Second confusion is the belief that every activity is done either from self-interest or from other regarding purposes.

- Third confusion is the false belief that an issue for a person’s own well being is mismatched with any authentic issue for the well being of others.

**5. State the argument for saying that ethical egoism is inconsistent. Why doesn't Rachels accept this argument?**

Ethical egoism is inconsistent because not all people have the same situation. He doesn't agree to this argument because he doesn't want others to stay the same way.

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

We should not cause harm unto others but instead help them so that we can all benefit.  An egoist would reply that he doesn't care on whether he affects or allows other people to be harmed. Even if they cause harm to others; they think their actions are good as long as they gain benefit from it.

**DISCUSSION QUESTIONS**

**1. Has Rachels answered the question raised by Glaucon, namely, “Why be moral” if so. What exactly is his answer?**

Yes, I believe that Rachel did in fact answer the question on “Why be moral”. On that point of view, every man acts or does things for their own benefit.

**2. Are genuine egoist rare, as Rachels claims? Is it a fact that most people care about others, even people they don’t know?**

I believe that finding real egoists is very difficult and also they are rare these days. It’s hard to find people who act simply because they care for other individuals.

**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?**

It is wrong or could even be considered immoral because being dependent on other individuals is not a good idea. These people become dependent and they can’t act alone because of this they’ll be vulnerable to harm or accidents. Not all individuals are going to keep helping for the benefit of others.

**John Arthur: Religion, Morality, and Conscience**

**REVIEW QUESTIONS**

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

Morals are the decisions or actions made by people in their everyday life; on the other hand religion is beliefs in which people worship icons or divine beings.

**2. Why isn't religion necessary for moral motivation?**

  Moral motivation is when people base their decision with many factors or criteria.

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

Because of a wide range of religious beliefs and each of this have their own different take on what is moral. People tend to find it difficult which of the religion is a good source of moral knowledge.

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

The divine command theory as describe by the text is without God’s instructions or guidance there would be no moral rules. Arthur rejected this theory, generally because he does not believe in God.

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

The two are linked, because morality is affected by religious beliefs and they are dependent on each other. Morality and religion influence each other.

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

According to Arthur, our actions or how we judge our decisions are affected by criticism from other people. Morality is influenced by interacting with others, communicating with people in your community and also conversing with other people.

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**DISCUSSION QUESTIONS**

**1. Has Arthur refuted the Divine Command Theory? If not, how can it be defended?**

He didn't agree with the Divine Command Theory because he has his own perception of what is right from wrong. He does not believe that morality comes from a divine entity.

**2. If morality is social, as Dewey says, then how can we have any obligation to non-human animals?**

Even if animals aren’t capable of thinking or they can’t be considered intelligent beings. They are also living things they have instincts and they are still capable of feeling. We should have obligation for the animals because we also get some of our raw materials and food source from them. I believe that people should have obligations to all human and non-human beings.

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

Moral education is how your parents or close relatives raised you to become who you are. They instill to you their family traditions and culture. Family is the one who brought us up and they are the first ones teach us how to behave or act. There are also people in the community that help shape us.

Yes, because moral education can be taught to us even in class discussions, we learn to differentiate the right from wrong and how we should act.

**Friedrich Nietzsche: Master-and Slave-Morality**

**REVIEW QUESTIONS**

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

Nietzsche characterizes a good and healthy society as “a healthy society allows distinguished individuals to work their will to power and then drive toward control and exploitation of the inferior”.

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

According to Nietzsche, his view of injury, violence, and exploitation is from the outcome of a certain difficult sense in good conduct among people when the necessary circumstances are met. It’s a will to the denying of one’s lifestyle, a concept of dissolution.

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

According to Nietzsche, Master-Morality has the concept of a good and bad individual and it can be compared to the noble and wretched. Slave-Morality on the other hand, has the concept of morality of application and according to them the evil person arouses fear.

1. **Explain the Will to Power**

Will to Power means if you put something on your mind that you would like to accomplish something or an objective. The power of your will enable you to achieve it. You’ll do everything that it takes just to fulfill your goal.

**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?**

Nietzsche’s documents aren’t dangerous and doesn’t cause any harm. He’s opinions on this writings are very beneficial for the whole society, which we could recognize what our strengths and weaknesses are.

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

According to Nietzsche, these people are the origin of where, when and how it began. This heritage belonged to their forefathers so they could inherit something from the past.

**Mary Midgley: Trying out One’s New Sword**

**REVIEW QUESTIONS**

**1. What is “moral isolationism”?**

According to Midgley, we cannot criticize other’s culture because we cannot understand other’s culture aside from our own. Moral isolationism is a condition wherein the world is separated into individual societies and different cultures.

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

The Japanese custom of tsujigiri is their culture’s way of separating different weaponry. In this tradition, a samurai must be capable of cutting through his foe with a single swing movement and not being capable of carrying it out will considered shame to his forefathers.

Midgley asks, “Are individuals in other cultures similarly incapable to criticize our own?” and “What is the criteria for judging?”

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

Moral isolationism is wrong because according to Midgley, it would prevent ethical thinking and it’s not difficult for us to understand or comprehend different cultures.

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

According to Midgley, the culture of our society is the reason for demeaning other cultures. It describes that, why would we have the right to judge another’s culture if we ourselves criticize our own culture.

**DISCUSSION QUESTIONS**

**1. Midgley says that Nietzsche is an immoralist. Is that an accurate and fair assessment of Nietzsche?**

No, because each of them has different values that they adhere to and has also different viewpoint.

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

 No, because everything can be changed at a short span of time, because in different countries, you cannot tell whether the individuals there adhere to the same culture. Residing in one country can have different types of culture and own values.

**John Stuart Mill: Utilitarianism**

**REVIEW QUESTIONS**

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

Principle of Utility states that actions or decisions are right as long as they produce happiness or satisfaction, but it is wrong when they produce unhappiness or disappointment. Lying and stealing is generally viewed as wrong but in the perspective of the person who was doing it, his/her action might be justified with a reason for example they lied because they want to escape responsibility and they steal for them to be able to eat or raise their family. In a sense it makes the person happy in doing this action. This principle makes people recognize that the most important thing is you become happy.

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

Mill responded by stating that Epicureanism represents individual instinct in a degrading light; since the allegation supposes humans are not capable of feeling excitement and pleasure except for swine. Comparing of the Epicureanism lifestyle to that of a beast’s is degrading, because a beast’s pleasure does not fulfill an individual’s ideas of satisfaction.

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

Higher pleasures are regarded as desirable pleasure that cannot be avoided and easily desired by others. On the other hand, lower pleasures are those kinds of temptations wherein you can control it.

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

According to Mill, happiness of the vast majority should be granted rather than a few. The principle of utility is given to those who are living happy and continuously feel satisfaction.

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

Based on what I have read, in principle of utility happiness is the indicator of one’s satisfaction. It determines whether a person is satisfied or is disappointed. A person’s interest or desire shapes what would be the outcome of their decisions.

**DISCUSSION QUESTIONS**

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

Is happiness nothing more than pleasure and the absence of pain? I believe that those two entities have a connection on happiness and they relate to each other. To be able to achieve your happiness, you must have a desired goal and anything else besides that is pain because you must do your best in order for you to obtain or achieve that goal. Satisfaction comes when you have accomplished this goal you recognize all the sweat and effort you put in order to achieve this objective. An example of this are basketball competitions at first you encounter hardships, you go in intensive trainings but at the end of the day when you win a single match, all the effort that you put into preparing for that match was worth. The satisfaction that you get from winning is enough to make you forget all the pain that you were put through. That is what it means to be happy your desires or your goal being fulfilled after a lot of effort was put into doing it.

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

I get that higher pleasure tend to give a person more happiness at the expense of causing harm or hurting other people compared to those who only do lower pleasures. I believe that the better person here is the ones who prefer lower pleasures instead of higher pleasures because they have the ability to control the urge to do this pleasures and they do not cause harm to others.

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

As said in the book of Matthew 7:12, "Therefore, whatever you want men to do to you, do also to them". It’s true, I believe that doing good and treating others with respect, you get more happiness and pleasure from it rather than acting for your own benefit. For example if I was treated nicely by others or they did me a favor and they didn’t expect any rewards, I would definitely be indebted to them and also help them when they are in need or when they are in a bind or if they have tight problem. These kinds of actions might be the start of a good relationship, Someday maybe the person you helped may give you assistance in the future.

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

No, because Mill’s principle has described its meaning thoroughly. Although it is hard to apply because it is rare to see people who do things for the sake of others but they do exist. I believe that this is an important moral principle that discusses happiness that applies to all human beings. It would have been easier to explain if there were more examples.

**James Rachels: The Debate over Utilitarianism**

**REVIEW QUESTIONS**

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

The three propositions are actions that are judged from right or wrong and also the effects of the action made. First one is right actions wherein they have the best impact. Second one is, evaluating consequences; the only thing that is important is the quantity of pleasure or disappointment that is gained. Finally, in determining the pleasure or disappointment that will be gained, no one's happiness is to be counted as more important than anyone else’s. Each individual's well being is essential. Right action is those that generate the biggest possible balance of pleasure over disappointment, with each individual's pleasure counted as important.

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

Hedonism believes that happiness is the intrinsic good. A person should value all that life gives to us for example friendship and other factors. If we satisfy this factors we become happy it’s because we think what we do is good. Hence, we think that if we lose this things we experience being unhappy.

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

Justice needs that we need to treat each individual without any discrimination, according to their personal needs and merits. Rights are fundamental rules where in we place guidelines on how an individual should treated. Promises on the other hand are a commitment or mutual agreement between two separate parties.

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

Rule-utilitarianism is a different alternative of the original theory. What it means is that an individual’s course of action will be judged if it was right or wrong according to the rules. Act-utilitarianism on the other hand indicates that individuals will be judged based on the people that have witnessed the particular act.

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

This third line of defense speaks about components, such as prejudices based from our parents, to our religious beliefs, and also our culture. It does not follow the idea of justice it just simply talks about our way of thinking.

**DISCUSSION QUESTIONS**

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

We all know what is right from what is wrong and we can decide on our own on what are the decisions or course of action to do or not to do. All of us have different religious beliefs and different cultures, but even so we can support each other because we know the value of life.

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

We should consider having concern on all of the living things even if they are animals without intelligence or aren’t capable of thinking. Even lakes and streams are very important to humankind, without we cannot get water or eat seafood. We owe it to them that we get good source of food and materials. We should not abuse our planet.

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

I believe that merit should be given moral consideration because it would help people in thinking that doing extra effort or doing a job well done will get them a reward. It would benefit both parties.

**Immanuel Kant: The Categorical Imperative**

**REVIEW QUESTIONS**

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

According to Kant, "A good will is not good because of what is the result or what it achieved" Based on what Kant said, I believe that good will can become a thing that can hurt the person you are helping and also hurt you in the process. When a person who expresses kindness to all, other people tend to be dependent on you and others use your kindness to abuse you. There are also instances when people get jealous of when you show kindness to other people and that person might end up doing cruel things to you.

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

Hypothetical imperative simply means that if you want to achieve a goal or an objective you must put on effort for you to be able to get it. An example of this would be you wanting to be at the top of your class in order for this to be achieved you have to study, word hard and always attend class that is what an excellent student would do. On the other hand categorical imperative is the things you must do. It’s more like obligations or a necessity that you need to do it and you don’t have any choice but to do it.

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

According to Kant, "Act only according to that maxim by which you can at the same time will that it should become a universal law”. I believe this means a person should do what he/she think is right and uphold what they think is just.

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

I believe that Kant is saying, that promises are always false unless the who person who made the promise became committed on doing what he promised the other person and was able to accomplish or keep his/her promise.

**DISCUSSION QUESTIONS**

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

I think both of the statements vary in expression. We should think on what to do first before we take a course of action. As for the second statement, talks about what should be done and how to achieve it. In the end this actions are to be judged if it’s indeed right of wrong.

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

According to Kant, "Now if all imperatives of duty can be derived from this one imperative as their principle, then even although we leave it unsettled whether what we call duty may not be an empty concept, we shall still be able to show at least what we understand by it and what the concept means.”. I agree, because it is true that an action that is not done from motive of duty has no moral worth since everyone should carry out their duty or responsibility as an individual.

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

Doing things that you think are good for may end up causing harm or may have some bad effects. For example, doing things that may harm you is drinking alcoholic beverages or smoking frequently. This action can result to you having illness in the near future and it shortens your life span every time you do it. You think it’s good to drink and smoke sometimes but you need to consider that doing so would put you into a bad situation.

**Aristotle: Happiness and Virtue**

**REVIEW QUESTIONS**

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

According to Aristotle, all human beings seek happiness, and that happiness comes from anywhere things like wealth, luxuries, properties, relationships or other things you get pleasure from. Virtue is a behavior of a person who shows high moral standards like patience, kindness, and humility. If a person follows a certain virtue in his life and do virtuous actions, the person experience happiness in the long run.

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

Individuals who possess moral virtue are upstanding human beings and could be considered a role model among others because they were raised to be individuals that have good habits.

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

Yes, everyone is capable of being happy even if a person is poor or unfortunate with life. They have other factors that can make them happy for example a family that is living in the slums and doesn’t have sufficient money to have the family’s needs and wants. They can achieve happiness as long as they have each other and all of the family members are complete. Even though their environment isn’t suitable for living, they make it a habit to celebrate occasions and birthday of close relatives. Yes it is possible for everyone in our society to be happy.

