

ETHICS READER

By

Christopher Manalaysay

CREATIVE COMMONS



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ETHICS READER

By

Christopher Manalaysay

BOOK REVIEWS

CREATIVE COMMONS



IT ETHICS

BUSINESS ETHICS : ETHICAL DECISION MAKING

The ability to recognize and deal with complex business ethics issues has become a significant priority in twenty first century companies. In recent years, a number of well publicized scandals resulted in public outrage about deception and fraud in business and a demand for improved business ethics and greater corporate responsibility. The publicity and debate surrounding highly visible legal and ethical lapses at a number of well known firms. Including Enron, WorldCom, Arthur Andersen LLP, and Tyco. Highlight the need for businesses to integrated ethics and responsibility into all business decisions. A survey concluded that 57% of the general public feels that the values and standards of business leaders and executives have declined in the last twenty years. Another poll found that 2/3 of surveyed respondents believe that recent economic events have created a crisis of confidence and trust in the way we do business in America. Largely in response to this crisis, business decisions and activities have come under greater scrutiny by many different constituents, including consumers, employees, investors, government regulators, and special interest groups. Additionally, new legislation and regulations designed to encourage higher ethical standards in business have been put in place.

The field of business ethics deals with questions about whether specific business practices are acceptable. For example, should a salesperson omit facts about a products poor safety record in a sales presentation to a client? Should an accountant report inaccuracies he or she discovered in an audit of a client, knowing the auditing company will probably be fired by the client for doing so? Should an automobile tire manufacturer intentionally conceal safety concerns to avoid a massive and costly tire recall? Regardless of their legality, the actions taken in such situations will certainly be judged by others as right or wrong, ethical or unethical. By its very nature, the field of business ethics is controversial, and there is no universally accepted approach for solving its issues.

The term ethics has many nuances. It has been defined as inquiry into the nature and grounds of morality where the term morality is taken to mean moral judgments, standards and rules of conduct. Ethics has also been called the study of the general nature of morals and of specific moral choices; moral philosophy; and the rules of standard governing the conduct of the members of a profession. On difference between an ordinary decision and an ethical one lies in the point where the accepted rules no longer serve, and the decision maker is faced with the responsibility of weighing values and reaching a judgment in a situation which is not quite the same as any he or she has faced before. Another difference relates to the amount of emphasis decision makers

place on their own values and accepted practices within their company. Consequently, values and judgments play a critical role when we make ethical decisions.

Building on these definitions, we can begin to develop a concept of business ethics. Most people would agree that high ethical standards require both business and individuals to conform to sound moral principles. However, some special aspects must.

Christopher Manalaysay

IT ETHICS

Business Ethics edited by Brian Harvey

In the United States since the late seventies and in Europe since the mid eighties, developments in business ethics as an academic discipline have been little less than spectacular. As a new branch of applied ethics, alongside medical ethics, environmental ethics, animal welfare ethics, and the ethics of war and peace, business ethics reflects on the ethical issues and dilemmas for business people setting up transactions in the market place and communicating with governmental agencies and social interest groups. The origin of the discipline was in the philosophy departments of universities and in some theological seminaries. Soon, however, business administration faculties and business schools joined the party, adding their experience and soberness to philosophical acuteness. Today, a vast literature is available, in the form of books, specialized reviews and articles, treating issues in business that can profit from being analyzed not only from an economic or strategic, but also from a moral point of view.

In a period of ten to fifteen years, the range of topics discussed in business ethics has increased and so has the number of analytical approaches used. The classical treatment of a moral issue is based on either the utilitarian principle of welfare maximization; we all have to contribute to the greatest happiness for the greatest number, as a basic moral guideline or on the deontological principle of a right at stake or a distinctive form of justice implied: an action is to be considered as morally obliged or prohibited because a fundamental human right is involved or because it falls within the realm of distributive or compensatory justice. More recently, other approaches have been elaborated to tackle a moral dilemma in business. The most important of these are an analysis of the social contracts that are found to exist among classes and groups of people, an analysis of specific managerial virtues, an analysis of action types and their concomitant moral principles that are characteristics of relations in the market and an approach based on a model of commercial and the guardian moral syndrome respectively so business ethics as a discipline has by now a fairly developed range of analytical tools at its disposal.

