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Republic of the Philippines
LAGUNA STATE POLYTECHNIC UNIVERSITY
Province of Laguna

SELF-PACED LEARNING MODULE

FOR

**CMSC 315-Social Issues and
Professional Practices**

MODULE 1

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LSPU Self-Paced Learning Module (SLM)

Course	CMSC 315-SOCIAL ISSUES AND PROFESSIONAL PRACTICES
Sem/AY	Second Semester/2025-2026
Module No.	1
Lesson Title	Ethics
Week Duration	3
Date	Jan. 26 to Feb. 20, 2026
Description of the Lesson	The course will allow the students to examine moral problems, formulate conclusions and defend these conclusions to a disbelieving and yet open-minded audience and identify problems in a work scenario; be a morally responsible student; and manifest ethical thinking skills in analyzing and justifying computing issues.



Learning Outcomes

Intended Learning Outcomes	<p>Students should be able to meet the following intended learning outcomes:</p> <ul style="list-style-type: none"> • L01. Learn the overview of the course, learning activities, policies and grading system. • L02. Examine moral problems, formulate conclusions and defend these conclusions to a disbelieving and yet open-minded audience. • L03. Identify problems in a work scenario; be a morally responsible student; and manifest ethical thinking skills in analyzing and justifying computing issues.
Targets/ Objectives	<p>At the end of the lesson, students should be able to:</p> <ul style="list-style-type: none"> ✓ Discuss and differentiate the different ethical issues. ✓ Determine the ethical theory the most appropriate to be applied by a person in a particular scenario. ✓ Demonstrate the appropriate usefulness of a specific ethical theory in a given case. ✓ Examine moral problems, formulate conclusions and defend these conclusions to a disbelieving and yet open-minded audience.



Student Learning Strategies

Online Activities (Synchronous/ Asynchronous)	
Offline Activities (e-Learning/Self- Paced)	<p>Topic 1. Common Ethical Issues</p> <p>Introduction</p> <p>The formal study of ethics goes back at least two thousand four hundred (2,400) years, to the Greek philosopher Socrates. In the past two millennia, philosophers have proposed many ethical theories. We will review some of them. How do we decide if a particular theory is useful? A useful theory allows its proponents to examine-moral problems, reach conclusions, and defend these conclusions in front of a disbelieving, yet open-minded audience.</p> <p>The term “ethics” broadly describes the way in which we look at and understand life, in terms of good and bad or right or wrong. It is a branch of knowledge that deals with moral principles. Moral theories are the frameworks we use to justify or clarify our position when we ask ourselves “What should I do in this situation?” or “what is right or wrong for me?” There are</p>



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many moral theories and there is no one right theory. They converge and often borrow from one another (Wallace, Susan).

1. Relativism

Relativism is the theory that there is no universal moral norm of right and wrong. According to this theory different individuals or groups of people can have completely opposite views of a moral problem, and both can be right. Two particular kinds of relativism are **subjective relativism** and **culture relativism**.

1.1 Subjective relativism hold that each person decides right and wrong, for himself/ herself. This notion is captured in the popular expression “**What’s right for you may not be right for me.**”

The Case for Subjective Relativism

Well-meaning and intelligent people can have totally opposite opinions about moral issues. Example: consider the issue of Reproductive Health (RH) law in our country. There are significant numbers of rational people who cannot reach the same conclusion that morality is not like gravity; it is not something “out there” that rational people can discover and try to understand. Instead, each of us creates his or her own morality. When faced with a difficult moral problem, who is to say which side is correct? If morality is relative, we do not have to try to reconcile opposing views. Both sides are right.

Why did we say that the above picture is a good example wherein the relativism theory may be applied?

The following is the official statement of the PBA Commissioner:

“Upon review of the play, the Office finds it to be a straight-up borderline call that could have either way. It was a down the line 50-50 judgement call. It can be debated and second guessed, but the referees’ judgement cannot be faulted under the circumstances.”

It means if the referee calls for a foul, it is also correct. Now, what is IMPROPER is when one insists that there should be a foul or vice versa, because in this case, both a call or non-call is correct.

The Case versus Subjective Relativism

With subjective relativism the line between doing what you think is right and doing what you want to do is not sharply drawn. People are good at rationalizing their bad behavior. Subjective relativism provides an ideal last line of defense for someone whose conduct is being questioned. When pressed to explain a decision for someone whose conduct is being questioned. When pressed to explain a decision or action, a subjective relativist can reply, “*Who are you to tell me what I should and should not do?*” If morality mean doing whatever you want to do, it doesn’t mean much, if it means anything at all.

This ethical theory won’t work on a patently morally wrong act. Thus, if one believes that killing a corrupt government official is proper, and he did kill several officials, this theory will fall. Such act is morally wrong because killing unlawful/illegal and is against public policy and public order. No amount of good reasoning can justify such act.

1.2 Cultural Relativism

Cultural relativism is the ethical theory that the meaning of “right” and “wrong” rests with a society’s actual moral guidelines. These guidelines vary widely from place to place and from time to time.



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It has been a culture in Philippine politics that a losing candidate, after a year is appointed by his winning party mate. This situation is also true among after one year is given a position in a municipal hall by his winning party mate who won as Mayor. Normally, it's easy for us to criticize such political practice not realizing that, in one way or another, we are also guilty of being influenced by cultural relativism.

For instance, you are riding in a car driven by your BFF (best friend for forever). He hit a pedestrian in a private subdivision at 12 noon. You knew he was going at least 35 km per hour in an area in a place where the maximum allowable speed was 20 km per hour. There was no witness other than you. His lawyer told you that if you would testify under oath that he was driving 20 km per hour, you would save him from serious consequences.