**DISCUSSION QUESTIONS**

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

Aristotle defines a life of pleasure as suitable for beasts, most of those pleasures come from many types it can be sexual desire, monetary value and also many more acts that suggest pleasure. Beasts don't have the intelligent feature that lets them determine if what they are doing is right or wrong so they indulge in pleasure even if there are people that can be harmed.

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

I believe on what Aristotle said that philosophers are happier than anyone else, since they studied and fully understood what are the things that bring out happiness are and they live with this in mind so they achieve happiness.

**Joel Feinberg: The Nature and Value of Rights**

**REVIEW QUESTIONS**

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

As described by Feinberg, Nowheresville is a world wherein there are no rights or privileges given to the townspeople unlike ours that have such things. Individuals in this world cannot make ethical claims when they are handled unjustly. They cannot claim just treatment, and so they are not given self-respect and human dignity.

**2. Explain the doctrine of the logical correlativity of rights and duties. What is Feinberg’s position on this doctrine?**

The doctrine indicates that all responsibilities including other individuals' rights and privileges and all rights include other individuals' duties. Feinberg considers both methods.

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

When an individual is said to do something good to us, that person expects us to give them compensation this is called personal desert. We interpret their action as an act of good will; we then give them rewards for doing such act. In Nowheresville, this cannot be applicable because there are no rights or duties that are enforced.

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

The idea of a sovereign right-monopoly indicates that if one nation self-governed us, we have no right to complain since we do not fully understand our own rights. It’s also about dealing with individuals in a good and bad way. Sovereign is capable of causing harm or trouble to his subordinates, he could not make any mistakes to them that they could easily complain about.

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

Claim-rights are a person's claim to his/her rights or privileges. All individuals have their rights the moment they are born. Knowing in claim-rights is very important, because if we do not claim or know of it other individuals might misuse or abuse our rights.

**DISCUSSION QUESTIONS**

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

Yes, because Feinberg reveals the importance of having rights and improving others by not stepping on other’s rights or violating them.

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

To have claim-rights, we should recognize how we should manage on our own to be able to carry out claims.

**Ronald Dworkin: Taking Rights Seriously**

**REVIEW QUESTIONS**

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

According to Dworkin, if an individual wants to do something right, then it’s wrong to intervene with what they are doing. A person is given rights by law and also an individual is given his/her right in accordance to the natural law. Violations on human rights are given importance by the U.S. Constitution and those who are victims of abuse of rights are given protection.

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

Legal rights are rights given to us by the state; it’s different from natural law. An example of legal right, freedom of expression where people are given the right to express their selves freely. Moral rights however are rights that are not juridical, it's the natural right given to us.

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

The two models explains how a government defines rights and privileges. The first model is the stability between rights of the person and the demands of the society. The second is when the government makes what is right for the people. According to Dworkin, he finds the second model as more attractive than the other one.

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

The two most important ideas behind the institution of rights according to Dworkin are, trust and respect.

**DISCUSSION QUESTIONS**

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

Yes, because some of the rules present are very unfair and one-sided. We as a community would always want reasonable rights. We would never know if the government is concealing something from us, unless some anonymous individuals will talk for us, to crack down on unfair or unjust laws.

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

Provided that the individual is satisfied or happy, if the person commits a rightful act, they can provide strong sense of similarity between the study of Kant and Mill’s utilitarianism.

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

I do not think that Kant will agree to the rights in the strong sense, because I believe for him, he would always confirm to others that disrupting other human’s reason would cause immoral actions, which can change the thinking of rights.

**John Rawls: A Theory of Justice**

**REVIEW QUESTIONS**

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

According to Rawls’ conception of what original position is, these are the ideas or principles that rational individuals would agree to in a theoretical original position.

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

As stated by Rawls, “Each person is to have equal right to the most extensive basic liberty for others.” According to Rawls, the first principle of justice includes equal rights. Justice as equity the original position of equal rights matches to the condition of characteristics in the conventional concept of the public agreement.

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

As stated by Rawls, "Social and economic inequalities are to be arranged so that they are both reasonably expected to be to everyone's advantage, and attached to positions and offices open to all..." the distribution of earnings and prosperity made us different from other individuals. Having it as a mainly the framework of the community can make an equality possible. These two concepts both hold importance.

**DISCUSSION QUESTIONS**

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

Being a Catholic, the church and its followers says that being homosexual and people engaging in same sex marriage is considered immoral or wrong. For me though I don’t see anything bad about it; if other individuals prefer being homosexuals, I don’t have the right to judge them. Human beings have their rights but it has limits; don’t go overboard with your actions that you are bothering other individuals. We should respect each and everyone’s choices and preferences.

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

I believe that being in a capitalist country, it’s hard to accept an equal distribution of wealth and income. For example, a person who graduated on a degree which he/she work so hard for and another person who has no knowledge in that field will have the same amount of wage or salary as that would be unfair to those who have higher degree of education.

**Annette Baier: The Need for More Than Justice**

**REVIEW QUESTIONS**

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

Justice perspective is designed through philosophical intellects to be able to determine what is right and just. However, care perspective is targeted on how people are connected to be able to determine one’s concern for others. Baier states that the justice perspective overlooks inequalities between people and it has an impractical view of freedom of choice. She states that the best moral theory is one that syncs justice and care.

**2. Explain Kohlberg’s theory of moral development. What criticism do Gilligan and Baier make of this theory?**

Kohlberg’s idea of moral development explains what are the criteria that are present in pre-conventional morality through post-conventional morality. Gilligan and Baier states, that there are different perspectives between man and woman and what are moral and immoral. For example, a man cannot be preoccupied so easily and women in general are easily influenced by their emotions.

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

The three important differences are the relationship between equals, freedom of choice, and the authority over emotions

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

Baier believed that it’s okay to have passion but a person should know how to control and never abuse it.

**DISCUSSION QUESTIONS**

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

From what I understand on Baier’s words, “to transvalue the values of our patriarchal past,” I believe that we should develop much more values in order for us to have a strong set of values. Old values are not being changed, because new values are based on what we learned from our previous ones.

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

Kantian believes that we have different set of abilities; hence all individuals are not equal. For me, I believe that all individuals should be treated equally either you're a man or a woman. Everyone should be respected without considering their ranks or position.

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

All individuals have a freedom of choice because we are knowledgeable of what is right from wrong; humans are free to choose whatever they want to do.

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

## Chapter 1: What is Ethics?

1. **Consider the Kitty Genovese story and what you think a responsible neighbor should have done. Are there any situations in which the neighbors might be morally justified for doing nothing?**

Considering the story of Kitty Genovese, I believe that a neighbor should be concerned with the welfare of the individuals around them. A neighbor should be able to check their neighbor’s safety and also know if everyone is doing okay. As for the incident on Kitty’s house, they should have heard the disturbance in their neighborhood and should have help or called someone to help. I think in any given situation, the neighbors are not morally justified with that course of action.

1. **The study of Philosophy involves three main divisions: descriptive morality, moral philosophy, and applied ethics. Explain how these three divisions interrelate with a moral issue such as abortion, euthanasia, or capital punishment.**  
     
   Regarding the moral issues like abortion, euthanasia, and capital punishment it can be interrelated to the three main divisions in the study of Philosophy which are descriptive morality, moral philosophy, and applied ethics. With regards to the reasoning they figure out how individuals make choices and how do they judge if their actions are right or wrong. Descriptive morality describes that individuals determine if their actions are right or wrong depending on the norms or the culture that they are part of. However, moral philosophy describes that individuals determine if their actions are right or wrong judging from their own perception of the concepts. Applied ethics refers to the action of the individuals.
2. **Illustrate the difference between a moral principle, religious principle, a legal rule, a principle of etiquette. Are these sometimes related?**  
     
   The difference between moral principle, religious principle, legal rule and principle of etiquette is that each concept is used determining if the action done is right and wrong. These principles help individuals identify what is right and what is wrong.
3. **Take a moral principle such as “Don’t Steal” and analyze it according to the four traits of moral principles.**  
     
   “Don’t Steal” implies that doing so would give a sense of guilt to the person who has done the act that trait of moral principle is prescriptivity. In the sense of universalizability, it is morally wrong for the suspect to steal the belongings of the victim regardless of the situation he/she is in. Regarding publicity, everyone knows that stealing is bad and it is also written that there punishments given to those who violate it. In terms of practicability, this moral principle is workable and does not lay a heavy burden.
4. **French Painter Paul Gauguin (1848-1903) gave up his job as a banker and abandoned his wife and children to pursue his career as an artist. He moved to Martinique and later to Tahiti, eventually becoming one of the famous postimpressionist artists in the world. Did Gaugin do what was morally permissible? Discuss this from the perspective of the four domains of ethical assessment.**  
     
   Action: There are two factors of what is a right act there is obligatory act and optional act. In an obligatory act, Paul should do his job as a father and be responsible for the welfare of his wife and his children. He is obligated to support and provide his family with necessities like food and shelter. However in the optional act, giving up his dream of becoming one of the famous postimpressionist artists is his choice. Paul’s action can considered right or wrong depending on the situation or the circumstances.  
     
   Consequence: In the perspective of an artist or a connoisseur of art his decision of pursuing his dreams and becoming a famous artist, maybe considered right. On the other hand, on the side of his family I think that it’s wrong because they are left to fend for themselves because of the absence of the breadwinner.

Character: Him being selfish on his decision shows that he made the wrong choice.  
  
Motive: His motive on pursuing his dreams can considered right at the eyes of an artist but looking at it the other way, abandoning his family is considered to be wrong.

1. **Siddartha Gautama (560-480 BCE), appalled by the tremendous and pervasive suffering in the world, abandoned his wife and child to seek enlightenment. He eventually attained enlightenment and became known as the Buddha. Is there a moral difference between Gaugin and the Buddha.**  
     
   I believe that both Gaugin and Gautama did what they thought was right and after achieving what they sought out to do it’s up to them whether they feel what they did is right or wrong.

## Chapter 2: Ethical Relativism

1. **Examine the position paper of the American Anthropological Association, quoted at the opening of this chapter, which rhetorically concludes that there are no universal human rights. How sound is this argument implying that all morality, as well as human rights, is relative to culture? What does this mean regarding women’s rights? Discuss the implications of this argument.**  
     
   I believe that the American Anthropological Association is stating that morality is dependent on one’s culture. Every country has different set of culture, for example in Iraq it is consider right to create bombs and become a terrorist due to their culture but in other countries it is considered wrong because it causes harm to people so it’s all dependent on one’s culture in determining what is right and what is wrong. Regarding on women’s rights, every country has different ways on treating women and how they view them so we cannot force a universal right to implement in every country.
2. **Go over John Ladd’s definition of ethical relativism, quoted at the beginning of this chapter and discussed within it. Is it a good definition? Can you find a better definition of ethical relativism? Ask your friends what they think ethical relativism is and whether they accept it. You might put the question this way: “Are there any moral absolutes, or is morality completely relative?” Discuss your findings.**  
   I think John Ladd’s meaning of ethical relativism has an excellent definition. It is very simple and easy to understand by most individuals who might study it. Asking a number of my buddies, they all said that ethical relativism basically says that morality is a comparative idea.
3. **Examine the notion of subjective ethical relativism. It bases morality on radical individualism, the theory that each person is the inventor of morality: “Morality is in the eye of the beholder.” Consider this assumption of individualism. Could there be a morality for only one person? Imagine that only one person existed in the world (leave God out of the account). Suppose you were that person. Would you have any moral duties? Certainly there would be prudential duties—some ways of living would help you attain your goals—but would there be moral duties?**  
     
   I think that morality can still exist even if you are the only person in the world. If I were put in that situation, I would consider one of my moral duty is to survive for a long as I can because if I didn’t have that kind of resolve I could have just killed myself because of the depression of not having a goal in that kind of situation.
4. **Now imagine a second person has come into your world—a fully developed, mature person with wants, needs, hopes, and fears. How does this change the nature of the situation of the solitary individual?**  
   The addition of another person can have two effects; he/she can either be your companion or your foe. In surviving there are two factors to consider; these are competition for food and necessities or a helping hand to gather resources in order for the two of you to survive. It is up to them to choose what kind of situation they want to be put in, in order to survive.
5. **Can you separate the anthropological claim that different cultures have different moral principles (the diversity thesis—called cultural relativism) from the judgment that therefore they are all equally good (ethical relativism)? Are there independent criteria by which we can say that some cultures are “better” than others?**  
   I believe that no one can say that their moral principle is better or far more superior to others because every country has different culture and they have their independent criteria of whether it is good or not. I think that every culture is important and great in its own way so it cannot be compared to other countries’ culture.
6. **Ruth Benedict has written that our culture is “but one entry in a long series of possible adjustments” and that “the very eyes with which we see the problem are conditioned by the long traditional habits of our own society.” What are the implications of these statements? Is she correct? How would an objectivist respond to these claims?**  
     
   In my opinion I think what she’s saying is right because here in the Philippines in the past women were considered only to be housewives and weren’t consider to work for professional jobs even if they work they are only given jobs like maids or teachers but now women have rights and are able to work as professionals. This proves that culture can change and individuals that are subject to these cultures adjust with it.
7. **Consider the practice of clitoridectomies in parts of Africa, discussed in this chapter. How would an ethical relativist defend such a practice? How would a nonrelativist argue against the practice?**  
   I believe that ethical relativist would defend the practice by stating that clitoridectomies is a part of Africa and it’s a common practice and should not be judge by others. Nonrelativist would argue that this kind of practice is morally wrong and would proclaim African people as unethical.