The second way to understand moral dilemmas by telling stories is as old as moral reflection itself. Greek tragedies frequently describe the protagonist as moral reflection itself in which forces and coincidences beyond human control are dominant yet man is forced to choose for better or worse, unable to escape responsibility. And in the Jewish tradition, especially in its Chassidic version, the path to a righteous life is

often indicated in the form of a story told by the rabbi. Indeed, in all human generations and cultures, stories are a privileged medium when it comes to what really matters in life, and the more so when the inescapable fact is that the choice is not between right and wrong, but between wrong and worse, between either the devil or the deep blue sea. Stories are privileged because they are vivid, accessible and easily recognizable. They can summarize a whole system of rules and illustrate in a direct way a sometimes complex moral reasoning. Paintings can play a similar role. Stories fixed in paintings and stained glass windows in medieval cathedrals are a clear example. They were meant as a *biblia pauperum* a bible for the poor who are unable to read but quite able to identify themselves with a story told in words or depicted on the wall. In present day business ethics, stories here called cases are frequently used as major device to clarify a piece of moral theory. In almost every textbook, after having presented for example the varieties of moral product responsibility known as contract view, due care view or social cost view, the author offers one or more cases to illustrate the point in question and to exercise the students skill in applying the theory to real life situations. There are even whole volumes of real or imaginary cases in business ethics, collected for didactical purposes. Now this raises the question about the added value of using cases in business ethics programmes and course. To what extent can cases contribute an insight to the understanding of the morality of business transactions that is not attainable in any other way.

Christopher Brian C. Manalaysay

Business Ethics by Carmelita Miranda-Gow & Gregorio S. Miranda

All Societies have their moral codes within which individuals try to decide what should or should not be done. Thus, history records the fact, which almost from time immemorial, leading philosophers during different periods of history ere deeply engrossed with the search for the meanings of ethical principles. For example, they don't only investigate but analyze the meaning of good or why one should do to others as he would have others do to him.

In a very large sense, the ethical philosophers aim not so much to tell men what they should or should not do, but rather to help them understand what it is to be moral and how moral principles can be established. The answers to these questions which taxed the minds of the early philosophers paved the birth of moral code.

The greatest moral code is that of the law of Moses which has greatly influenced the ethics of both the Christian and the Muslim world. Some 2 thousand years before Christ, the code of Hammurabi already served as the basis for many business and legal practices that are still in use today. A copy of this code is engraved on a black stone column more than 7 feet high which was found by French archaeologists directed by j. de Morgan at Susa, Persia, during the winder of 1901 and 1902. The stone column was nearly undamaged, and it is now housed in the Louvre Museum in Paris, France. The code consists of a preamble, an epilogue, and 282 sections, which deal with personal property, real estate, trade business, labor the family and personal injuries and is believed to be similar to those of the earlier Sumerians.

Hebrew and Hindu Laws. A more cursory study of both Hebrew and Hindu laws reveal the fact that even during that period of history, they have made some progress regarding commercial transactions as evidenced by a number of measures and regulations designed toward securing justice in buying and selling activities.

The doctrine of Just Price. During the middle ages, the church in spite of its general antipathy to trade, had to grapple with the regulations of practices which it condemned but could not abolish, as such, it had to stipulate the principle of "Just Price". This principle held that price was objective, inherent in the values of articles of commerce, and to depart from it was to infringe upon the moral code.

Value of Money; Usury. The condemnation of usury was part of the general condemnation of unjust exchange. In the early Middle Ages the church's own prohibition applied to the clergy only. The absence of any developed money economy and of opportunities for profitable investment of money capital made more general prohibition unnecessary.

It is difficult to avoid being trite and pedantic in dealing with business ethics because it seems that everyone at least pay lip service to the theory of moral behavior. Undoubtedly, business would be better off if there is general acceptance of the theory of ethical conduct and as well as frank discussions of its various aspects. Almost any businessman will readily subscribe to the principle that he ought to deal ethically with those who buy from him, those who work with him, those who share in the ownership of his business, his competitors and his community. The catch, as with so much else in human affairs, comes in practicing what one preaches.