Think for a while. Obviously, telling lies is bad and patently wrong. The ninth commandment says, *"Thou shall NOT bear false witness."* Suppose you tell the truth and your BFF is imprisoned for a crime of reckless imprudence resulting to homicide, will your common friends praise you, or will they ridicule you for being holier than thou?! Worst, such act will end your friendship which is supposed to last forever.

On the contrary, you sing to your BFF... *"Keep smiling, keep shining, knowing you can always count on me, for sure, that's what friends are for. For good times and bad times, I'll be on our side forever more..."* In other words, you falsely testify for his benefit. Under Philippine culture, even the families of the victim will not blame you because, even before the start of litigation, you are expected to protect your BFF. With more reasons, common friends and families will even praise you for protecting your friend.

The F2 Epidemic

One of the problems of an ITE instructor is the F2 epidemic. This is called "F2 epidemic" because ITE students during the early 80's used either the Pascal and/or the BASIC language running under DOS operating system. The user's interface of the said compiler used the F2 function key to save file. Hence, when a potential student was able to write the appropriate code for a specific machine problems and/or case study, such code would be automatically shared to all others. It is like an epidemic which has been transferred to others as fast as the speed of light.

The culture during that time and at the present time are the same. When a student was able to code his program correctly and such student failed to share his code, the entire class would severely condemn him for being selfish. Hence, the student has no other option but to share. The only reward that such a student will get is the credit and appreciation of his classmates.

2. Divine Command Theory

The divine command theory is based on the idea that good actions are those aligned with the will of God and bad actions are those contrary to the will of God. Since the Holy Book contains God's directions, we can use the Holy Books as moral decision-making guides. God says we should respect our mother and father, so respecting our parents is good.

God says do not lie or steal, so lying and stealing are bad. It is important to note that the divine command theory is subscribed to by some, but not by all, Jews, Christians, and Muslims. Fundamentalists are more likely to consider Holy Books authentic and authoritative. Most sects within these religious traditions augment Holy Books with other sources when developing their moral codes. The divine command theory is based on obedience, not reason.

If good means "willed by God", and if religious texts contains everything we need to know about what God wills, then there is no room left for collecting and analyzing facts. Hence, the divine command theory is not based on reaching sound conclusions from premises through logical reasoning. There is no need for a person to question a commandment. The instruction is right because it is commanded by God. We cannot question the sovereignty of God.



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Consider the story of Abraham in the book of Genesis, God commands Abraham to take his only son, Isaac, up on a mountain, kill him, and make of him a burnt offering. Abraham obeys God's command and is ready to kill Isaac with his knife when an angel calls down and tells him not to kill the boy. Because he does not withhold his only son from God, God blesses Abraham.

Earlier in Genesis God condemns Cain for killing Abel. How, then, can Abraham's sacrifice of Isaac be considered good? My dear students, the logic of God's command is irrelevant to this story. Abraham is a good person, a heroic model of faith. He demonstrated his obedience to the will of God. The divine command theory is based on obedience, not reason.

From that point, one may reason out that a thing is good because God commanded it. On the contrary it does NOT necessarily follow that God commanded it because it is good. In the divine command theory moral guidelines are not the result of a logical progression from a set of underlying principles, and this is a significant problem. While you may choose to live your life so that your actions are aligned with God's will, the divine command theory often fails to produce arguments that can persuade skeptical listeners whose religious beliefs are different. Hence, we conclude the divine command theory is not a powerful weapon for ethical debate in a secular society.

At first, it seems that this theory is the best and cannot be attacked because this theory is based on holy ground. However, it is undisputed that there is no single Holy Book or Bible in the world. There is no Holy Book that is recognized by people of all faith. Even among Christians, there are different versions of the Bible. The Catholic Bible has six books not found in the Protestant Bible. Some Protestant denominations rely upon the King James Version, but others use more modern translation. Every translation has significant differences. Even when people read the same translation, they often interpret the same verse in different ways.

Even assuming there is one translation of a Christian Bible, there are different interpretations, thus:

The Jehovah's witnesses do not eat blood and do not allow blood transfusion.

The members of the Iglesia ni Cristo (INC) do not eat blood but allows blood transfusion.

The Catholic Church allows both.

Some Evangelical Christians do not eat blood.

Seventh Day Adventists keep the Sabbath while the foregoing Christians attend gathering every Sundays.

In this case, one will have to apply the Divine Command Theory combined with Cultural Relativism.

During the last 2010 Presidential election, most supporters of most Presidential candidates claimed that their candidate is the anointed of God. As expected, the son of the late Senator Ninoy Aquino and former President Corazon Aquino won the election. His closest rival, former President Joseph Erap Estrada.

According to political analyst, the success of President Benigno Simeon Aquino, III in the 2010 election may be attributed to the demise of his Mother in August 2009. During her mother's interment, almost all Filipinos including the Marcos clan paid tribute and acknowledged the heroism of former President Corazon Aquino.

Bill Gates and the Mark of the Beast

When Bill Gates III, owner and CEO of Microsoft Corporation was in the peak of his popularity an unsolicited email messages was circulated. Part of the message reads:

"Did you know that Bill Gates' real name is William Henry Gates, III? Nowadays, he is known as Bill Gates (III where III means the order of third.) So what's so eerie about this name?"



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Well, if you take all the letters in Bill Gates, III and then convert it into ASCII code (American Standard Code for Information Interchange) and then add up all the numbers... you will get 666, which is the number of the beast.

B=66, I=73, L=76, L=76, G=71, A=65, T=84, E=69, S=83, I=1, I=1, I=1
Add these numbers and they equal 666. Coincidence? Perhaps..."

The message did not stop here, but the gist of the message is clear, to place a shadow of suspicion that Bill Gates is the Anti-Christ. During that time, most religious heads included this message in their sermons and even discouraged their followers to avoid using the products of Microsoft. There is an implied hate campaigns against technology during that time.