## Chapter 3: Moral Objectivism

1. **Analyze the story of Seba. What light does reflection on this illustration throw on the dispute between ethical relativism and objectivism?**  
     
   From what I understand from the story of Seba, it turned out to be that morality is indeed relative but morality can also be considered objective for some situations or circumstances that needs difference in moral standards.
2. **What is the natural law position in morality? Evaluate it.**  
   In natural law, morality cannot be taught or be learned from others. It is only learned through experience and when a person is thrown to various situations wherein he/she is required to choose what the best course of action is and whether it is ethically right or not.
3. **Discuss the doctrine of double effect (DDE). How valid is it?**  
     
   From what I understand in the reading, doctrine of double effect explains that there are two kinds of effects or consequences when you decide to act upon a situation. These two effects are good or bad. It also makes it clear that even though a bad choice will have a beneficial impact; it does not make his/her action right. In the case of choosing a right decision, it will remain a right act even though it had a bad effect.
4. **Could terrorists use a version of the doctrine of double effect to justify their violent acts? Explain.**  
     
   In their culture it is considered right by the majority of the residents in their country so I think that they can justify their violent acts but in the perspective of those who are victimize by their acts it is not right. It may have beneficial impact to the terrorist despite the fact that they harm other people but they think it is the right course of action.
5. **What is the difference between moral absolutism and moral objectivism? Which position is the correct one, and why?**  
     
   Moral absolutism considers set situations, concepts, circumstances and concepts while moral objectivism considers the possibility of other situations, t views wide range of conditions that might occur on a given scenario. I believe that moral objectivism is much more appropriate because circumstances in one’s life are not set and we are thrown into situations wherein we have to make decisions and there are many options on how to deal with various circumstances.
6. **What is the difference between ethical relativism and ethical situationalism?**  
     
   The distinction between ethical relativism and ethical situationalism is how a certain individual acts and how he decides in a given situation. An individual who uses ethical relativism uses his previous experiences on how he makes decisions but an individual who uses ethical situationalism treats each scenario as a new one and create different choices.
7. **Consider the quote by David Hume at the opening of this chapter. Does it support moral objectivism? Explain.**  
     
   I believe that David Hume supports moral objectivism because he recognizes that even though individuals can always have their own findings and able to create their own decisions.
8. **What is a prima facie duty? Give some examples.**  
     
   Prima facie duties are obligations or duties that we are set out to do. This are the following prima facie duties:
   1. Fidelity
   2. Regard for Freedom
   3. Reparation
   4. Non-injury
   5. Harm Prevention
   6. Justice
   7. Beneficence
   8. Self-Improvement

## Chapter 4: Value and the Quest for the Good

1. **Look at Rescher’s list of basic values at the opening of this chapter. Which of the eight types of value are the most important, and why?**

I believe that the most important type of value is intellectual value because without knowledge and intelligence nothing can come out of your life. With intelligence you can have more logical and practical decisions and your course of action is much more responsible and well thought of.

1. **List five values that you think are intrinsic (as opposed to instrumental) and explain why.**

This are the five values that I think are intrinsic because in itself; I think it is beneficial and valuable to those who have it or possess it:

* 1. Material and physical value
  2. Economic value
  3. Social value
  4. Moral value
  5. Intellectual value

1. **The section in this chapter on value and pleasure describes a Pleasure Machine. If you could, would you live your life in the pleasure machine?**  
     
   I think that if I had a chance to live my life in the pleasure machine, I would definitely do it because I know that I would live a life full of pleasure with no worries whatsoever and just feel satisfied.
2. **Are values objective or subjective? That is, do we desire the Good because it is good, or is the Good good because we desire it?**  
   I believe that values are subjective because every individual has different concerns and viewpoints in life. Every person has a perspective of what is right and what is wrong. Individuals do things so that they can either achieve a goal or object, or they want to accomplish something that they really desire.
3. **The section in this chapter on the good life describes a Happiness Machine— an improved version of the Pleasure Machine. If you could, would you live your life in the Happiness Machine?**  
   Yes I would definitely live my life in the Happiness Machine if I had a chance to because being surrounded by things that makes you happy is I think the best feeling in the world.

1. **The section in this chapter on the good life discusses several theories of happiness. Which one seems closest to the truth?**  
   Based on my experience, I think the closest to the truth is subjectivism theory of happiness, happiness can be achieved if the person who is attempting find it is satisfied with he/she has done.

## Chapter 5: Social Contract Theory and the Motive to be Moral

1. **Consider the following situation proposed by John Hospers in Human Conduct (Harcourt Brace Jovanovich, 1961), p. 174: “Suppose you tell a blind news vendor that it’s a five-dollar bill you are handing him, and he gives you four dollars and some coins in change, whereas actually you handed him only a one-dollar bill. Almost everyone would agree that such an act is wrong. But some people who agree may still ask, ‘Tell me why I shouldn’t do it just the same.’” What would you say to such people?**  
     
   I think that everyone knows that taking advantage of the scenario and abusing your power to get more from a disabled individual is wrong. Nobody should follow my example because it would very unfair and unjust for the vendor. It’s not right to take advantage of an individual who is making an honest earning.
2. **Explain the Hobbesian account of the state of nature and discuss whether you agree with it.**  
   Hobbesian discuss that the state of nature is that an individual acts are only motivated by their desires or self-interest. It also states that every individual has an equal mental capacity and physical capabilities to be able to achieve those goals or objective. I would agree that acts done by individuals are fully motivated by their desires or what they want to achieve.
3. **Hospers believes that the question “Why should I be moral?” can only be answered by the response “Because it’s right.” Self-interested answers just won’t do because they come down to asking for self-interested reasons for going against my self-interest, which is a self-contradiction. Is Hospers correct about this, or is there something more we can say about being moral?**  
     
   I believe that the reason “Because it’s right.” is sufficient because in any culture if you don’t adapt to the situation or circumstance and you yourself don’t accept what is the norm; you can’t be accepted in society. You have to do what is right in order for you to be accepted in your community.
4. **Many students over the years have cheated their way into medical school. Would you want to be a patient of one of these doctors? What does this tell you about the reasons to be moral?**  
   If I were put in that position of being a patient of a doctor who cheated their way into medical school it would be unfair for me because the my life is at risk because of his/her lack of knowledge in the field. I wouldn’t want to be treated by a person who I know that didn’t take his/her education seriously but I believe that there is no way anyone can tell if a person cheated during his/her education so if I were to have a accident and die in the hands of that person; he/she would be guilt-ridden and spends a time thinking that what he/she did was wrong. This experience that person experience would be good example on choosing to study or cheat your way to being a doctor.
5. **At the Website serendip.brynmawr.edu/playground/pd.html, there is an online version of the game Cooperate or Cheat. Play the game for a few minutes, trying different strategies, and discuss whether your experience confirms that in the long run cooperating is better for you than cheating.**  
     
   In my experience with the game, I believe that cooperating is much more beneficial in the long run because when I cheat it tends to have more drawbacks and it may be easier to achieve your goal but it sets you back and drags you down.
6. **Whether you believe that there are always self-interested reasons for being moral will largely depend on whether and to what degree you believe that some forms of life are better than others. Is there an objective standard by which we can judge the quality of one form of life over another?**  
     
   I think there is no such thing as a basis or criteria for judging the quality of one form of life over another.

## Chapter 6: Egoism, Self-Interest, and Altruism

1. **Eva­luate whether this statement is true or false­: “Everyone is an egoist, for everyone always tries to do what will bring himself or herself satisfaction.”**  
     
   I believe that the statement is true because in my opinion everyone is an egoist because we always try to do things that bring us joy, happiness or satisfaction. We do things out of self-interest but there are times that we help others, in order to gain self-gratification or to gain their trust.
2. **Chapter 1 began with a story of the Killing of Kitty Genovese. Review that story and discuss how an ethical egoist admits that they have a duty to come to the aid of Genoveses?**  
   I think that an ethical egoist would be consistently think that he/she had a responsibility to make sure the safety of his/her neighbor and he would also think that he/she was accountable for what happened to Kitty Genovese. Even though ethical egoists are self-centered individuals, they can sometimes make moral choices such as assisting others.
3. **Discuss the four arguments favor of ethical egoism. Which of these is the most compelling, and why?**  
     
   In strict psychological egoism, it is said that if a person's belief or philosophy is already set and fixed, you can never teach or force him/her to make choices that are beneficial to others. In Hobbe’s argument from predominant psychological egoism, it says that we are egoistic individuals because we live in a world where only the strong and those who are superior can survive. Smith’s economic argument egoist, states that individuals make choices that have an economic impact to society. Rand’s argument states that the choices made by people that are self-centered or decisions that are only of self-interest are considered a virtue. For me, the most compelling argument is the predominant psychological egoism because it clearly describes how the reality works, in order for an individual to survive we have to make choices where in we can get the benefits.
4. **Discuss the five arguments against ethical egoism. Which of these is the most compelling and why?**  
   The five arguments against ethical egoism are somewhat reliable. Inconsistent outcomes argument states that ethical egoism cannot be applied to real life because it does not fulfill the necessary requirements of morality which is a way on how individuals decide on what action to do. Publicity argument states that egoist’s egoistic business cannot be openly promoted without damaging the business itself. Paradox of Ethical Egoism states that for an egoist to accomplish something, he must give up his egoistic perception and be charitable. Counterintuitive Consequences states that egoistic actions is not only allowed but also it is required by an overall ethical program. I believe that the most compelling out of the five arguments it would be paradox of ethical egoism because I think that egoist should be able to achieve things that can help others without the need of self-interest or self-gratification.
5. **Egoist often argues that most moral systems fail to recognize adequately that morality should be in our best interest. In this light, ethical egoism could be seen as an attempt to compensate for the inadequacies of other ethical views that emphasize doing duty for duty sake of others. Explain whether this argument has merit.**  
     
   In my opinion I think that this argument has merit and is valid, I believe that most moral systems fail to recognize the importance of morality in society.
6. **The center ethical message of sociobiology is that morality is grounded upon the survival-enhancing principle of reciprocity. Is there anything more to morality than this?**  
   I think that description of morality is really spot-on. It explains that an individual’s morality is really based on survival and self-interest. I can’t think of anything more to add to this description.

## Chapter 7: Utilitarianism

1. **Consider the three purposes of morality mentioned in Chapter 1: (a) to promote human flourishing, (b) to lessen human suffering, and (c) to resolve conflict of interest justly. Which of these does utilitarianism fulfill, and which does it fail to fulfill?**  
     
   Utilitarianism fulfils the second purpose of morality described in Chapter 1 which is "to lessen human suffering" because the whole concept of utilitarianism is to increase pleasure, satisfaction or happiness and decrease the likelihood of suffering. However, Utilitarianism fails to fulfill the purpose of "to resolve conflict of interest justly" because an individual who is a utilitarian, they will try to make the likelihood of suffering less in any given situation so conflict of interest will always be present.
2. **One criticism of utilitarianism is that it fails to protect people’s rights. Try to develop this criticism and then explain whether or not you agree with it.**  
     
   In my own perspective, I think that the right of an individual who is a utilitarian is indeed protected because his/her choices are achieved without effort and any difficulties. On the other hand, to those who might have suffered from the choices that were created, there is a chance that their rights are not protected.
3. **John Rawls maintains that utilitarianism errs in applying to society the principle of personal choice. For example, I have a right to go without a new suit so that I can save money for my college education or for something else that I want. But utilitarianism demands that you forgo a new suit for someone else’s college education or for the overall good of the community. Is this a fair criticism?**  
   I think this is a fair criticism, I believe that in that given situation it is right that saving money and getting a new suit would be more beneficial to the individual in the long run because he could get a more higher degree of education and not just get a temporary pleasure of getting a new suit.
4. **If slavery could be humane and yield great overall utility, would utilitarianism accept it? Discuss.**  
     
   I believe that if slavery were to be humane, utilitarianism would accept it because the master and slave would both benefit on the situation and would lessen the likelihood of suffering. A slave will be paid for the service that he/she gives to his/her master and it would also be beneficial to the owner because he/she would be able to be more productive in other things.

1. **Suppose you are an army officer who was just captured an enemy soldier who knows where the secret time bomb has been planted. Unless defused, the bomb will explode, killing thousands of people. Would it be morally permissible to torture the soldier to get him to reveal the bomb’s location? Discuss this problem in the light of utilitarian and deontological criticism.**  
     
   I believe that killing an innocent man would be immoral and not morally permissible but if I were put into this kind of situation, I would definitely torture this captive enemy soldier without hesitation in order for me to force him/her to tell valuable Intel for me to be able to defuse a bomb that would destroy innocent lives. I for one believe that the lives of many are much more important than the life of one man so I think that my actions would be morally permissible at that time.
2. **Continuing the example in the previous question, suppose you have also captured the enemy soldier’s children. According to utilitarianism, would it be permissible to torture them to get him to reveal the bomb’s location?**  
     
   I believe that torturing his immediate family would not be morally permissible because they are innocent and not related to the acts of the enemy soldier. It would be immoral to use that situation to your advantage.