Good Business Ethics. A free economy cannot grow and prosper in the absence of good business ethics. This is the very reason why respectable businessmen cannot avoid giving their thoughtful consideration to the various ethical problems that confront them in their daily operations. Doing so is not only good sense but also in accord with their enlightened self interest. Businessmen, generally speaking, have a normal desire to do right intelligent men who fully appreciate their duty as citizens to do everything within their powers to preserve the system of free enterprise through which they and the nation prosper.

Vital factors, such as the pressure of a growing population and an expanding economy, often encourage the enactment of hampering controls restricting individual freedom. These controls tend to bewilder the businessmen, who, as he tries to cope with them, soon learn that although more people mean bigger markets, they also mean more government controls of business. In his dilemma, he quickly finds that his only safely lies in conducting himself ethically, and while this may not offer a complete solution, it is the right way to behave and holds for him maximum of salvation.

Dealing with Customers. In earlier simpler days, the rule of caveat emptor was generally applied and buyers were expected to be able to take care of themselves. As a rule, both buyer and seller were well versed in agriculture and the limited manufactured products of the day. Even such tricky things as horse trading were felt to have their sporting side and were considered largely a matter of matching wits.

Christopher Manalaysay

Book Review –Ethical Dilemmas in Business by Collins and O'Rourke

Many managers view these as pragmatic business problems, not as ethical dilemmas. But they are ethical dilemmas. Any decision that affects the welfare of other people in an ethical issue. Every issue has the potential of becoming an ethical dilemma when every possible solution has both positive and negative consequences. Most managers face ethical dilemmas every day. All of the issues noted above have been developed and analyzed in this book as ethical dilemmas. We have heard many discussions of business ethics. Some argue that students regarding the discussion of ethics is high brow luxury that is unnecessary, inconclusive and time consuming. This is how we respond to the most often raised objections to the discussion of ethics

All ethics are relative; there is no right answer. Some may argue that ethics are relative and that there is no right answer. It is obvious however, that some answers are better than others, even when we are unsure as to what is absolutely right or wrong. Most decisions have more than two alternatives, one right and one wrong. They fall somewhere in between in a gray area. Skilled decision makers look for the better answer among many alternatives. Generating the alternatives and weighing the consequences are skills to be learned.

Business is business; business of business is making profits. Business must indeed be profitable to survive. However, being ethical and profitable is not only possible but probable, given time and effort.

Being ethical is a cost of doing business that I cannot afford, especially in hard economic times. Acting ethically can indeed be costly. However sometimes it can be more costly to be unethical. Acting ethically is not an operating cost to be measure in dollars and cents.

Recognizing and overcoming these assumptions and developing an ethical viewpoint entail both individual reflection and public discussion. As such, it is better for people to learn what they believe and how ethical theories guide belief structures than to learn what the right answer may be. What needed is clear ethical discussion, no just more ethical discussion.

Ethics pertains to justifications underlying individual and group decisions that affect others. Ethical dilemmas occur when one of the options may adversely affect someone. Many situations that managers refer to as business problems, such as hiring and firing employees are also ethical problems. Often it is said that there are no right answers to ethical dilemmas. This is wrong. There may not be one absolute right

answer; however, like solutions to business problems, some answers are much better than others.

When we say someone is a egoist, what we mean is that he or she is looking after his or her own interests without considering those of others. Egoism is a very common ethical theory. We often apply egoism when deciding what school to attend, what courses to take, what job to accept, and where to live. It is ethical to look after our self interest. If we do not, then who will? However, if we rank ethical theories in terms of social desirability, most social philosophers place egoism at the bottom of the list.

Christopher Manalaysay

IT ETHICS – BOOK REVIEW – BUSINESS ETHICS by David Fretzsche

Business involves economic relationships among many groups of people known as stakeholders : customers, employees, stockholders, suppliers, competitors, govt. and communities. Today's manager must consider all of the firms stakeholders, not just the firms stockholders. These stakeholders are likely to be located in various countries rather than in a single country as has been the case historically. Customers, suppliers, competitors frequently hail from around the globe. The business environment has created an increasingly complex set of relationship for the modern business manager.