However, at the present time the hate campaign of the Church against the use of technology was suddenly overturned. Nowadays, religious leaders are using technology including MS PowerPoint presentation during their worship service. The hate campaign now is against violent computer games.

3. Ethical Egoism

Ethical egoism is the philosophy that each person should focus exclusively on his or herself interest. According to ethical egoism, the morally right action for a person to take in a particular situation is the action that will provide that person with the maximum long-term benefit.

Ethical egoism does not prohibit acting to help someone else, but assisting another is the right thing to do if and only if it is in the helper's own long term best interest.

Example:

Atty. Juan Matulungin is assisting Mayor Jojomar Binay in the latter's bid of the presidency. Why? Because if Mayor Binay will win the Presidency, it would be certain that Mayor Binay will appoint him in a position he never dreamed of, that is, to become the Justice Secretary.

I personally believe that, all of us are adopting this theory. All of us act for our own interests. You are reading this because you are told by your Professor to do so, maybe to add knowledge to yourself. We study in college for our own self-interest, that is, to have a bright future.

Can you think of acts which will NOT benefit the doers? Let us see these situations.

1. If there is only one bread for a mother and her child, the mother may deprive herself of the bread and allows her child to consume the bread;
2. The father will always work overtime just to provide the needs of his family;
3. One of the siblings may volunteer to stop studying so that his other siblings may continue studying because their parents cannot afford to send them to school simultaneously.

In number 1, the mother acted on her own benefit because she cannot afford to see her child in deep hunger for food. To help ease the pain, she allowed her child to consume the bread. The same is true in number 2, the father works hard himself because it would be a disgrace for him if he fails to provide for his family. He cannot allow that the society will see his family suffering for his failure to provide. Thus, to vindicate himself, he works hard so he earn "pogi" points for himself. The same line of reasoning is applicable in number 3. Be that as it may, this theory cannot justify a patently wrongful act. Thus, a student who allows his seatmate to copy his answer during examination will not be justified in doing such, despite the fact, that he allows it for his own interests because of fear of rejection. The like that you don't like.

When you go to the restaurant to eat, you will surely order the food you really like. However, there are several instances that in using our Facebook account, somebody would request us, "pa like naman! Thanks." In response, we would be forced to "like" it.

The above situation shows an example of the ethical egoism. We will "like" something we really do not like so that in the future our facebook friends will also "like" our status even if they don't like it.



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4. Consequentialism

“The end will not justify the means.”

In consequentialism, the consequence of an action justifies the moral acceptability of the means taken to reach that end. It is the consequence of an action which determines whether or not the action is moral. The results of the action prevail over any other consideration; simply stated, “the end justifies the means”

Jeremy Bentham was an early and influential advocate of utilitarianism, the dominant sequentialist position. A utilitarian believes in the “the greatest happiness for the greatest number.” The more people who benefit from a particular action, the greater its good.

I remember my favorite basketball player in the early 80’s. Atoy Co. Many called him, “Buwaya”, which means, he loved taking long shots, even if it was not proper. In one game, after his teammate stole and passed the ball to him for a fastbreak, instead of using a lay-up to finish the fastbreak, Atoy took a three-point shot! The coach and his teammates from the bench shouted, “NO!!! Wag mong i 3-point! i lay-up mo!”

But my favorite player, a Buwaya inside the court acted as if he did Not hear them. He took a three-point shot without any hesitation! And he made it, most of the people from the bench vindicated his acts. The fans, including me, at that point, justified Atoy for taking the shot.

It is my personal opinion that our Supreme Court (SC), during the questionable People Power II or EDSA DOS, adopted this theory when they held the legitimacy of the Presidency of the then Vice President, later President Gloria Macapagal Arroyo and now Congresswoman. What is the basis of my opinion? Article VII. Section 8 of the 1987 Constitution enumerates the instances wherein the Vice President may serve the unexpired term of the President. It reads:

In case of death, permanent disability, removal from office, or resignation of the President, the Vice-President shall become the President to serve the unexpired term. In case of death, permanent disability, removal from office, or resignation of both the President and Vice-President, the President of the Senate or, in case of his inability, the Speaker of the House of Representatives, shall then act as President until the President or Vice-President shall have been elected and qualified.

The first instance, Death, obviously Erap even at this time is very much alive and has normal blood pressure;

Second instance, Permanent disability, was Erap disabled permanently? The answer is No. In fact he can still run. Indeed, he ran again for Presidency last 2010 election;

Third instance, Removal from office, was Erap legally removed from office? No. The President can Only be legally removed from office by Impeachment; Was Erap impeached? The Presiding officer announced, “Ten (10) for Yes; Eleven (11) for No; The NO votes had it! ” In fact, the Congressmen prosecutors walked out from the impeachment court.

Now, for the most controversial one, did Erap resign? Let us pause for a while. If you were an employee, and there were controversies regarding whether you resign or not, who is the best person to ask? Of course, the best person to ask is the person himself, the employee! If you ask Erap, “Sir, did you resign?” The answer is resounding No! In legal parlance, this is Not a question of law, but a question of facts. However, our Supreme Court (SC) held that the People’s will shall prevail over the Constitution. To disprove this, Erap’s supporters staged EDSA 3 and rest was history.

Please bear in mind that, when the SC was contemplating its decision, PGMA was already doing her job as President; the cabinet members of Pres. Erap, including the then PNP Chief and former Senator Lacson had withdrawn their support from Erap. If the SC would declare that it was Erap who was still the legitimate President, the consequence would be detrimental to our country. It was in this sense that I based my opinion. Our SC adopted the consequentialism theory.

The Consequentialist IT Student



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In the programming class, the instructor gave a machine problem for the students. The problem stated that the program must accept as input an integer number and must output the same in reverse order. The program must use an integer data type and a string was not allowed.