## Chapter 8: Kant and Deontological Theories

1. **Why does Kant believe that the good will is the only thing that is good without qualification? Do you agree with him?**  
     
   Kant believes that the good will is the only thing that is good without qualification. I kind of agree with him because if a person is willing to do something that would be beneficial to others, I believe that it is a good act in itself.
2. **Do you think that the Kantian argument that combines the principle of natural law with the principle of ends is successful?**  
     
   I believe that the Kantain argument combined the two principles really well.
3. **Critics of Kant charge that he is too rigid in his absolutism and rejection of happiness as a motive of morality. Critics suggest that many people use the idea of moral duty to keep themselves and others from enjoying life and showing mercy. Do you think that is the basis for this criticism?**  
     
   I do think that it is the basis of their criticism, and I believe that their criticism has some value.
4. **Oliver Wendell Holmes Jr., opposed Kant’s principle of the end of the grounds that it runs in contrary to how we treat enemy soldiers: “The enemy that we treat not even as a means but as an obstacle to be abolished, if so it may be. I feel no fangs of conscience over either step, and naturally am slow to accept a theory that seems too contradicted by practices that I approve” [Collected Legal Papers (Harcourt, Brace& Jovanovich, 1920), p.340]. Evaluate Holmes argument.**  
     
   I believe that Holmes has a good argument regarding Kant’s principle of ends. The enemy soldier may be considered as a source of valuable Intel or us an obstacle to get over in order for them to get to a situation wherein everyone could benefit from and gain happiness.
5. **Examine the Galactican superrational counterexample. Would superrational being be justified in treating us as we treat animals, even eating us?**  
     
   I would say that treating other human beings as cattle or just mere resources in order for them to survive is not a good perspective in life. I would say that doing these things is not justified because I think that cannibalism in my context is immoral.
6. **Would a Kantian condemn the Milgram experiments as treating individuals merely as means rather than as ends in themselves? Do you think that information derived from the experiments justified the experiments?**

In my opinion, I think that Kantains would condemn the Milgram experiments because individuals are treated merely as tools that can be disposed of in order to achieve something else. They use authoritative power in order for people the people to obey despite the fact that it may cause psychological damage.

1. **Evaluate Frankena’s reconciliation project. How plausible is his attempt to reduce morality to two fundamental institutions? Can you exercise moral reasoning without appeal to institutions at some point in your deliberation? Explain your answer.**  
     
   Frankena’s reconciliation project attempts to reduce morality to two fundamental institutions is plausible. The two systems that he presented do not have a obvious procedure of determining which of the two is to be used in situations where in a moral issue is brought up. When arriving to the point that we make moral reasoning, engaging into organizations becomes a need and also the need to make the argument have more value.

## Chapter 9: Virtue Theory

1. **Compare the action of Father Kolbe with the thirty-nine witness to the beating and murder of Kitty Genovese, describe at the beginning of Chapter 1. What conclusions do you draw about the importance of character or virtuous by such comparison?**  
     
   In comparing the action of Father Kolbe with the thirty-nine witness, I would say that character or virtuous is an important aspect in which individuals make choices. An individual with a strong character help someone to make logical choices while having a weak personality results into unreasonable choices and severe choices.
2. **Examine the five criticisms of action-based ethics discussed near the outset of this chapter. How valid are they?**  
   I would say that the five criticisms of action-based ethics are valid but only on a series of distinct situations. It may or not be valid depending on what the circumstances is and how it is also dependent on how it is viewed.
3. **Some virtue ethicists maintain that it is not enough to habitually do the right act to be considered as a virtuous person; one must also have the proper emotions. Is it morally significant not simply to do good- to enjoy it? And, conversely, is lack of proper emotions in the right amount at the right time a sign of weak character? Explain your answer.**  
     
   I believe that it is fairly unimportant to do good things and have fun with it however it is a justification why individuals do good things. As we do actions that are beneficial to others, we are more accepted by most individuals, we get the feeling of belongingness, and we think that we are a important individuals in our society. In my opinion, lack of emotions when doing something is a indication of a weak point because emotions, regardless if it’s hate or joy it gives us the drive to do such action.
4. **Describe the difference between pure virtue-based ethics and standard action-based ethics, explain which of the two you think is better.**  
   The distinction between the two is the factor that each perspective views when an individual makes decisions or choices. Pure virtue-based ethics states that virtues are prominent and that it has primary value while action-based ethics recognizes virtue but doesn’t consider it as a main aspect.
5. **Examine the five standard-based Ethicist’s Response to Virtue-based Criticism. How valid are they?**  
     
   I think that the response of the standard –based ethicists to virtue-based criticism is valid but only on a series of distinct situations.
6. **Both the correspondence theory of virtues and complementarity ethics embrace virtues and rules. Which if either of these two views is the best? Explain your answer.**  
     
   In my opinion, I believe that the best out of the two views is complementarity ethics. It is because I believe that every human long for acceptance by others in our community and in our society. We seek compassion, praise from fellow individual and complementarity ethics values that.

## Chapter 10: Gender and Ethics

1. **Explain Jaggar’s five criticisms of traditional male-oriented ethics, and whether you agree, based on the theories discussed earlier in this book.**  
     
   What Jaggar is trying to describe is why men became more prominent and provides as the reasons for moral standards in our society. It may be biased but I kind of agree with what Jaggar is saying.
2. **Aristotle’s and Rousseau’s views on the psychological and moral differences between genders are outrageously sexist by today’s standards. Is there anything at all in their theories that might be applied in a more positive way toward women? Explain.**  
     
   From what I read, I think there is nothing that can be applied in a positive way towards women because the reading strongly implies that men are far more superior and powerful than a woman.
3. **Describe Wollstonecraft’s gender-neutral view of morality and explain whether you agree.**  
     
   Wollstonecraft’s gender-neutral view of morality states that what men see from females before was never natural. Society brands females as weak individuals and incapable of enduring hardships but in truth, men and women are highly equal.
4. **The nature–nurture question regarding psychological gender differences is still an unanswered one. Suppose that gender differences with female traits such as nurturing and particularization are not natural but only social constructions. Would this invalidate the theory of care ethics? Explain.**  
   The discussion proves the concept of care ethics because based on the argument, men and women correlate with each other in order to accomplish one's interest or want which indicates that the community creates the very base of someone’s mind-set and perception.
5. **Traditional ethics already contains some care-like elements, such as special obligations to family, friends, and local community. Also, there are the traditional values of charity, benevolence, civility, and hospitality. Defenders of care ethics would say that these do not go far enough and something extra is involved in care ethics. What might that something extra be? Alternatively, are care ethicists exaggerating the uniqueness of the care value? Explain.**  
   From what I understand, the extra that they are referring to is the love for one's self. In care ethics, love for one's self is also important when making choices or decisions because we take into account what would most benefit us also included in care-ethics are the care-like elements that were described in traditional ethics.
6. **Noddings argued that the care value is best expressed as a virtue, whereas Miller maintained that it is best expressed as a duty. A third option is that moral virtues and duties are intertwined (where virtues are the disposition to perform our duties), and thus the care value involves both virtues and duties. Which, if any of these views, is right? Explain.**  
   In my opinion, care value is the right view for it considers that an individual's values are the character to execute duties or responsibilities. We take action because our virtues do not oppose to it.
7. **Suppose you agree that morality for men and women alike should be some combination of rule-following and particularized caring. What should the ratio of emphasis be between rules and care: 75 percent–25 percent, 50 percent–50 percent, 25 percent–75 percent? Explain.**  
   In my opinion, the ratio of emphasis between rules and care should be 50-50 so that morality for men and women will be monitored and stability will be achieved because everyone would be on equal grounds.
8. **Consider the female “golden rule” presented in the conclusion. Does it undermine the very nature of female-oriented ethics to present it as a rule in this way?**  
     
   I don’t think so.

## Chapter 11: Religion and Ethics

1. **Evaluate Leo Tolstoy’s statement in his essay “Religion and Morality” (1893): “The attempts to found a morality apart from religion are like the attempts of children who, wishing to transplant a flower that pleases them, pluck it from the roots that seem to them unpleasing and superfluous, and stick it rootless into the ground. Without religion there can be no real, sincere morality, just as without roots there can be no real flower.”**  
     
   Tolstoy has a sound argument he stated that "Without religion there can be no real", based on what he said our perception to a greater being allows us to make ethical choices.
2. **Evaluate the divine command theory (DCT). What are its strengths and weaknesses? What is the independence thesis, and how does it relate to the DCT?**  
   From what I was taught, divine command theory declares that privileges and errors are already set by a greater being or divine being and we just need to follow what this rules state and it is up to us to choose whether we go to the right path or not.
3. **How would a secularist respond to the six claims made in favor of religion’s ability to give added meaning to morality? Do you think that religion really does enhance the moral life? Explain your answer.**  
   Secularist would respond by disagreeing to the concept that religious beliefs has the capability to give important significance to morality. For me, religion and it's followers teaches us how to behave and gives us the proper tools in order to choose ethical choices.
4. **Karl Marx said that religion was the opium of the people (today, the metaphor might better be changed to “cocaine” or “crack”): It deludes them into thinking that all will be well with the world, leading to passive acceptance of evil and injustice. Is there some truth in Marx’s dictum? (Explain your answer.) How would a theist respond to this?**  
     
   In my opinion, Karl Marx’s position in that matter is correct. Many individuals believe that all will be well with the world and they just accept any hardships that reality throws at them because of religious beliefs.
5. **Imagine that a superior being appears to you and says, “I am God and I am good; therefore, obey me when I tell you to torture your mother.” How would a proponent of the divine command theory deal with this problem?**  
     
   A fully pledge believer of divine command theory will automatically believe to what the superior being is saying while a believer of the divine command theory who also thinks rationally will have more questions first before he believe what the superior being is saying.
6. **Some religious people believe that abortion or homosexual behavior is morally wrong, based on religious authority. How should a secular ethicist who believes that these practices are not morally wrong argue with the believer? Can there be a rational dialogue? Explain your answer.**  
     
   I don’t think that a secular ethicist can convince a believer or a practitioner of a religious belief because in their defense a higher being has set their perspective in life that it says that being homosexual and having abortion is considered morally wrong. We have our different viewpoints in life, a secular ethicist might say that this acts are not morally wrong but who am I to judge.
7. **Examine the claim that theism provides a compelling solution to the posterity problem. Do agree with this? Discuss your answer.**  
   Theism states that all factors in this world will get better gradually because there is a greater being that will never let them experience suffering for the entire existence in this world. Hence, it provides them with a reason to live and strengthen their belief on it.

## Chapter 12: The Fact–Value Problem

1. **Describe Hume’s ought fallacy of deriving from is and how it applies to theories discussed earlier in this book, such as utilitarianism or Kantianism.**  
     
   Hume’s ought fallacy of deriving states that if a individual perceive it as something that is true or real then he is required to do it.
2. **Many writers on ethics maintain that Hume’s fallacy of deriving ought from is and Moore’s naturalistic fallacy say basically the same thing. Compare and contrast these two fallacies and indicate whether you agree with that assessment.**  
     
   Hume’s fallacy declares that everything that is real or true is ought to be done by everyone or every individual. On the other hand, Moore’s naturalistic fallacy did not take into account that moral realism..
3. **Discuss the problems with Ayer’s extreme version of emotivism and whether Stevenson’s version satisfactorily addresses those shortcomings.**  
     
   Ayer’s extreme version of emotivism states that moral decision, choices, speech are not indicated by propositions but psychological attitude or emotional behavior.
4. **Ayer appeared to think that the emotive element is more prominent in ethics than the prescriptive; Hare seems to think it’s the reverse. Is one of these elements indeed more central to moral judgments than the other? Explain.**  
     
   No. I think that both elements are central to moral judgement. Feelings are motivated by the individual's viewpoint over things and viewpoint magnifies emotions. If either one is not present then there is no moral judgement involved.
5. **Does Moore’s open-question argument commit the fallacy of hypostatization as suggested at the close of this chapter? Explain.**  
     
   Yes. I think that Moore’s open-question argument commits the fallacy of hypostatization because if we recognize something as a good thing or moral then we can ask if it is indeed a good one by characteristics.
6. **Philosopher John L. Mackie argues that metaethical questions such as those discussed in this chapter are completely irrelevant to whether a person holds traditional moral values. Are the metaethical and practical issues of morality as distinct as Mackie suggests?**  
     
   Definitely. I think that metaethical and practical issues are two different factors. Practical issues concentrate on the typical circumstances that a individual might be put into while metaethical issues concentrate on unusual circumstances that a individual might be put into.