The complexity increases when stakeholders have conflicting claims, which is often the case. For example, the question of whether to continue production in an existing plant or to contract the work out to a firm in another country involves numerous stakeholders. Stockholders are looking for the greatest return on their investment. Local employees want to keep their jobs. Employees in the foreign country want to obtain jobs. The local community wants to protect its tax base, and the govt. is concerned with the welfare of its citizens. The foreign community wants to enhance its tax base, and so on. Regardless of the decision manager makes, some stakeholders will gain at others expense. In this book, we will examine ethical issues within these complex business relationships, those issues that involve moral relationships among people. Some problems do not involve moral relationships and thus do not contain ethical dimensions. For example, the decision to introduce a new product in the eastern region or in the European union prior to full national or world distribution is not likely to raise an ethical issue. However many decisions do raise ethical concerns. Some decision makers quietly go about their business adhering to high ethical standards. Others do not and occasionally make headlines.

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Christopher Manalaysay

Paradigms and Parables – HF5387 D38

By: Br. Louis DeThomasis and William Ammentorp

Chapter 1

This chapter discussed some of the basic theories of understanding ethical responsibilities in a business like the Social contract theory and the Stakeholder theory. Social Contract theory signifies the responsibilities of each individual which compose the society. This theory is contradicting the idea about the corporate rights and responsibilities can be conditional from the terms and conditions of a contract between the business and the society. Society has recognized the social benefits that the corporation is getting so in a way those corporations must repay to the society. Those corporations provide efficient means for raising large amount of capital through producing and selling goods or services to the society. But society also encounters problems caused by the corporations, from manufacturing factories to abusing of workers. This theory aims to develop the social responsibility of every individual while doing it without harming other people and doing it with your own will. This theory also tells us that the right thing to do is what benefits the society. Another theory is the Stakeholder theory. It tells us that every business decision affects a wide variety of people in the working environment. This theory is about knowing what need to be done for the company to arise in top.

Chapter 2

In a company, rules are always present. Rules compose of moral and professional rights. Corporations each have different rules according to their nature, culture and the beliefs of people composing it. So employees need to be flexible to adopt in the different environments that he or she assigned into. This chapter discusses some issues in the moral rights of employees. If employees can be dismissed for morally wrong reasons without violating a law in the corporation, then the concept of employee's rights is meaningless. There are also the rights of employees to ensure their health and safety by the corporations. Some companies exaggeratedly focus on the output and the work that employees tend to suffer stress. In some cases, in terms information and their safety, the company also must have responsibility in keeping the information of their employees confidential. Each individual that composes the corporation must accept their roles and treat all of their subordinates with gratitude in order to promote a healthy relationship with one another.

Chapter 3

Ethics policy is very important for the company and it should be followed by both management and employees of the organization. Everyone should observe ethical actions and unethical ones. If the company is ethical their customers would even recommend them to other people they know, that is how important ethics policy is for a company. It is said in the book that – “A written policy without anything else is worse than not having a policy”. As I’ve understand the statement, even though the company has their ethics policy it will not be enough for the company to be ethical. It will not be enough to change the behavior of the members of the organization. The management of the company should be the best example for their employees, they themselves should not only know these policies but they should apply this in their workplace and even outside the organization. They should see to it that the policy is being followed by the employees and is being applied in every task that they are performing. It will be very useless and harmful for the company for having a policy without following them. It would be much better if they will not have any policy. There is a major problem in an organization having such policy without even performing and applying them in their daily lives.

Another issue in the book is the loyalty of a person to the company he is working with. It is true that a good employee in your company is hard to find and at the same time hard to keep. In business, employer will do certain courtship and give offers to employees just to have them work for their company. For the employee, it is reasonable for them to look for new job from time to time maybe they are looking for a job with higher salary. Once an employee accepts an offer he will have to work in the company who gave him the offer. According to the book is uncommon and unethical that an employee would accept may offers from different company and once his current company gave him a much higher offer he will then decide to work again in the same company. Once an employee accepted the offer he already has commitment to the company and he should have to do all the responsibilities assigned to him. Another issue is the employees loyalty to the company he is working with. Once the employer found out that his employee is looking for other job is one way of breaching his loyalty for the company. Employees should remain loyal to their company no matter how long they have work to that company. Once we become part of the company we should consider it very important to us and we should be very committed to work hard.