Sample Output:

Enter an integer number: 567
765

The true and correct algorithm should be:

1. Get an integer number.
2. Divide the integer by 10 and display the remainder; // here the first output will be 5
3. Update the integer to the value of the quotient; // here the first updated value will be 76
4. Do step 2 to 3 while integer ≥ 10 ;

However, the Consequentialist student would do this:

1. Ask the user to input an integer and store it into a string variable;
 2. Display the string variable beginning from the last character up to the beginning character;
- The result will be the same. The end will justify the means.

Illustrative Case:

Suppose you were the President of one of the two universities who made it to the Finals for the 2014 UAAP of NCAA league. Your team won in the first game of the best of three Championship Game. The TV ratings of the championship game was very high. You realized that if the Championship game would reach Game 3, a better TV exposure would benefit the school. You were aware, that in a normal TV commercial fees in prime time, the school was spending P250,000 per second per very commercial shown on TV. In one Championship game, the name of the schools was exposed for an average of two (2) hours without any cost.

You may tell your coach to deliberately lose game 2 notwithstanding the fact, that you may Not be sure to win the 3rd and final game.

If on the other hand, if you tell your coach, "Do your duty, win the game. I don't want game 3, I want a championship crown!" Then, you are following the ethical theory of Immanuel Kant, our next topic.

5. Kantianism

Deontology or Kantianism is an obligation-based theory whose chief author was Immanuel Kant, who lived in the 18th century. This theory emphasizes the type of action rather than the consequences of that action. Deontologists believe that moral decisions should be made based on one's duties and rights of others. According to Kant, morality is based on pure reason. As people have the innate ability to act rationally, they, therefore, must act morally, irrespective of personal desires. Another way of stating Kant's theory is "Act morally regardless of the consequences."

Topic 2. Computer Issues

Professional Code of Ethics

Professional Code of Ethics is a set of guidelines which are designed to set out acceptable behavior of member of a particular group, association or profession.

A **professional code of ethics** states the principles and core values that are essential to the work of a particular occupational group. **Practitioners** in many professions subscribe to a code of ethics that governs their behavior. For example, a doctor adhere to varying versions of the 2000-year-old Hippocratic Oath, which medical schools offer as an affirmation to their graduating classes. Most codes of ethics created by professional organizations have two main parts: 1. outlines what the organization aspires to become, and 2. typically lists rules and principles by



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which members of the organization are expected to abide. Many codes also include a commitment to continuing education for those who practice the profession.

Laws do not provide a complete guide to ethical behavior. Just because an activity is not defined as illegal does not mean it is ethical. You also cannot expect a professional code of ethics to provide an answer to every ethical dilemma – no code can be definitive collection of behavioral standards. However, following a professional code of ethics can produce many benefits for the individual, the profession and society as a whole:

1. **Ethical Decision Making** – adherence to professional code of ethics means that practitioners use a common set of core values and beliefs as a guideline for ethical decision making.
2. **High Standards of Practice and Ethical Behavior** – adherence to a code of ethics reminds professionals of the responsibilities and duties that they may be tempted to compromise to meet the pressures of day-to-day business. The code also defines behaviors that are acceptable and unacceptable to guide professionals in their interactions with others. Strong codes of ethics have procedures for ensuring professionals for serious violations, with penalties that can include the loss of the right to practice. Such codes are the exception, however and few exist in the IT arena.
3. **Trust and Respect from the General Public** – public trust is built on the expectation that a professional will behave ethically. People must often depend on the integrity and good judgements of a professional to tell the truth, abstain from giving self-serving advice, and offer warnings about the potential negative side effects of their actions. Thus, adherence to a code of ethics enhances trust and respect for professionals and their profession.
4. **Evaluation Benchmark** – a code of ethics provides an evaluation benchmark that a professional can use as a means of self-assessment. Peers of the professional can also use the code for recognition or censure.

Code of Ethics of the Filipino Computing and Information Technology Professional

For purposes of this Code, the following terms are defined as follows:

Information Technology – the preparation, collection, creation, transport, retrieval, storage, access, presentation and transformation of electronic information in all its forms including, but not limited to, voice, graphics, text, video, data and image.

Information Technology Professional – one who develops or provides information technology products and/or services to the public.

PREAMBLE:

I will use my special knowledge and skills for the benefit of the public. I will serve employers and clients with integrity, subject to an overriding responsibility to the public interest, and I will strive to enhance the competence and prestige of the professional. By these, I mean:

1. I will promote public knowledge, understanding and appreciation of information technology;
2. I will consider the general welfare and public good in the performance of my work;
3. I will advertise goods or professional services in a clear and truthful manner;
4. I will comply and strictly abide by the intellectual property laws, patent laws and other related laws in respect of information technology;
5. I will accept full responsibility for the work undertaken and will utilize my skills with competence and professionalism;



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6. I will make truthful statements on my areas of competence as well as the capabilities and qualities of my products and services;
7. I will not disclose or use any confidential information obtained in the course of professional duties without the consent of the parties concerned, except when required by law;
8. I will try to attain the highest quality in both the products and services I offer;
9. I will not knowingly participate in the development of Information Technology Systems that will promote the commission of fraud and other unlawful acts;
10. I will uphold and improve the IT professional standards through continuing professional development in order to enhance the IT profession.

Code of Ethics of Association of Information Technology Professionals (AITP)

I acknowledge:

That I have an obligation to management, therefore, I shall promote the understanding of information processing methods and procedures to management using every resource at my command.

That I have an obligation to my fellow members, therefore, I shall uphold the high ideals of AITP as outlined in its Association Bylaws. Further, I shall cooperate with my fellow members and shall treat them with honesty and respect at all times.

That I have an obligation to society and will participate to the best of my ability in the dissemination of knowledge pertaining to the general development and understanding of information processing. Further, I shall not use knowledge of a confidential nature to further my personal interest, nor shall I violate the privacy and confidentiality of information entrusted to my care or to which I may gain access.