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

1. **Consider Plato’s theory of the moral forms discussed at the outset of this chapter. Does Mackie’s argument from queerness successfully refute it? Explain.**  
     
    Mackie’s argument from queerness properly shown Plato’s theory of moral forms. According to what I understand from Mackie's argument, observing the unusual repercussions of an individual's actions in such principles indicates that it may or may not be moral.
2. **Examine Mackie’s argument from projection and explain whether it is a successful refutation of objective moral facts.**  
     
   Based on what I gathered from Mackie’s argument at a projection. I believe that it describe that when we think of an act that we decided to do and also if it's considered bad or wrong. We do not think of the act as something that is immoral as long as we are motivated by our feelings and emotions we do it regardless of the consequences.
3. **Does Werner successfully respond to Harman’s contention that moral theories differ from scientific ones? Explain.**  
     
   Yes. I believe that Werner described that we always consider that moral theories is present and it differs from scientific findings.
4. **How might an antirealist respond to the argument at the end of the chapter that links moral facts with happiness and suffering?**  
     
   Antirealist would definitely decline the concept of links moral facts because they would believe that there is no general ethical rule that people follow.
5. **Examine the metaphysical defence of moral realism from either universals or superveniency and explain whether they are successful.**  
   Moral realism is effective in supporting the concept of superveniency. I agree with the fact that the concept of the lower components of a system can define its higher components to be able to provide a point wherein we can reference it.
6. **Can noncognitivism be made compatible with moral realism in the ways described at the close of the chapter? Explain.**  
     
   Yes. I believe that Noncognitivism states that ethical decisions do not have value of fact, although they have sensible type of justification for a ethical realism’s perception.

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

## Chapter 1: Foundations of Information Ethics

**Quote:**

“Ethics is not definable, is not implementable, because it is not conscious; it involves not only our thinking, but also our feeling. “ – Valdemar W Setzer

**What I Expect to Learn:**

* What are the foundations of Information Ethics?
* Where did Information Ethics originate from?

**Review:**

The RPT model is handy in explaining why any technological advancement that drastically changes what others know as the life cycle of information or data, is restricted to have highly moral effects. This model takes care of an extreme concentrate that sometimes placed on particular technological innovation by looking for ourselves to the more necessary growth of information in all its kinds and customs. Information Principles has been stated to be the analysis of moral issues coming up from one or another of the three unique areas in the RPT model and because of this, there are different levels to be able to adhere to these areas of a this model.

The first stage is the Information Ethics as an Ethics of Informative Resource. Information ethics was used as a common product to talk about issues regarding information balance, and utilization. Other said that it is simple to see that this interest in information values was involved about information as a resource that should be managed efficiently. Concentrating on the important aspect conducted by information is something extremely useful for a human’s tests and actions, especially in moral circumstances. Moral tests and actions have an epistemic element, as a particular individual may be expected to proceed for the best that is, that individual may be expected to obtain whatever information that individual can gather, to experience better results about what can and should to be done in some given circumstances.

The second stage is the Information Ethics as an Ethics of Informational Products. Since in the 90’s, It is seen that each of us are not only an information consumer but also an information manufacturer, who may be the concentrate to limitations while being able to take benefits of possibil1ities in the course of our actions. Thus, we are accountable of what we are doing now using these kinds of technological innovation.

The third stage is the Information Ethics as an Ethics of the Informational Environment. The overall look of the important points group has advanced because of information ethics. The more people have become aware of living and working within a technological environment, it has become easier to expose new moral issues including informational information. Now, others are thinking that privacy can be easily breached.

The fourth stage is the Information Principles as a Macroethics. Biocentric ethics looks for an individual in terms of way of life. Land ethics increases the idea of individual to any aspect of the environment. Any way of life is regarded to have entertainment with some important proprieties or moral passions that are eligible to and need to be well known when compared to other passions. Biocentric ethics states that you will and well-being of an individual of any action signifies its moral position and that the end makes important statements that in idea should give rise to the assistance of a individual's moral options and the limitation of the its moral actions.

There are two arguments against Information Ethics. Does it appear sensible to talk about of informational organizations? Is Information Principles inapplicable? In my opinion, Information Ethics does not talk about the moral value of well-formed and important information. Information Ethics indicates is that one maintains an informational way to the analysis of being with regards to a little common existence, whereby people are regarded as informational organizations and Information ethics is certainly not the declaration of individual rights, but it looks for achieving a level of summary to provide assistance for more use.

**What I Learned:**

* The Stages of Information Ethics
* Information Ethics scope and objectives
* The Internal and External RPT Model
* Two Objections against Information Ethics

**Integrative Questions**

1. What is information ethics?
2. What are the objectives of information ethics?
3. What are the different stages of information ethics?
4. How does RPT model operate?

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

**Quote:**

“Liberal education is the pursuit of human excellence, not the pursuit of excellent salaries and excellent forms of polish and sophistication. Liberal education is not even about excellent intellectual achievements. Its goal is more ethical than intellectual: It focuses on the development of individuals as moral agents, and it teaches students how to reflect both analytically and evaluative on the fact that the choices we make turn us into the persons we become.”

- Marshall Gregory

**What I Expect To Learn:**

* History of Information Ethics.
* History of Computer Ethics.

**Review:**

On the 2nd World War, well known scientist and philosopher, Norbert Wiener was working with his fellow scientists and technicians who were involved in the advancement of computer systems. They designed several studies like the development of a new type of antiaircraft weapon that could understand the movement of an airplane, gather information about its rate and speed, calculate its future place a short time later, decide where to aim and when to aim a focus on, and hit it. He observed that the new technological innovation that he and his men were creating would have tremendous potential for excellence and can also be abused by individuals that are evil in nature. He predicted that, after the war, the new technological innovation would considerably change the whole world. Wiener predicted a “second commercial trend,” an “automatic age”.

According to Norbert’s Foundation of Information Ethics, a computer value is a subfield of Wiener’s information values. Wiener based his support for information values upon a cybernetic viewpoint of human features and of a group, which delivers easily to a lawfully effective account of the purpose of an individual life. From this, he identified great ideas of rights that every group should follow, and he used a genuine way of analyzing and solving information values issues that might happen.

Because of Wiener’s studies, Parker and Weizenbaums’ excellent works, the word computer ethics weren’t used. This was then modified by Wally Mane when he saw in his medical care principles that ethical issues in which computer systems became involved often were complex or were considerably personalized by the housing of handling technological innovation. He created the name computer ethic” to exchange to this recommended new course and he designed a test course designed mainly for students of technological innovation. The course was a success, and Maner started to teach computer ethics regularly.

Deborah Brownish, a co-worker where Maner was teaching at the time, got passionate about Maner’s recommended new field of ethical research. She got affected by his reaction that computer products generates completely new ethical issues, because she did not believe that this is true. She did allow that handling technological innovation could change old ethical issues into interesting and essential methods and thereby giving them a new viewpoint.

Few years later, Wayne Moor’s article, “What is computer ethics?” included a description of the characteristics of computer ethics that was more detailed and more broader than those of Maner or Brownish. It went beyond expectations by illustrating what computer ethics issues really is and provided a description of why processing technological innovation brought up so many ethical questions compared to other technology. Because of its impact handling technological innovation allows people to do a remarkable variety of new things that they never were able to do before.

In the early 90s, Brian Gotterbarn considered that computer values should be seen as in a professional light devoted to the growth and development of specifications of sound practice so that experts and professionals can practice it. With this knowledge of computer values in mind, he and joined various projects designed to further develop a more one.

Luciano Floridi and his employees designed the Information Ethics as a basis for computer ethics. Floridi’s information ethics is similar to macroethics and it also can be compared to utilitarianism or virtue ethics, because it is designed to be appropriate to all ethical situations. However, it is different from these more traditional European ethical ideas because it is not designed to replace them, but rather to complement them with further ethical issues that go beyond the traditional ideas, and that can be overridden, sometimes, by traditional ethical issues.

**What I learned:**

* The story of Norbert Weiner and his life during and after World War II.
* I learned Norbert Weiner’s ethical ideologies
* About computer ethics according to Walter Maner
* James Moor and his popular article, “What is computer ethics?”
* Donald Gotterman and about professional ethics.
* Luciano Floridi’s theory about Information Ethics.

**Integrative Questions:**

* Who is Norbert Weiner?
* What ethical ideas and methodologies are introduced by Weiner?
* What ideas are given to us by Walter Maner in computer ethics?
* What is computer ethics?
* How can you explain in your own words the theory of Luciano Floridi?

## 

## Chapter 3: Moral Methodology and Information Technology

**Quote:**

"In making judgments, the Early Kings were perfect, because they made moral principles the starting point of all their undertakings and the root of everything that was beneficial. This principle, however, is something that persons of mediocre intellect never grasp. Not grasping it, they lack awareness, and lacking awareness, they pursue profit. But while they pursue profit, it is absolutely impossible for them to be certain of attaining it.” - Lu Bu-wei 246 B.C., Chinese Prime Minister under Emperor Ying Zheng, The Annals of Lu Bu-wei, Lu Shi Chun Qiu

**What I Expect To Learn:**

* What is the relation of Moral Methodology in Information Technology?

**Review:**

Computer ethics is a genuine principle that examines the ethical concerns that are associated with the growth, program, and use of computer applications and computer systems. I believe that the way we have to proceed in the field of Information Technological innovation is not very different from the way we ought to proceed in other sections of principles of technology and technological innovation, although there are certainly modifications between the ethical issues generated by different types of technology and there are certainly particular qualities of technological issues that need to be considered in computer ethics. We seem to neglect that IT in general is all about information and data. Data has unique functions that make it complex to provide it in notion frameworks involved material development, implementation, and deployment.

Ethics targets on issues regarding the value of ethical circumstances, such as moral things to do and those that should not be done and on the perceptive content and fact of ethical propositions. Modern philosophers continue the works conducted with different recommendations. There has been a traditional and main argument in realistic values about its technique. The argument has been between those who think that typical actions execute an essential or even main aspect in our ethical considering and those who think that typical actions execute no special aspect in our ethical thinking.

In a Generalism perspective, it says that the prospect of ethical thought is to be believed that it relies on the resource of an appropriate company of ethical concepts. It is thought that there are accurate typical ethical guidelines or concepts that may be taken. Particularism is against the search for worldwide genuine ethical guidelines. For particularists, the most suitable of situational proficiency is doing privileges to circumstances and individuals in a particular traditional perspective. The responsibility of typical concepts and subjective concepts is restricted to change the rich and the people. There is a substitute for both genuine particularism and genuine generalism in methodological means that brings together their strong points and serves in one design, which is known as the Method of Indicative Equilibrium.

Until now, technology, and design were managed in ethical perspective as a simple resource of believed assessments to explanations and concepts. These two individual developments in principles and in Details Technological innovation come together in the idea of Value Delicate Design, which was first recommended in connection with information and connections technology, and that is still its main place of program.

**What I learned:**

* Applied Ethics and its debate against Generalism, Particualrism, and Reflective Equilibrium
* Applied Ethics and its design concept
* Value Sensitive Design.

**Integrative Questions:**

* What is applied ethics?
* What is the difference between generalism, particualrism, and reflective equilibrium?
* What is value sensitive design?

## Chapter 4: Value Sensitive Design and Information Systems

**Quote:**

"Different things delight different people. But it is my delight to keep the ruling faculty sound without turning away either from any man or from any of the things which happen to men, but looking at and receiving all with welcome eyes and using everything according to its value.”

- Marcus Aurelius 121-180

**What I expect to learn:**

* I expect to learn more about Value Sensitive Design
* Methodologies regarding Value Sensitive Design

**Review:**

Value Sensitive Design is a concept of technological innovation that holds information for individual principles in a principled and comprehensive manner throughout the design and the process. This book demonstrates that Value Sensitive Design on these three situation analysis. The first research issues information and control of web browser cookies that compromises the morality of discovered power. The second research issues using LCD in a workplace that compromises the morality of real and mental well-being of one person and comfort. The third research issues an integrated use of land, transport, and ecological simulator program that compromises the morality of equity, liability, and assistance for development

Value Sensitive Design makes on a recurring strategy called the three Tripartite methodology that brings together, conceptual, scientific, and specialized analysis and it is described in each research. In conceptual analysis, it gives solutions to questions on individuals affected by the design and how are both individuals affected and what concepts are recommended as a factor. There are also questions about what to believe in, ethical privacies, and visual preferences. Empirical are often required to evaluate the success of a particular design. It can be used to any personal action that can be observed, measured, or recorded. Technical analysis focus on how present specialized qualities and actual techniques assistance or limited individual concepts, and consist of the realistic kind of techniques to assist concepts identified in the conceptual analysis.

Value Sensitive Design represents many methods from related techniques to concepts and program design. Thus, it provides eight features. The first one is that it discovers out to be realistic to impact the kind of technological innovation early in and throughout the design process. The second one is that develop in an area in which concepts happen to consist of not only in the workplace but also knowledge in our home, the industry, and our community life. The third one is that it results in a unique strategy that utilizes the three research analysis. Fourth one is that it increases the potential of the possibilities of personal concepts beyond those of cooperation and participation and democracy to consist of all concepts. The fifth one is that it distinguishes between performance and personal principles with ethical significance. The sixth one is that it identifies and takes seriously two different classes of stakeholders, which is direct or indirect. Direct stakeholder represents the individuals or companies who connect directly with the program or its result. Indirect stakeholders relate all other companies that are affected by the use of the program. The seventh one is that it is an interactional concept, which means that there principles that are considered neither as written into technological innovation or as generally approved on by the community. The eight one is the psychological challenge that certain concepts are internationally organized, although such concepts execute out only on a particular lifestyle.

**What I learned:**

* The Tripartite Methodologies and it’s relation to value sensitive design
* The Application of Value Sensitive Design.
* Value Sensitive Design’s eight constellations of features.

**Integrative Questions:**

* What is value sensitive design?
* What are the tripartite methodologies of value sensitive design?
* How can you apply the value sensitive design?