Christopher Manalaysay

The Right Thing – HF5387 S434

By: Jeffrey L. Seglin

Chapter 1

- The chapter discusses the Ten Commandments. Talk the talk of social justice meaning you should be fair to everyone. You should do your judgments ethically and fair to the ones involve. The second is walk the walk of social action. Every business should do some social actions as a part of their social responsibility to their own community. Third is put people on the bottom line of corporate calculation. Fourth is do right yourself, don't leave it to God. You should do your transactions and businesses in the proper way and you should not just leave it to God whether the things that you do is the right or the wrong thing to do. Before you do some action, you should first think whether you are doing the right thing. Fifth is if you will be doing your business fair and ethical, you will be having a good business. You can get the loyalty of your customers and they will do business with you again. Sixth is you should also have faith in every thing that you do and you should have faith with your co-workers. The seventh is you should be careful with all the actions you are about to do, you should clearly know your intentions and know the consequences that might happen. The eight is already about the economic situation. You should also consider the economic situation on where you are doing your business transactions. The ninth and the last commandment are just like compiled important things of the first to the eighth commandment. If businesses will be considering these commandments their business might have an edge to the other businesses who are not knowledgeable about the ten commandments.

Chapter 2

The chapter is all about the good side and the bad side of having code of ethics when it is being used properly or in the other hand if it is being abused. There are several benefits of having your own set of code of ethics. First is the benefit to the organization through public relations. If your company code of ethics will also be appealing if the things you are trying to practice is about uplifting the moral sensibilities of consumers as part of their overall marketing strategy. The second is the benefit to the stakeholders through the social responsibilities. If the code of ethics will also be designed for the stakeholders, it will also be beneficial since it is like you are also considering the stakeholders with concern not just by protecting them. But there are certain instances that the use of the code of ethics are being abused. If the code of ethics are abused it will yield to bad effect.

Chapter 3

The chapter is about the differences of the old business paradigm and why is it not enough. It is true that not all the old paradigms that made a business successful before is still applicable to the different businesses now a days. The demands and the wants of customers are changing and the advancement of the technology moves much faster too. In every business there are different styles of doing strategies, the old strategies are not applicable anymore. For example, you have a business selling food, if before you are doing advertisements the old way like posting posters, radio ads and newspapers, the old advertisements are not applicable anymore since no one will be attracted to that certain advertisement since there are a lot of competitors who are already taking and doing competitions competitively. They should use the advancement of technology so they can catch the eyes of the customers and they will be able to compete with their competitors who are currently doing their business with different strategies specifically and specially designed to the needs, wants and demands of the customers now a days. There are still old paradigms, which might still be applicable, but as the business owner, you should screen everything so that first, you won't waste money by continuously doing things that are not applicable anymore and second you will not be doing thins that might not give you a competitive edge among your competitors.

Christopher Manalaysay

The Ethics of Management – HF5387 H67

By: LaRue Tone Hosmer

Job Discrimination it is very rampant nowadays because of cultural differences, glass ceiling in which women are discriminated and many things against an employee based on their relationship in a certain group. This unethical in the sense that the person will work for you or already working for you and give his hand or share his ideas for the company and yet the employee is being discriminated or harassed. Though the topic is job discrimination, there are other forms of discrimination aside from job discrimination, for example, in America; black people are neglected when in a restaurant. Even during the Spanish Era in the Philippines, we were colonized and enslaved. Though there are wealthy Filipinos that time, they're still being discriminated and insulted for being shorter. Though the government is taking action when it comes to discrimination but the problem is that.