That I have an obligation to my college or university, therefore, I shall uphold its ethical and moral principles.

That I have an obligation to my employer whose trust I hold, therefore, I shall endeavor to discharge this obligation to the best of my ability, to guard my employer's interests, and to advise him or her wisely and honestly.

That I have an obligation to my country, therefore, in my personal, business, and social contacts, I shall uphold my nation and shall honor the chosen way of life of my fellow citizens.

I accept these obligations as a personal responsibility and as a member of this Association, I shall actively discharge these obligations and I dedicate myself to that end.

Software Engineering Code of Ethics and Professional Practice (Full Version)

PRINCIPLES

Principle 1: PUBLIC

Software engineers shall act consistently with the public interest. In particular, software engineers shall, as appropriate:

1.01. Accept full responsibility for their own work.

1.02. Moderate the interests of the software engineer, the employer, the client and the users with the public good.



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1.03. Approve software only if they have a well-founded belief that it is safe, meets specifications, passes appropriate tests, and does not diminish quality of life, diminish privacy or harm the environment. The ultimate effect of the work should be to the public good.

1.04. Disclose to appropriate persons or authorities any actual or potential danger to the user, the public, or the environment, that they reasonably believe to be associated with software or related documents.

1.05. Cooperate in efforts to address matters of grave public concern caused by software, its installation, maintenance, support or documentation.

1.06. Be fair and avoid deception in all statements, particularly public ones, concerning software or related documents, methods and tools.

1.07. Consider issues of physical disabilities, allocation of resources, economic disadvantage and other factors that can diminish access to the benefits of software.

1.08. Be encouraged to volunteer professional skills to good causes and contribute to public education concerning the discipline.

Principle 2: CLIENT AND EMPLOYER

Software engineers shall act in a manner that is in the best interests of their client and employer, consistent with the public interest. In particular, software engineers shall, as appropriate:

2.01. Provide service in their areas of competence, being honest and forthright about any limitations of their experience and education.

2.02. Not knowingly use software that is obtained or retained either illegally or unethically.

2.03. Use the property of a client or employer only in ways properly authorized, and with the client's or employer's knowledge and consent.

2.04. Ensure that any document upon which they rely has been approved, when required, by someone authorized to approve it.

2.05. Keep private any confidential information gained in their professional work, where such confidentiality is consistent with the public interest and consistent with the law.

2.06. Identify, document, collect evidence and report to the client or the employer promptly if, in their opinion, a project is likely to fail, to prove too expensive, to violate intellectual property law, or otherwise to be problematic.

2.07. Identify, document, and report significant issues of social concern, of which they are aware, in software or related documents, to the employer or the client.

2.08. Accept no outside work detrimental to the work they perform for their primary employer.

2.09. Promote no interest adverse to their employer or client, unless a higher ethical concern is being compromised; in that case, inform the employer or another appropriate authority of the ethical concern.

Principle 3: PRODUCT

Software engineers shall ensure that their products and related modifications meet the highest professional standards possible. In particular, software engineers shall, as appropriate:



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- 3.01. Strive for high quality, acceptable cost and a reasonable schedule, ensuring significant tradeoffs are clear to and accepted by the employer and the client, and are available for consideration by the user and the public.
- 3.02. Ensure proper and achievable goals and objectives for any project on which they work or propose.
- 3.03. Identify, define and address ethical, economic, cultural, legal and environmental issues related to work projects.
- 3.04. Ensure that they are qualified for any project on which they work or propose to work by an appropriate combination of education and training, and experience.
- 3.05. Ensure an appropriate method is used for any project on which they work or propose to work.
- 3.06. Work to follow professional standards, when available, that are most appropriate for the task at hand, departing from these only when ethically or technically justified.
- 3.07. Strive to fully understand the specifications for software on which they work.
- 3.08. Ensure that specifications for software on which they work have been well documented, satisfy the users' requirements and have the appropriate approvals.
- 3.09. Ensure realistic quantitative estimates of cost, scheduling, personnel, quality and outcomes on any project on which they work or propose to work and provide an uncertainty assessment of these estimates.
- 3.10. Ensure adequate testing, debugging, and review of software and related documents on which they work.
- 3.11. Ensure adequate documentation, including significant problems discovered and solutions adopted, for any project on which they work.
- 3.12. Work to develop software and related documents that respect the privacy of those who will be affected by that software.
- 3.13. Be careful to use only accurate data derived by ethical and lawful means, and use it only in ways properly authorized.
- 3.14. Maintain the integrity of data, being sensitive to outdated or flawed occurrences.
- 3.15. Treat all forms of software maintenance with the same professionalism as new development.
- Principle 4: JUDGMENT**
Software engineers shall maintain integrity and independence in their professional judgment. In particular, software engineers shall, as appropriate:
- 4.01. Temper all technical judgments by the need to support and maintain human values.
- 4.02. Only endorse documents either prepared under their supervision or within their areas of competence and with which they are in agreement.
- 4.03. Maintain professional objectivity with respect to any software or related documents they are asked to evaluate.



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4.04. Not engage in deceptive financial practices such as bribery, double billing, or other improper financial practices.

4.05. Disclose to all concerned parties those conflicts of interest that cannot reasonably be avoided or escaped.

4.06. Refuse to participate, as members or advisors, in a private, governmental or professional body concerned with software related issues, in which they, their employers or their clients have undisclosed potential conflicts of interest.

Principle 5: MANAGEMENT

Software engineering managers and leaders shall subscribe to and promote an ethical approach to the management of software development and maintenance . In particular, those managing or leading software engineers shall, as appropriate:

5.01 Ensure good management for any project on which they work, including effective procedures for promotion of quality and reduction of risk.

5.02. Ensure that software engineers are informed of standards before being held to them.

5.03. Ensure that software engineers know the employer's policies and procedures for protecting passwords, files and information that is confidential to the employer or confidential to others.