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

**Quote:**

"To you is granted the power of degrading yourself into the lower forms of life, the beasts, and to you is granted the power, contained in your intellect and judgment, to be reborn into the higher forms, the divine.” - Giovanni Pico della Mirandola 1463-1494

**What I expect to learn:**

* Techniques for justifying intellectual property rights.

**Review:**

Personality advocates maintain that intellectual property is a development of someone’s personality. Rule-utilitarians keep intellectual property privileges to the public and benefits into enhancement. Lockeans maintains that privileges are verified in regards to perform and benefit. While each of these measures of verified reason has faults, there are also powerful points. Intellectual property is the product of intellectual techniques and whose value is depending on some idea or selection of concepts. Intellectual property privileges takes in the management of physical signs or activity. Trademark protection is an author’s unique works that has an authorship set in any creative method of appearance, like literary works, music, artistry, photography, and programs.

Personality advocates maintain that intellectual property is a development of individual personality, that each of us has moral property over our own capabilities, personality, and experience. Property privileges are important because we take what the world has and we obtain an assessment of independence in handling and modifying aspects of it, and our character becomes loaded with concepts and ideas. In some cases, there are problems with this view. It is not apparent that we own our personality. Although said that we possess these aspects. Even if it could be resolved that people own or have moral claims to their personality it does not instantly follow that such claims are extended when individualities become ingrained in works. Assuming that moral claims to character could be prolonged to tangible items we would still need a argument in describing our privileges in our work. There are many changes in which there is no evidence of the personality.

Anglo-American methods of intellectual property are generally designed as rule-utilitarian, that is recommended that applying the methods of copyright, certain, and business key, results in an highest possible amount of perceptive works being created. Intellectual property can be organized by everyone at the same time, and are necessary for goals and projects it would seem that we have a first experience situation against workouts of perceptive property that would restrict such possible use. It is better to recognize in the same way the benefits for the development of our intellectual property that did not also need initial restricted use certain by privileges. One option is to allow certain privileges to creators as inspiration is government support of perceptive labor. It is clear that this sort of funding can stimulate the development of intellectual property without allowing initial management to authors and investors. Nations are dreadful in the areas of predicting the specifications of future market segments, and research and development. Increasing public programs with regards to helping the development of perceptive works is best left in the hands of people and companies. Writers would keep works of intellectual worth without unique privileges being resolved. It may be recommended that the development of these entertainments is very well connected with the restricted privileges conferred on those who generate this works. Business key security seems to be the most distressing from an incentives-based viewpoint, that there are no useful suits between promotion activities through benefits and long-term public advantage. From a rule-utilitarian viewpoint the most attractive factor of allowing intellectual property privileges is the comprehensive submission of information and the resulting increase in public enhancement.

**What I learned:**

* Personality-based justification and its flaws
* Rule-utilitarian and it’s criticisms
* Lockean justification

**Integrative Questions:**

* How can you classify if an idea is indeed an intellectual property?
* What is intellectual property?
* How can you use this justification to defend your intellectual property?

## Chapter 6: Informational Privacy: Concepts, Theories, and Controversies

**Quote:**

“Thus the wisdom of what rules, and is first and chief in nature, has made it to be according to the private interest and good of everyone to work towards the general good; which if a creature ceases to promote, he is actually so far wanting to himself and ceases to promote his own happiness and welfare... And thus, Virtue is the good, and Vice the ill of everyone.”

- The Third Earl of Shaftesbury 1671-1713

**What I expect to learn:**

* Issues about informational privacy.
* Concept, theories and controversies about information privacy

**Review:**

Many advocates mentioned many concepts about privacy. Some mentioned that has been in the center in most discussions in European countries or can be monitored coming back to the Roman law. W. A. Mother or father states that we cannot determine an adequate significance of privacy unless we are first familiar with the use of that term. He considers that while we need a significance of privacy, it must also allow us to talk clearly and perfectly about the group of concepts to which privacy connected. Deirdre McCloskey also views that a unitary significance of privacy is possible. Others have recommended that privacy is best recognized as a product of ideas. Thomson views that someone’s right to privacy can be as a result of other rights such as someone’s rights to property and to actual physical security. Volkman, one of Thomson’s defenders, states that problems of privacy can be effectively included by exposing our rights to culture, independence, and property, and describe many various methods in which a privacy right can be as a result of one or more main or essential rights. Scanlon (1975) and Parent claim that it is just as possible to acquire other rights from privacy as it is to acquire a right to privacy from rights that are mentioned to be more essential. It is essential understood that the conversation about how privacy is best described is carefully appropriate to the question of whether privacy should be considered as a full-fledged right, or basically with regards to one or more interests that individuals have.

The U.S. Superior Court in 1977 recognized privacy as including two different types of interests that individuals have. These are avoidance of disclosure of individual problems and independence in making certain types of essential choices. Advocates recommend that it is more useful to view privacy with regards to our interest. Clarke points out those competitive interests can involve those of the individuals themselves, groups, and community. He also mentioned that privacy protects the interest of individuals have in maintaining an individual area, free from interference by other individuals and companies. Alfino states that privacy protects an interest one has in being able to cause a sensible, separate life. Privacy security techniques can simply be pre-specified contrary to having to be in the types of philosophical and legal concepts needed to justify rights.

Privacy has four types, namely the Physical/Accessibility, Decisional, Psychological/Mental, and Informational Privacy. According to Samuel Warren and Louis Brandeis, physical privacy is the sovereignty of an individual’s interest, which is acquired thanks to restrictions on other’s ability to have actual emails with that individual. The understanding of privacy with regards to being left alone has been belittled because of its tendency to blend two different concepts that need to be recognized. Decisional privacy is an independence from interference in someone’s individual options, and choices. Regan symbolizes psychological privacy in relationship with protecting ones concepts. According to Floridi, an individual has emotional privacy when there is a limit to others’ ability to accessibility and functions of that individual's thoughts. Floridi explains informational privacy as independence from interference including knowledge that is acquired when there is a restriction on details about someone.

According to Floridi, these future concepts usually drop into two wide groups, the reductionist and the ownership-based records. He factors out that in the reductionist plan, informational privacy is well known because it protects against certain types of unwanted effects that may result from a breach of privacy. He realizes that those who accept ownership-based concepts, on the opposite, usually believe that privacy needs to be well known because of each individual's rights to actual physical security and property, because in this viewpoint, every individual has their own information. In restricted access theory, one has informational privacy when one is able to limit others from accessing information about that individual. Privacy need to be recognized to limit others from accessing someone’s private information. In restricted access control theory, having privacy is linked with managing information about you. In the limited access theory, one has privacy in a situation with regard to others if, in that situation, one is properly secured from an attack and interference from others.

There are three sub-theories of informational privacy. Nissenbaum indicates a privacy of contextual reliability that delivers an adequate privacy security to conditions to particular situations. The framework needs procedures used in gathering and circulating details are appropriate to a particular viewpoint and that they follow the controlling conditions of distribution for that framework. Floridi , in the ontological presentation of informational privacy, states that because information has moral value, the info companies that are involve in the infosphere are eligible to moral issue. Vedder views that categorical privacy is required because of the way individuals can quickly become associated with and linked with recently designed groups that are designed possible by technology.

**What I learned:**

* The definition of informational privacy
* The Four Kinds of Privacy.
* The three theories of Information Privacy.

**Integrative Questions:**

* In your words, how do you define privacy?
* What are the four kinds of privacy?
* What are the three theories of information privacy?
* How can we develop informational privacy?

## Chapter 7: Online Anonymity

**Quote:**

"The principle of self-interest rightly understood is not a lofty one, but it is clear and sure. It does not aim at mighty objects, but it attains without excessive exertion all those at which it aims. As it lies within the reach of all capacities, everyone can without difficulty learn and retain it. By its admirable conformity to human weaknesses it easily obtains great dominion; nor is that dominion precarious, since the principle checks one personal interest by another, and uses, to direct the passions, the very same instrument that excites them.”

- Alexis de Tocqueville 1805-1859

**What I expect to learn:**

* What is anonymity?
* Difference between privacy and anonymity.

**Review:**

Anonymity and privacy are regarded to be related to each other. Anonymity has been used to indicate a wide range of appropriate things like namelessness, absence of recognition, etc. The idea of natural anonymity is embodied in characterizations of someone as an individual of a private huge or in activity such as the thinking of anonymity in contemporary way of life. It is regarded that privacy could be the by-product of real sizing as when one is among a throng of individuals who do not know one another. The other is that one is regarded that privacy could be the by-product of complex group company, where group is organized such that someone’s group venues are assigned and not actually connected with one another.

Anonymity has been performed to indicate the term “namelessness”. A name could be unclear, or there maybe circumstances in which some others are relevant are a less unclear identifier of a personal. Anonymity represents group or communicative connections. It is relative to group circumstances in which one has the prospective to act, effect, or be affected by others, or in which the details or absence of information of whom a personal is appropriate to their doing, affecting, or being affected by others.

There are also ethical the process of anonymity. Individual’s actions are supervised and gathered in internet directories. Based on the level of synchronization and paths of availability between locations of internet directories, they can offer impressive and particular methods of identifying people for accurate marketing, eavesdropping, and other specifications. The problem with this one is that the client may believe that her actions are private. The client in such a scenario presumably desires anonymity as a way of guaranteeing privacy and its details of someone’s personal passions, actions, and associates to others. One problem here is not with anonymity itself, but that anonymity is not actually the scenario when it is believed that it prevails. Anonymity can also cause to be nonproductive, discomfort and cause decreased performance and satisfaction. One particular problem to notice is that knowing this through anonymity techniques might unintentionally give increase to tendency due to the highly effective personal tendency for attribution to want to identify who is communicating or doing. Anonymity might be to allow a personal to act or to show itself in techniques that would not be possible or recognized if the recognition of the person were known. Online relationships and self-expressions may achieve types of relationships that could be useful to personal and public experience, at the same time differently and in different factors but there are threats engaged. There might also be problems raised about private discussion in so far as it could lead to further problems for management of libel and intellectual property law. In acknowledging robbery, usually some essential identifying manufacturers of a personal are thieved. The robber may use the thieved identifying manufacturers a personal, or may offer or come back them to others, who then use them. It usually includes scammers or robbery, or using standard bank details to come back or take out quantities of money.

Anonymity may offer for a wide range of reasons, that is, to secure someone from liability for action, to make sure privacy, to avoid beauty, or to achieve connections. With anonymity for the advantage of enabling action the action could be good, bad, or pretty fairly neutral, and presumably ethical evaluation of any given scenario is identified by the particular action or wide range of action that it allows.

Anonymity could offer primary of preventing actions by others or more usually defending the private personal from being the recipient of actions by others. Anonymity could also be for the advantage of defending the reliability of a process. This is the kind of scenario where the anonymity is mainly or also for the purpose of some other purpose than enabling or defending particular personal.

**What I learned:**

* Differences between privacy and anonymity.
* Moral issues about anonymity.
* The Purpose of Anonymity.

**Integrative Questions:**

* What is online anonymity?
* What is the purpose of anonymity?
* What are the similarities and differences of privacy and anonymity?
* What are the moral issues about anonymity?

## Chapter 8: Ethical Issues Involving Computer Security: Hacking, Hacktivism, and Counterhacking

**Quote:**

“Every individual endeavors to employ his capital so that its produce may be of greatest value. He generally neither intends to promote the public interest, nor knows how much he is promoting it. He intends only his own security, only his own gain. And he is in this led by an invisible hand to promote an end, which has no part of his intention. By pursuing his own interest he frequently promotes that of society more effectually than when he really intends to promote it.” - Adam Smith 1723-1790

**What I expect to learn:**

* Hacking
* Hacktivism
* Hacking vs. Counterhacking

**Review:**

Logic about the phrase “hacker” and appropriate circumstances should be made accurate. Although these circumstances were once used to seek advice from obtained designers and their achievements, they are now used to seek advice from unlawful pc uses and the individuals who make them. Coughing is used to seek advice from features in which one personal advantages unlawful admittance to the computer systems of another personal.

It might seem apparent that hacking is wrong, although the more dangerous of these features consist of serious mistakes because of the destruction they cause. All are wrong because they signify an electronic trespass onto the property of another personal. There are two problems with this conversation. First, assuming that hacking is an extensive variety of trespass, it does not follow that all hacking is wrong because not all trespasses are wrong. If hacking is trespass, then it is necessary to secured some outstanding that significantly surpasses the evil involved in trespass would also be verified. Second, it is not apparent that the idea of trespass successfully is applicable to electronic uses.

Many on the internet online hackers believe of its secure uses are not calculated to cause harm can be validated on the strength of a extensive variety of problems. However, there are several justifications that include this. Online on the internet hackers point out that secure uses have a number of public advantages by getting knowing into the features of present methods, on the internet hackers make information that can be used to improve those methods, and break-ins themselves get in touch with attention to security mistakes that can be used by dangerous on the internet hackers or, more extreme, terrorists. Online on the internet hackers have also secured safe uses that they make use of handling resources that would otherwise go to invest. Therefore, it is fairly permitted to do what is required to prevent useful resources from going to invest.