People are not perfect. How can we make decisions even without knowing what really the problem is. Sometimes we let go of someone just to realize how much we could care for them. Sometimes we think that everything we have is the complete things we need but in reality it can be our weakness. To decide on what is morally right, ethically the right thing to do is hard for us. Yet still on the other way around we manage to decide on the situation. The way we base and weigh it in ourselves and even the message of the person who you trust the most. Sometimes in business we have to decide on something in impromptu manner. Even before there's a lot of ethical dilemmas to take care about. Sometimes even if we know what to do, we still deviate for what we think is right. However, sometimes we don't know what think that I problems and issues The attitude sometimes affects what we say the words, we thought that our knowledge is what we think is right but in fact it is just a words that could fail us. Forgetting the fact that sometimes it is really hard for us to understand things because of the fact that we are hard enough to try to figure things out. How we will interact or approach the problems because a hindrance of doing the right things at the right time. Business ethics deals in a win-win situation wherein all could benefit on something. How we will deal with the different dilemmas in life depends on how we will handle it.

The book also tells that they should make them employees welcome. Then the privacy sometimes becomes not the issue sometimes the root cause comes from the top management why will this employees do such works. The book suggests that they must know what do the employees needs.

The business is basically consists of employees and the leaders. They are the one who will make the business function. The relationship between them is the core and

that must be fair, equal and stable. One could argue that that responsible management and doing the right thing often characterized by the same things. . . but you can't infer that ever decision about the right thing to do is necessarily doing to be good for the company,. Sometimes doing the right thing can have tragic consequences. A written policy without anything else is worse than not having a policy. It is when there is a policy yet still every people would not follow it. The situation is that the policy is written without proper implementation. The objective is not to help but to instruct and give directives. The people must know whats the real purpose of this policy so that they could follow it. In any sense the point is not clear unless it would not be used and the policy is nothing unless no one would try to use it.

Business Ethics – HF5387 F45

By: Ferrel & Fraedrich

When we talk about ethics is also talking about values, what do you think? Right or wrong?. Making a judgment or an appraisal is having value. We can speak what is valuable or of value as something positive and negative. They said valuable usually understanding what is positively valuable. There are many kinds of value; economic, biological, artistic, ethical or moral, religious, etc. When we are talking about ethical values; it is about human conduct, people have a freedom to behave in their own way or the other. Ethics present itself as an order of human acts. It is based on two concepts: the good and the evil. When we say good person he is honest, decent and honorable. And when we say evil person is someone who is immoral. Since values refers to human actions. Human actions refer to those acts of man that are based on two things. 1) Sufficient knowledge of its cause or purpose. 2) The exercise of freedom. Our everyday language is full of ethical judgments. Ethics is not an academic subject as well in business ethics.

There are some countries that adopted, learn ethical principles and introduce business ethics like; in Japan, United States, Germany, Europe and others. Business ethics is a form of the art that examines ethical principles and moral or ethical problems that can arise in a business environment. In United States, there has been deterioration of basic value in human relation: trust and loyalty. They have been proven that if “Immoral conduct becomes a norm; it becomes an element of disfunction.”

Honesty of people managing business has existed and continues to exist. In the order of desirability they are the ff: 1) awareness of solidarity and thus, awareness that evil done always rebounds to the harm of someone; 2) awareness of otherness; 3) fear of the repercussions to the company’s honor, respectability, and good image; 4) fear of legal sanctions which are literally accompanied by at times large fines; 5) verification of bankruptcy.

Ethics is not just for success in business, as neither is, the lack of it. And also business ethics is not an element of a theory of business company. But why business ethics and why is it ethics is for businessman, although it is bound by business obligations? Because when we talk about business ethics, one assures that its principles are the same as those of general ethics that anybody has to follow. “Business ethics underlines that in the concrete life of companies there can be concrete situations that requires a more careful consideration. But the existence of business ethics does not vary that the life of the business provides occasions for ethical failings.