5.04. Assign work only after taking into account appropriate contributions of education and experience tempered with a desire to further that education and experience.

5.05. Ensure realistic quantitative estimates of cost, scheduling, personnel, quality and outcomes on any project on which they work or propose to work, and provide an uncertainty assessment of these estimates.

5.06. Attract potential software engineers only by full and accurate description of the conditions of employment.

5.07. Offer fair and just remuneration.

5.08. Not unjustly prevent someone from taking a position for which that person is suitably qualified.

5.09. Ensure that there is a fair agreement concerning ownership of any software, processes, research, writing, or other intellectual property to which a software engineer has contributed.

5.10. Provide for due process in hearing charges of violation of an employer's policy or of this Code.

5.11. Not ask a software engineer to do anything inconsistent with this Code.

5.12. Not punish anyone for expressing ethical concerns about a project.

Principle 6: PROFESSION

Software engineers shall advance the integrity and reputation of the profession consistent with the public interest. In particular, software engineers shall, as appropriate:

6.01. Help develop an organizational environment favorable to acting ethically.

6.02. Promote public knowledge of software engineering.



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- 6.03. Extend software engineering knowledge by appropriate participation in professional organizations, meetings and publications.
- 6.04. Support, as members of a profession, other software engineers striving to follow this Code.
- 6.05. Not promote their own interest at the expense of the profession, client or employer.
- 6.06. Obey all laws governing their work, unless, in exceptional circumstances, such compliance is inconsistent with the public interest.
- 6.07. Be accurate in stating the characteristics of software on which they work, avoiding not only false claims but also claims that might reasonably be supposed to be speculative, vacuous, deceptive, misleading, or doubtful.
- 6.08. Take responsibility for detecting, correcting, and reporting errors in software and associated documents on which they work.
- 6.09. Ensure that clients, employers, and supervisors know of the software engineer's commitment to this Code of ethics, and the subsequent ramifications of such commitment.
- 6.10. Avoid associations with businesses and organizations which are in conflict with this code.
- 6.11. Recognize that violations of this Code are inconsistent with being a professional software engineer.
- 6.12. Express concerns to the people involved when significant violations of this Code are detected unless this is impossible, counter-productive, or dangerous.
- 6.13. Report significant violations of this Code to appropriate authorities when it is clear that consultation with people involved in these significant violations is impossible, counter-productive or dangerous.
- Principle 7: COLLEAGUES**
Software engineers shall be fair to and supportive of their colleagues. In particular, software engineers shall, as appropriate:
- 7.01. Encourage colleagues to adhere to this Code.
- 7.02. Assist colleagues in professional development.
- 7.03. Credit fully the work of others and refrain from taking undue credit.
- 7.04. Review the work of others in an objective, candid, and properly-documented way.
- 7.05. Give a fair hearing to the opinions, concerns, or complaints of a colleague.
- 7.06. Assist colleagues in being fully aware of current standard work practices including policies and procedures for protecting passwords, files and other confidential information, and security measures in general.
- 7.07. Not unfairly intervene in the career of any colleague; however, concern for the employer, the client or public interest may compel software engineers, in good faith, to question the competence of a colleague.



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7.08. In situations outside of their own areas of competence, call upon the opinions of other professionals who have competence in that area.

Principle 8: SELF

Software engineers shall participate in lifelong learning regarding the practice of their profession and shall promote an ethical approach to the practice of the profession. In particular, software engineers shall continually endeavor to:

8.01. Further their knowledge of developments in the analysis, specification, design, development, maintenance and testing of software and related documents, together with the management of the development process.

8.02. Improve their ability to create safe, reliable, and useful quality software at reasonable cost and within a reasonable time.

8.03. Improve their ability to produce accurate, informative, and well-written documentation.

8.04. Improve their understanding of the software and related documents on which they work and of the environment in which they will be used.

8.05. Improve their knowledge of relevant standards and the law governing the software and related documents on which they work.

8.06. Improve their knowledge of this Code, its interpretation, and its application to their work.

8.07. Not give unfair treatment to anyone because of any irrelevant prejudices.

8.08. Not influence others to undertake any action that involves a breach of this Code.

8.09. Recognize that personal violations of this Code are inconsistent with being a professional software engineer.

This Code was developed by the ACM/IEEE-CS joint task force on Software Engineering Ethics and Professional Practices (SEEPP)

Some Strengths and Weaknesses of Professional Codes

Strengths	Weaknesses
1. Codes inspire the members of a profession to behave ethically. 2. Codes guide the members of a profession in ethical choices. 3. Codes educate the members of a profession about their professional obligations. 4. Codes discipline members when they violate one or more of the code's directives. 5. Codes "sensitize" members of a profession to ethical issues and alert them to ethical aspects they otherwise might overlook. 6. Codes inform the public about the nature and roles of the profession. 7. Codes enhance the profession in the eyes of the public.	1. Directives included in many codes tend to be too general and too vague. 2. Codes are not always helpful when two or more directives conflict. 3. A professional code's directives are never complete or exhaustive. 4. Codes are ineffective (have no "teeth") in disciplinary matters. 5. Codes do not help us distinguish between micro-ethics issues and macro-ethics issues. 6. Directives in codes are sometimes inconsistent with one another. 7. Codes can be self-serving for the profession.



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The Ten Commandments of Computer Ethics

1. Thou shalt not use a computer to harm other people.
2. Thou shalt not interfere with other people's computer work.
3. Thou shalt not snoop around in other people's computer files.
4. Thou shalt not use a computer to steal.
5. Thou shalt not use a computer to bear false witness.
6. Thou shalt not copy or use proprietary software for which you have not paid (without permission).
7. Thou shalt not use other people's computer resources without authorization or proper compensation.
8. Thou shalt not appropriate other people's intellectual output.
9. Thou shalt think about the social consequences of the program you are writing or the system you are designing.
10. Thou shalt always use a computer in ways that ensure consideration and respect for other humans.