Civil disobedience is fairly sensible as a business presentation against disfavor; it is permitted to make electronic uses to business presentation disfavor. Municipal disobedience contains the begin, knowing amount of some nonviolent act that goes against a law for the important purpose of protesting or calling attention to the disfavor of law, some other law, or the legal system as a whole. Since features of civil disobedience are intentionally beginning so as to get in touch with attention to the putative disfavor of the law or legal system, they are fairly identified as a governmental idea. Hacktivism can be described as the amount of an illegal electronic attack for the purpose of displaying a government or ethical place. The problem of whether hacktivism is verified civil disobedience must be settled on a case-by-case section. Some features do not consist of important harm to easy third activities, while others do. Start features of hacktivism that do not impact easy third activities have a different ethical quality than invisible features that harm easy third activities.

Active reaction is developed to choose out electronic uses that come in respond to a hackers’ attack and are developed to opposite it. First, they are digitally based that they are battling someone who is selecting an electronic trespass is not effective reaction. Second, they are used after identification of an attack and are developed to opposite it by achieving undercover, defending, or remedial specifications. Third, they are not that beneficial in that are used without the acceptance of at least one of the activities involved in or affected by the attack. Finally, they have causal results on remote methods. There are several ethical concepts relevant to counterhacking. It is usually accepted that one has an ethical right to use relevant power when necessary to prevent an attack. It is also usually accepted that principles allows the breach of an easy individual's rights when it is necessary to secured significantly greater outstanding. It also might be thought that patients of an attack have an ethical right to get back against or punish their attackers by magnificent a relevant harm on their attackers.

**What I learned:**

* The purpose of hacking and its ethical solutions
* Hacktivism and its impact to other individuals
* Counterhacking against hacktivism.

**Integrative Questions:**

* What is hacking?
* What is hacktivism?
* What are the impacts of hacktivism to other individuals?
* What is counterhacking?

## Chapter 9: Information Ethics and the Library Profession

**Quote:**

“When you can measure what you are speaking about, and express it in numbers, you know something about it; but when you cannot measure it, when you cannot express it in numbers, your knowledge is of a meager and unsatisfactory kind: it may be the beginning of knowledge, but you have scarcely, in your thoughts, advanced to the stage of science, whatever the matter may be.” - Lord Kelvin 1824-1907

**What I expect to learn:**

* Does information ethics have anything to do with a library profession?

**Review:**

Librarianship as an exclusive profession, however, is relatively a newest development. With the release of the publishing media, options of works became larger and more complex, thus developing a higher need for someone dedicated to planning and cataloguing such options. We can say that the part of the librarian is to provide availability information; librarians vary in their activities based on the purpose of such availability. For a company librarian, the purpose of providing availability is to allow and enhance the activities of the company. For an academic librarian, the purpose of providing availability is to allow and enhance the activities of the university team.

For a group librarian, the purpose of providing availability is to response to the facts needs of all associates of the team.

The imperatives that might adhere to from the idea of the librarian as a kind of competitors between books and guests is described most with complete confidence by Shiyali Ramamrita Ranganathan in his well-known Five Rules of Choice Technological innovation (1931). With these laws, Ranganathan concentrates on that the purpose of the librarian should be to make sure those books and other web resources are actually used and research. If our purpose is to promote availability books or information more usually, then we will create links those particular clients to the books they need and want. We will also do what we can to promote people knowing about and using the books and information resources that are available. If there are restrictions between a client and the facts, then people will be less likely to get the facts they need and they most certainly will be likely to get decreased top quality information.

Selection is an unavoidable element of the librarians’ job, as the same with the real of company. However, once one type and sets up material or provides particular techniques for the facts locater to kind the material herself, one is developing what information that locater will get and how the locater will understand this information. In conventional collection cataloguing and classification, the categories and company of the facts things are the styles of collection professionals. Librarians determine what would be the most useful categories to use in planning material. Just like selection, planning and determining elements form paths of availability. It makes some information more easily found and availability than others. It provides descriptors elements guiding information hunters to particular resources. Some of the most annoying problems that deal with group collections has to do with kids are having accessibility information. Much of the U. S. Declares group opinions that kids ought to be properly secured from certain types of discussion. They believe that protecting kids from indecency is more important than freedom of conversation. The most common initiator of a process to elements in group collections is its mother or father and the complications are most usually in regard to works that the resistance opinions very well accurate, containing distressing language, unsuitable for age, or too competitive. It is clearly the wish to protected kids from such works that motivates adults to suggest that works to be moved or removed.

**What I learned:**

* The core values of a librarian.
* Concept of librarianship
* Children’s use of the library

**Integrative Questions:**

* What are the core values of a librarian?
* What are the concepts of being a librarian?
* What are the issues in regards to children accessing the libraries?

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

**Quote:**

**“**Since when has the world of computer software design been about what people want? This is a simple question of evolution. The day is quickly coming when every knee will bow down to a silicon fist, and you will all beg your binary gods for mercy.” -**Bill Gates**

**What I Expect to Learn:**

* What is free and open source software?
* What is the difference between free and open source software?

**Review:**

This chapter talks about the concept of free software which became famous when we enter the era of internet and the open source software which was made base to the concept of free software. To start off, we must first define free and open source software, the free software like the name implies, means that users have the right to use any software for studying, distribution, copying, and etc. For the open source software, it is the same with the free software, but the difference is that the source code of the software is the one that is being used freely, not the software itself.

The word free software was coined by Richard Stallman after he created the foundation called the “The Free Software foundation” which he named as the GNU project. This project enables software to be used freely by any users. While the Open Source Software was created by Raymond and Bruce Perens, so that instead of using the software as a whole, it allows users to use only the source code of the software. The difference between the free and open source software is that the GNU allows users to modify and redistribute the software, while the open source users may restrict its modification and redistribution. Open source software benefits were based on the quality of open source software.

**What I Learned:**

* I learned what open source software is.
* I learned what free software is.
* I learned the difference between free and open source software
* I learned the benefit that free and open source software introduced.
* I learned that we must use both free and open source software properly.

**Integrative Questions:**

* What is open source software?
* What is free software?
* What is the intent of these types of software?
* Who conceptualize open source software?
* What project did the idea free software came from?

**Chapter 11: Internet Research Ethics: The Field and Its Critical Issues**

**Quote:**

“[The vanity of the sciences. Physical science will not console me for the ignorance of morality in the time of affliction. But the science of ethics will always console me for the ignorance of the physical sciences.](http://www.searchquotes.com/quotation/The_vanity_of_the_sciences._Physical_science_will_not_console_me_for_the_ignorance_of_morality_in_th/28814/)” –Blaise Pascal

**What I Expect to Learn:**

* How can you use internet ethically?
* What are the issues regarding ethics in the use of internet?

**Review:**

This chapter talks about the field of Internet research Ethics and its issues and contribution in the society. Internet research ethics appeared during the year 1996, wherein it was supported by major organization, the National Science Foundation (NSF) and the American Association for Advancement of Sciences (AAAS). According to the philosophers Buchanan and Ess, the two ethical views that are related to this research are deontology and utilitarianism.

There are various ethical issues that have been found during the research such as copyright, invasion of personal privacy, illegal recruitment and etc. Copyright is defined as legal right of the artist so that his/her work cannot be copied by anyone, unless they intend to pay the original artist for his work. This issue is very rampant especially with the emergence of the internet, copying others work is being practiced by anyone and the problem in this is obscurity. The issue of invasion of personal privacy is about other person trying to invade the privacy of another person through the use of technology, especially the internet. By using the internet, other people may use the information they got to do something with malicious intent to the target person. For example, he/she may stalk a person by using internet as a medium to locater where his/her target is. Using of the internet for research is alright, but we should use it with considering the rights of other people and not to exploit theirs.

**What I Learned:**

* I learned how internet research is related to ethics.
* I learned issues that are related with internet research.
* I learned how to properly research with the use of internet.
* I learned issues regarding invasion of privacy and how to prevent it.
* I learned the history of how internet research came to be.

**Integrative Questions:**

* What is Internet research?
* Where did internet research come from?
* Name specific challenged occurred in the study of internet research.
* How does individual apply ethics in using the internet to research?
* How is our privacy exploited by the use of internet?

**Chapter 12: Health Information Technology: Challenges in Ethics, Science, and Uncertainty**

**Quote:**

“The number one benefit of information technology is that it empowers people to do what they want to do. It lets people be creative. It lets people be productive. It lets people learn things they didn't think they could learn before, and so in a sense it is all about potential.” –Steve Ballmer

**What I Expect to Learn:**

* What is the relation between ethics and the internet?
* What are the various issues regarding ethics in the internet?

**Review:**

This chapter tackles the issues on ethics with the use of information technology in health. There were three important issues that we will focus and they are: privacy and confidentiality, use of decision support system, and development of personal health record. The first issue, privacy and confidentiality focus on the issue regarding medical information, if it alright to disclose information on in the internet. This issue is being related to cyber ethics because normally disclosing information of a patient to the public (through the internet) is the same in violating its right of privacy. Clinical Decision Support System (CDSS) are machines that analyze information through the data gathered in the diagnostic of a patient. This type of system may evolve from a simple warning system to a system that predicts what the disease through a pattern. The problem in this kind of system is that we tend to rely on a machine rather than doing it manually. Personal health records are records used by medical practitioners in keeping up with a patient’s medical history like his/her history in allergy, heart disease and etc. The ethical issues in this are that should we remain dependent on the new technologies invented to promote life or should we also go forward as the technology evolves.

**What I Learned:**

* I learned various inventions regarding health information technology.
* I learned how issues arise in health information technology.
* I learned how information technology helps us in identifying our disease, but we should be careful on using it.
* I learned that there is various system which aims to promote the life of a human.
* I learned that whatever we may invent, there will always be a downside in it.

**Integrative Questions:**

* What is the different health information technology?
* What challenges are present in health information technology?
* What are the challenges in using information technology in terms of health?
* How is privacy and confidentiality exploited in the internet?
* How does computer diagnosis system help us?

## Chapter 21: Email Spam

**Quote:**

“Beneath all of these addictions is this disease, this control disease which is the mark of our society.” – Keith Miller

**What I Expect To Learn**:

* The concepts of email spamming.
* Ethical issues about email spamming.

**Review:**

The definition of spamming is flooding your information with the same correspondence. It can be risky because a virus can go through your device or computer and track your private information. Spamming became one of the most used techniques in the information world. In other terms of spam, it indicates several repositories of information. In our technological innovation these days, our computers can recognize whether the concept is spam. If the concept has a brief material to it and the person who send it is well known in your connections, then it is considered as a not spam. If the concept contains exaggeratingly lengthy concept or ads, and contains malware, then it is branded as spam. The malware within the concept can be critical, as it can successfully go through your information. The hackers obviously and deliberately want to find you information, and it makes no difference if it is effective or not. The recipient is needed to be interested if the concept is branded spam or not. Even spams have beneficial part that allows the recipient to learn more and marketing within the concept. The relationship between the sender and recipient is somewhat inadequate, as it includes the receiver’s order of information. It’s up to the recipient whether he will agree to and start the concept or not. There are circumstances on how the recipient allows a concept. If the sender and recipient have business or personal relationship, then the recipient will agree to the concept. If the sender and recipient do not have any relationship, then the recipient will brand it as spam. There are varieties of alternatives on how to prevent email spams like the message’s responsibility, where devices can prevent a particular customer by including the sender to its blacklisting, and add the reliable connections to the white listings. The information sent, where the recipient can restrict the obtained concept from the sender every now and then. The illegality of the concept, where the concept is regarded as spam when its material is unlawful or any kinds of discrimination. The dimension of the message’s material, where the concept is regarded as spam, has been an exaggeratingly lengthy material. Although there are some investments to prevent email spamming, there are some moral problems regarding this subject. Although they are obstructed, the highest possible information in your email will be loaded with spam information. The values of reducing the variety of information sent, which declares that there are some problems regarding spamming which the internet protection software cannot be fixed.

**What I Learned:**

* Email spamming can be hazardous to your computer.
* Email spamming sometimes cannot be avoided.
* There are several security measures which email spamming can be avoided.
* The users must take responsibility about trusting their recipients

**Integrative Questions:**

* What is email spamming?
* How can email spamming be avoided?
* What are the issues about email spamming in our technology today?
* As a person, how can you avoid email spammers?

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

**Quote:**

“It is not the law which in the first instance defines robbery, it is an ethical principle, and this law may violate but not supersede. If by the necessity of living we acquiesce to the force of law, if by long custom we lose sight of the immorality, has the principle been obliterated? Robbery is robbery, and no amount of words can make it anything else.” – Frank Chodorov

**What I Expect To Learn**:

* About plagiarism when it comes from ethical issues
* Concepts of plagiarism.