Explanations:

Commandment 1

Simply put: Do not use a computer in ways that may harm other people.

Explanation: This commandment says that it is unethical to use a computer to harm another user. It is not limited to physical injury. It includes harming or corrupting other users' data or files. The commandment states that it is wrong to use a computer to steal someone's personal information. Manipulating or destroying files of other users is ethically wrong. It is unethical to write programs, which on execution lead to stealing, copying or gaining unauthorized access to other users' data. Being involved in practices

Commandment 2

Simply put: Do not use computer technology to cause interference in other users' work.

Explanation: Computer software can be used in ways that disturb other users or disrupt their work. Viruses, for example, are programs meant to harm useful computer programs or interfere with the normal functioning of a computer. Malicious software can disrupt the functioning of computers in more ways than one. It may overload computer memory through excessive consumption of computer resources, thus slowing its functioning. It may cause a computer to function wrongly or even stop working. Using malicious software to attack a computer is unethical.

Commandment 3

Simply put: Do not spy on another person's computer data.

Explanation: We know it is wrong to read someone's personal letters. On the same lines, it is wrong to read someone else's email messages or files. Obtaining data from another person's private files is nothing less than breaking into someone's room. Snooping around in another person's files or reading someone else's personal messages is the invasion of his privacy. There are exceptions to this. For example, spying is necessary and cannot be called unethical when it is done against illegitimate use of computers. For example, intelligence agencies working on cybercrime cases need to spy on the internet activity of suspects.

Commandment 4

Simply put: Do not use computer technology to steal information.

Explanation: Stealing sensitive information or leaking confidential information is as good as robbery. It is wrong to acquire personal information of employees from an employee database or patient history from a hospital database or other such information that is meant to be confidential. Similarly, breaking into a bank account to collect information about the account or account holder is wrong. Illegal electronic transfer of funds is a type of fraud. With the use of technology, stealing of information is much easier. Computers can be used to store stolen information.



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Commandment 5

Simply put: Do not contribute to the spread of misinformation using computer technology.

Explanation: Spread of information has become viral today, because of the Internet. This also means that false news or rumors can spread speedily through social networking sites or emails. Being involved in the circulation of incorrect information is unethical. Mails and pop-ups are commonly used to spread the wrong information or give false alerts with the only intent of selling products. Mails from untrusted sources advertising certain products or spreading some hard-to-believe information, are not uncommon. Direct or indirect involvement in the circulation of false information is ethically wrong.

Commandment 6

Simply put: Refrain from copying software or buying pirated copies. Pay for software unless it is free.

Explanation: Like any other artistic or literary work, software is copyrighted. A piece of code is the original work of the individual who created it. It is copyrighted in his name. In case of a developer writing software for the organization he works for, the organization holds the copyright for it. Copyright holds true unless its creators announce it is not. Obtaining illegal copies of copyrighted software is unethical.

Commandment 7

Simply put: Do not use someone else's computer resources unless authorized to.

Explanation: Multi-user systems have user specific passwords. Breaking into some other user's password, thus intruding his private space is unethical. It is not ethical to hack passwords for gaining unauthorized access to a password-protected computer system. Accessing data that you are not authorized to access or gaining access to another user's computer without his permission is not ethical.

Commandment 8

Simply put: It is wrong to claim ownership on a work which is the output of someone else's intellect.

Explanation: Programs developed by a software developer are his/her property. If he is working with an organization, they are the organization's property. Copying them and propagating them in one's own name is unethical. This applies to any creative work, program or design. Establishing ownership on a work which is not yours is ethically wrong.

Commandment 9

Simply put: Before developing a software, think about the social impact it can have.

Explanation: Looking at the social consequences that a program can have, describes a broader perspective of looking at technology. Computer software on release, reaches millions. Software like video games and animations or educational software can have a social impact on their users. When working on animation films or designing video games, for example, it is the programmer's responsibility to understand his target audience/users and the effect it may have on them. For example, a computer game for kids should not have content that can influence them negatively. Similarly, writing malicious software is ethically wrong. A software developer/development firm should consider the influence their code can have on the society at large.

Commandment 10

Simply put: In using computers for communication, be respectful and courteous with the fellow members.

Explanation: The communication etiquette we follow in the real world applies to communication over computers as well. While communicating over the Internet, one should treat others with respect. One should not intrude others' private space, use abusive language, make false statements or pass irresponsible remarks about others. One should be courteous while communicating over the web and should respect others' time and resources. Also, one should be considerate with a novice computer user.



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The Hacking Community's Constitution

1. We believe: That every individual should have the right to be free speech in cyber space.
2. We believe: That every individual should be free of worry when pertaining to oppressive governments that control the cyber space.
3. We believe: That democracy should exist in cyber space to set a clear example as to how a functioning element of society can prosper with equal rights and free speech to all.
4. We believe: That hacking is a tool that should and is used to test the integrity of networks that hold and safe guard out valuable information.
5. We believe: Those sovereign countries in the world community that do not respect resoect democracy should be punished.
6. We believe: That art, music, politics and crucial social elements of all world societies can be achieved on the computer and in cyber space.
7. We believe: That hacking, cracking and phreaking are instruments that can achieve three crucial goals:
 - a. Direct Democracy in cyber space.
 - b. The belief that information should be free to all.
 - c. The idea that one can test and know the dangers and exploits of systems that store the individuals' information.
8. We believe: That cyber space should be a governing body in the world community, where people of all nations and cultures can express their ideas and beliefs has to how our world politics should be played.
9. We believe: That there should be no governing social or political class or party in cyber space.
10. We believe: That the current status of the internet is as clear example as to how many races, cultures, and people can communicate freely and without friction or conflicts.
11. We believe: In free enterprise and friction free capitalism.
12. We believe: In the open source movement fully, as no government should adopt commercial or priced software for it shows that a government may be biased to something that does not prompt the general welfare of the technology market and slows or stops the innovation of other smaller company's products.
13. We believe: That technology can be wielded for the better placement of mankind and the environment we live in.
14. We believe: That all sovereign countries in the world community should respect these principles and ideas released in this constitution.