**Review:**

Plagiarism can be described as getting a press or material in a method without having authorization with the unique designer or writer of the method. Some individuals, without understanding, usually have plagiarized material, because information is restricted and it cannot be sure if that individual really plagiarized it or not. Other individuals declare plagiarism as a robbery of property. The overall look of the material will be organized to the one who plagiarized it. Many individuals suggested about the overall look of the plagiarism, but most individuals’ concentrates on more legal or moral method for whether agree to plagiarism or not. Plagiarisms take as a short-term performs from the unique ones, and declaring it that someone’s own it. The other one is that plagiarizing is like getting your qualities, where getting what you have without authorization is unlawful. It is essential be familiarizing about authorization and certification, since these two both relevant in this subject. Copyright infringement is designed where the unique one can have a Copyright to prevent plagiarized material. Failed to papers will cause the individuals to find whether the material is unique or not. Without copyright infringement, the problem goes to the guidelines of the government. It is possible that the individual perform was announced plagiarized without the individual's objective to do. Justifications about plagiarism are relevant to financial problems, that if an individual takes other individuals' products, that individual must be conscious of the value of the unique product. The reason behind the copyright law is to enhance our financial position. They are circulating their channels across the nation without other to duplicate the material. It is essential for us to identify plagiarism, so it can make the financial indicates partly similar to the copyright law. We can identify the unsuccessful authorization by watching what our guide position unlawful. The damage of plagiarizing is also damage of posting, which requires its material as an overall look. People usually look at the unofficial duplicates of posting. Although this appears to be insignificant, there are many circumstances resulting in an unsuccessful certification with no copyright infringement. If the infringement is not successful, the results will obviously have an inadequate managing of authorization. Application can be also plagiarized or stolen, for the individuals who need free software. When someone actually tries to record the whole film and use that duplicate as their own product. People can obtain songs in the internet free.

**What I Learned:**

* Plagiarizing is equivalent to robbery.
* Copyright infringements are implemented to avoid plagiarizing materials.
* Any sorts of media can cover copyright infringement.

**Integrative Questions:**

* What is plagiarism?
* What are the damages to the author if plagiarism is applied?
* How can an author protect its works from plagiarism?

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

**Quote:**

“I personally think intellectual property is an oxymoron. Physical objects have a completely different natural economy than intellectual goods. It's a tricky thing to try to own something that remains in your possession even after you give it to many others.” – John Perry Barlow

**What I Expect To Learn**:

* The meaning of intellectual property.
* Ethical issues about intellectual property.

**Review:**

By simply publish the computer file, individuals can obtain it and use it whether for personal use, or even sell it. The idea of piracy and computer file discussions is almost as the same. Sharing details branded details also indicates taking from the owner’s residence. Peer-to-peer systems have two or more computer systems are used to discuss details at the moment of time. One of the benefits about this system is that it does not need to have a management. Everyone can be a part of in peer-to-peer discussions, and it’s free and simple to use. Once the customer has signed up with, the customer chooses whether obtain a computer file of publish its own details. This process is very infected, as the computer file publish can be increased, so everyone can duplicate it anywhere. Until now, many use this system for moving details. It became the most highly effective computer file discussions and yet social emails. Customers are totally able to distribute and discuss anything. According to Barlow, once you have a computer file, you are organized as the proprietor of that file, which other declares that this is wrong. Although we had P2P discussing, we still need to limit ourselves, as it impacts the residence privileges of the proprietor. Different techniques seem to be needed to have an understanding. Bob Lange indicates that acquiring residence without authorization or authorization is unlawful. Grodzinsky and Tavani taught that it is required to protect what we comprehend about discussions, so that everyone will if details submitted are distributed. We must be careful on how we comprehend about discussions. Not all discussions indicates what you do is fairly right. Compared with our basic needs, we need them to keep on living. Sharing of details is the same factor as well. There are some guidelines to follow if a customer wants to discuss some details to the other customer. Information should be distributed, as long as the guidelines are followed totally. Once the individual downloading the submitted computer file, that individual will be called as the second responsible for that file. Significance of that individual will take liability whether to distribute it or not. The individual who is organized responsible shall be the one who will hold its infringing behavior. The individual who also organized responsible shall have the energy to handle the infringement. Lessig suggests that handling application needs to be noticed, which those users have the energy to do what is required to do. The designer must make their own rule in order to reduce its misuse and enhance the anti-sharing policy. Zimmerman indicates that handling infringements for the customers is not that simple. Owners will not set up an action to apply their privileges. As for the organizations that develop the application, they will receive less profit from this activity. These organizations neglect on that their own developed application are distributed without protection and without knowing.

**What I Learned:**

* Sharing of intellectual property is equivalent to piracy, which deals with robbery also.
* There are ways how people share information with different computers.
* Every individual received a pirated copy of file take the responsibility of it.
* Copyright infringement is not enough to secure this problem of robbery.

**Integrative Questions:**

* What is an intellectual property?
* How can a person protect its property?

**Chapter 24: Censorship and Access to Expression**

**Quote:**

“Censorship reflects a society's lack of confidence in itself.” – Potter Stewart

**What I Expect To Learn**:

* The concepts of censorship.
* Ethical issues about censorship.

**Review:**

Censorship implies that it is the restricting of a material or views especially in media and government which that material may be respect as dangerous. Many individuals come up with different details and details of it. People also think that what will be its adverse reactions to the community, although it is fairly incorrect to do so, and it boundaries the use of our independence of conversation. Cohen’s reaction to this is that the independence of conversation has three importances. The appearance declares how you will connect, the thought, which declares that how will you indicate to it, and the details declares that how and what will individuals comprehend. Cohen indicates that an individual has their own passions in knowing individuals viewpoint. There are some details in each term if you carefully study the significance of the censorship. Although there are many modifications about censorship, this significance would be the most precise. The significance indicates that it boundaries the authors’ views that published, significance that whether it is community use or personal it is regarded censored if someone discovers it out. People would create their material personal if they discovered out that it rather unpleasant or incorrect. Some other individuals want to discuss unpleasant views and battle or battle about it. This is fairly incorrect and one time they are destroying their accessibility the community world like the internet. The material can be unpleasant of harassing to the recipient. The material reveals lying to the recipient like cursing or racial discrimination. The material associates what other material are expected to say to the recipient. People want to censor something does it without any remorse, because they think that material are unpleasant or dangerous. Also, they think that other individuals will discover it unpleasant, so it’s best to censor it for other individuals to not see that material. Although those individuals want to cover up unpleasant material, there are some individuals still desired to accessibility it because of fascination. If one accesses dangerous material, the individual would happily create its own material and so on. This will cause to growing and more dangerous material. It deteriorates our connections to other individuals and equal rights will gradually ends. It causes the individual to be dangerous also, such as the moving of its characteristics. These fascination describes that censorship could be the right way to prevent these factors. There no bad repercussions that can successfully go through those kinds of material. Our rights to the use of details can be ignored. If those dangerous materials cannot be utilized, it will be far more intense than that can be utilized.

**What I Learned:**

* Each country has its own censored contents to avoid discriminations.
* Medias had the responsibility to censor contents, which sometimes they ignore it.

**Integrative Questions:**

* What is censorship?
* What are the issues about censorship in different countries?
* As a person, how can you handle censorship?

**Chapter 25: The Gender Agenda in Computer Ethics**

**Quote:**

“I find the question of whether gender differences are biologically determined or socially constructed to be deeply disturbing.” – Carol Gilligan

**What I Expect To Learn:**

* Ethical issues about gender equalities.
* The relationship between gender and the technology today.

**Review:**

Genders make our variations from our interests, and passions. Individuals tried to discover out why does this problem keeps occurring. Research informs that it is tougher for females to check out about the actions they usually do either in the internet or real life rather that working in a company world itself. Although there are some females who perform in processing world, scientists informs that females seem discover new and eye-catching perform environments or exciting tasks rather than in processing world. There would be an importance from its conventional concepts that can be recognized as an idea for men. It improves the growth of feminists about its moral opinions. Rosemarie Tong suggests that one of the authors of feminist values statements that feminist values activity is to make and where gender are equivalent with regards to governmental issues. Feminists became passionate about feminist values because of their moralities and figures. According to Gilligan, men had designed more perceptive values than females. Feminists are discovering way on how to make gender connections, concentrating on what moms always do to our community like looking after. Gilligan’s law is to demonstrate that females can enhance gender interaction while men can enhance the rules and privileges of it. Due to the processing world is free for everyone to use, men usually search females if they are fascinated. This problem has something to do with the comfort of a lady, as the men usually perspective female's property and notice its motions. Cyber stalking can be the key in discovering the of the genders’ analysis, since they both have a regards to it and they both can do it. The second one is the coughing. Researchers usually discover if there women hackers in the processing world. If so, will be few females who are enthusiastic about processing world. This statement was their evidence of why few females go into the processing world. Impose protected that few females’ online hackers do not mean that there are few females enthusiastic about processing world. He declares that online hackers should be analyzed by coughing only, not the hackers’ physical passions. The objective of the feminist is to view gender equivalent privileges in computer values, such as gender problems. There could be an incorrect understanding which the problems that are mentioned does not display evidence about values. If people want to perspective about why few females does enthusiastic about the processing world, maybe you should ask females about it.

**What I Learned:**

* There are debates about gender agenda that men and women have different moral connections.
* Feminist states that men are more dominant when it comes from technology usage.
* Men have more viewpoints about values that woman, according to Gilligan

**Integrative Questions:**

* What are the issues about gender?
* According to the different ethicists, what are the differences of men and women?
* Do you agree that feminists became passionate about feminist values because of their moralities and figures? Why?

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

**Quote:**

“The historical basis for the gap between the black middle class and underclass shows that ending discrimination, by itself, would not eradicate black poverty and dysfunction. We also need intervention to promulgate a middle-class ethic of success among the poor, while expanding opportunities for economic betterment.” – Henry Louis Gates

**What I Expect To Learn**:

* The meaning of digital divide.
* The ethical issues about digital divide.
* The causes and effects of digital divide.

**Review:**

People affected with poverty are handled with no regard and decline them as an individual. Those who captured in poverty have a restriction in accessibility in all lifestyle resources. Also, they are vulnerable to different illnesses, whether can be handled easily or not. Electronic divide does not focus on the equal rights of rich and poor. It focuses on the points of the restrictions and submissions of our prosperity. This problem need to be handled, especially the nations who experience most of it, but most nations neglect this problem because of irregular righteousness of each nation. An individual who experiences poverty does not have any accessibility details, whether on the internet or written, which mean that they don’t have the training and learning to understand about their problem. Some individuals had difficulties to accessibility on the internet details because they cannot handle to pay for it. Internet is one of the common needs now. Inadequate on the internet connection make poverty develops more and more. Since digital divide and poverty occurs, there is also details poverty, where there is also restrict the use of press, literary works, especially the internet. Scientists are currently learning about the problems regarding these two problems in different nations. Defining all of its types, almost all of the exaltations are related to our environment of what individuals’ offers. The internet, since it was found, became pretty famous and almost majority of individuals became dependent to it. They separate themselves instead of doing effective work outside. As this keeps going, we are neglecting what exactly is occurring outside, whether ecological or social, spending shorter period with our love one, little use of guides. This keeps occurring because we are living in a details age. Since details age started, poverty is beginning to be ignored by some. Learners are more installed in digital information than concrete information like paper and pen. There are no equal rights between competitions of black and white races. In university, there are problems those black individuals goes or rather fall short based upon of what colleagues he always goes. There are different techniques which researchers cam consider but it requires lots of your energy and effort to gather all of it.

**What I Learned:**

* Digital divide has its multiple descriptions depending on how you stated it.
* Since then, digital divide has been our problem, and frustratingly cannot be avoided.
* As long as digital divide will remain in our society, there will always be discrimination about the levels of community.

**Integrative Questions:**

* What is digital divide?
* What are the differences between digital divide and poverty?
* If you will be the president of a falling country, what will be your actions when digital divide attacks your nation?

**Chapter 27: Intercultural Information Ethics**

# Quote:

# “Ethics and aesthetics are one.” – Ludwig Wittgenstein

**What I Expect To Learn**:

* The meaning of Intercultural Information Ethics (IIE).
* The application of IIE in different issues in ethical behaviors’.

**Review:**

Intercultural Information Ethics concentrates on different customs of details and the alternatives about how each problem can be fixed and recognize by using different customs. IIE does not only concentrate on the customs of ICT but also other method, causing to a lot of perspective. Many individuals claim about IIE and its values. Morality does not mean that that it associates problems about the world, but it creates us conscious about our world we residing in. The problems which captured the interest about how we reside in this world had been designed several justifications. One of the factors of the problems that we fully understand anything we stay on, or the values of being designed in which we think ourselves begins for new opportunities of a person. We are struggling with economical problems towards the concept for the others. These values are the one who is accountable for having needless problems to someone or being accountable for. We are accountable what our emotions that we are struggling with economical problems to our way of way of life. Our values perform an important part in what we could get to keep with natural concepts that creates these concepts precise. It is important that we’re just cannot manage our way of life, but it allows more choices of way of life happen from the starting opportunities that get relevant with our interest and procedure for our genuine thinking. In the regular discussion about ethical viewpoint, there are two differentiations between cognitivism and noncognitivism. Moral cognitivism indicates that ethical concepts are not enough to confirm that emotions can agree to or decline expression. Noncognitivism indicates that ethical concepts are enough to do so. The variations of them both may vary from what other think, but the primary point of these two concepts is the emotions. Feelings do not have any concepts. Feelings can only have concepts if individual resemblances have a value and that value is start for emotions. Individual encounters improve to different. The quality of exaltations all over the world as well as way of way of life can be recognized as a typical qualification for concepts and for ethical concepts, for both of them are being topic to different emotional expression.

**What I Learned:**

* IIE is implemented in each of the issues related in our environment.
* Depending on what moral values will develop in our society, we must be curious about what is happening in our world today.
* Moral cognitivism states that concepts are insufficient in proofing about our emotions, while moral noncognitivism states that concepts are sufficient that emotions can be the reason of its interest.

**Integrative Questions:**

* What is intercultural information ethics?
* What are the uses of IIE to different ethical issues?