The above declared constitution is like a bill of rights which should be read in relation to the ten commandments.

What is Computer Ethics?

James H. Moor

Computer ethics is the analysis of the nature and social impact of computer technology and the corresponding formulation and justification of policies for the ethical use of such technology.

Computers provide us with new capabilities and these in turn give us new choices for action. A central task of computer ethics is to determine what we should do in such cases, i.e., to formulate policies to guide our actions. Computer ethics includes consideration of both personal and social policies for the ethical use of computer technology.



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Computer ethics is a dynamic and complex field of study which considers the relationships among facts, conceptualizations, policies and values with regard to constantly changing computer technology. Computer ethics is not a fixed set of rules which one shellacs and hangs on the wall. Nor is computer ethics the rote application of ethical principles to a value-free technology. Computer ethics requires us to think anew about the nature of computer technology and our values. Although computer ethics is a field between science and ethics and depends on them, it is also a discipline in its own right which provides both conceptualizations for understanding and policies for using computer technology.



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Performance Tasks

ITEL 305-SLM1 Topic 1-Quiz

Name: _____

Date: _____

I. Identification. 5 pts.

- 1.
- 2.
- 3.
- 4.
- 5.

II. Essay. 5 pts.

- 1.
- 2.

ITEL 305-SLM1 Topic 2-Quiz

Name: _____

Date: _____

I. Identification. 5 pts.

- 1.
- 2.
- 3.
- 4.
- 5.

II. Essay. 5 pts.

- 1.
- 2.



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Understanding Directed Assessment

Rubric for Essay

Criteria	3	2	1
Quality of Writing	<ul style="list-style-type: none">• Piece was written in an extraordinary style and voice.• Very informative and well organized.	<ul style="list-style-type: none">• Piece was written in an interesting style and voice.• Somewhat informative and organized.	<ul style="list-style-type: none">• Piece had little style or voice.• Gives some new information but poorly organized.
Grammar, Usage & Mechanics	<ul style="list-style-type: none">• No spelling, punctuation or grammatical errors.	<ul style="list-style-type: none">• Few spelling, punctuation or grammatical errors.	<ul style="list-style-type: none">• Some spelling and punctuations errors, minor grammatical errors
Elements	<ul style="list-style-type: none">• For a person to be guilty all the elements were articulated.	<ul style="list-style-type: none">• For a person to be guilty some of the elements were articulated.	<ul style="list-style-type: none">• For a person to be guilty few of the elements were articulated.



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Learning Resources

Books:

- Students' Handbook 2021
- Aguirre, Leandro Angelo Y. , Dee, Celine Melanie A. 2022. Privacy and Data Protection Law in the Philippines. Kluwer Law International. Netherlands
- Karrar, A., Dahbur, K. 2021. Computing Ethics. Nova Science Publishers, Inc., New York.
- Alexancrou, Alex. 2021. Cybercrime and Information Technology. Taylor & Francis Group. 5 Howick Place, London
- Laviña, Charlemagne G. 2020. Social, Ethical, Legal and Professional Issues in Computing. Mindshapers Co., Inc. Room 108, ICP Bldg., Recoletos St., Intramuros, Manila
- Heath, Christopher, Kamperman Sanders, Anselm, Moerland, Anke. 2020. Intellectual Property Law and the Fourth Industrial Revolution. Alphen aan den Rijn, The Netherlands Kluwer Law International, Netherland.

Books:

- https://btu.edu.ge/wp-content/uploads/2023/07/Lesson-1_Introduction-to-Computer-Ethics.pdf
- Briefer on Monitoring of Cyber Related Crimes-2023-2024

Self-Paced Learning Modules:

- Diaz, John Rentie V. 2024. Self-Paced Learning Modules CMSC 315-Social Issues and Professional Practices

Online References:

- <https://open.uct.ac.za/server/api/core/bitstreams/7d8fa064-883a-45ad-b9b8-a1b5507710a0/content>
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- <https://www.cmpe.boun.edu.tr/~say/c150/intro/lit10.html>
- <https://www.geeksforgeeks.org/computer-ethics/>
- <https://philippinecomputersociety.org/code-of-ethics/>
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- <https://com-ethix.blogspot.com/2013/11/the-hacking-communitys-constitution.html>
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- <https://vaultinum.com/blog/intellectual-property-of-source-code-how-to-protect-it>
- <http://ethics-mon.blogspot.com/>
- <https://www.officialgazette.gov.ph/1997/06/06/republic-act-no-8293/>
- <https://www.ipophil.gov.ph/intellectual-property-code-implementing-rules-and-regulations/>
- <https://www.ipophil.gov.ph/copyright/>
- <https://www.ipophil.gov.ph/trademark/>
- <https://www.ipophil.gov.ph/patent/>
- <https://www.phcc.gov.ph/philippine-competition-law-ra-10667>
- https://www.phcc.gov.ph/storage/pdf-resources/1683854994_20210528_PCC-Legal-Handbook-RA-10667-IRR.pdf
- <https://www.officialgazette.gov.ph/downloads/2012/09sep/20120912-RA-10175-BSA.pdf>
- <https://cybercrime.doj.gov.ph/irr/>
- <https://ecommerce.dti.gov.ph/wp-content/uploads/2020/11/IRR-of-RA-10175-Cybercrime-Prevention-Act-of-2012.pdf>
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- <https://www.officialgazette.gov.ph/2000/06/14/republic-act-no-8792-s-2000/>
- <https://dict.gov.ph/pnpki>



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