The type of analysis that we need to use is the process of ethical reflection. This analysis can help individual or a group to discover the right decision. For example, in a group they should make a decision to what they should do. One member can have an idea but other member doesn't have an idea because they not yet reached the consensus to discuss all the option to derive to the right decision. Each of the members has different idea about what they should do. In this case the book discusses what they must do in this situation. The first thing to do is to gather all the resources or all the ideas of the members. After gathering, they will come up with the five resources and then they can discuss the strength and weaknesses of each resource. The group will develop their ability to use these resources; they can also develop another significant resource it is the means to engage in ethical reflection. In making decision, we can use the five resources for making decision such as, policy proposal, people's observation, value judgments, assumptions and opposing views. To summarize chapter three, people can make hundreds of decisions in our daily life. The choices that we make become the heartbeats of our lives. We will ask question like: Are we making good ones? Are we making the right decision? If you wonder how to change life positively and continue to be unlimited even when in overdrive, the 5 resources can help us improve our decision making skills while in the midst of chaos or problems. One good quote that fits in chapter three is *"In a moment of decision, the best thing you can do is the right thing to do. The worst thing you can do is nothing."* Theodore Roosevelt. The quote tells us that we must do the right thing not the worst. We must think not just twice but more before making decision because in our decision it can affect our lives. If we make the right decision our lives will be good but if we did not make the right decision it can be worst to our lives because it will affect us. We need to analyze every single thing that connected for making decision. We must be ethical in making decision so that we can develop the right decision.

Christopher Manalaysay

Ethics at work – HF5387 E875

By: Harvard Business Review(Sir yan ung sabi sa libro,walang author, hehe)

Harvard is helping us, this book will guide and show us the unwritten code of good business manners, which when followed by individuals and their companies, will enable them to work more effectively and profitably together, establish and sustain successful long-term relationships, and improve individuals development and potentials for promotion. Business Etiquette is a guide for us to handle a wide variety of business situations, both difficult and to commonplace, in which business people are likely to be judged by their command of correct business behavior . This book also have assessment performance that will rate your manners, personality, etc. by that it will help you to find major ways in which to improve your performance. Being well-mannered is a real source of personal and corporate competitive advantage.

By knowing or being familiar with the rules of business etiquette is not really difficult. This book is a good source of learning about etiquette. We just need a modest investment of study time and the willingness to challenge your own behavior to see how it can be more effective. We must always remember when all else is equal, the person who behaves better will win.

In each chapter , it explores a different aspect of the business relationships and the challenges that likely to meet. The process starts with dealing with people face to face and progress through to a more complex situation, such as handling meetings. Principles established in earlier chapters are not generally repeated later in the text, and so it is important to read the chapters at the right order..

In the first chapter of the book, it talks about the Golden rules of good business manners. It is the thoughtful consideration of the interests and feelings of others. In other words, you must show by what you do and say that you care as much about the person you are dealing with as for yourself. In the book, you will see the IMPACT word which means – Integrity, Manners, Personality, Appearance, Consideration and Tact. These six words are important in the outside world of professionals.

Business Ethics is applied ethics. It is the application of our understanding of what is good and right to that kinds of institutions, technologies, transactions, activities, and search which we call"business" . A discussion of business ethics must bein by providing a framework of basic principles for understanding what is mean by the terms between good and right and we can only proceed if we are able to discuss the implication these have for our business world. The first two chapters provide such a framework. Chapter one outlines some of the major moral issues that arise in business and describes what business ethics is in general. Chapter two describes three approaches to ethical issues which together give a basis for analyzing ethical issues in business.

This talks about the creation of idea that ethics is the study of judgements concerned with moral right and wrong , that is, with judgments support on moral standards. The first part of the chapter elucidate this thought or idea by explaining what

moral standards are and by describing the kinds of social functions they serve. The second section talks about the details on how moral standards form the basis of moral judgment, that is, to explaining what moral reasoning is. We first described how a person's capability to join or be engaged in moral reasoning develops and then outlined the general structure that moral reasoning usually has. We ended by describing several methods by which moral reasoning can be analyzed and corrected and by explaining how moral responsibility is determined. The next chapter describes three kinds of standards that are commonly employed in moral reasoning: utilitarian moral standards, standards concerned with moral rights and standard of justice.

Christopher Manalaysay

European Casebook on BUSINESS ETHICS – HF5387

By: Brian Harvey, Henk Van Luijk and Horst Steinmann

The Victimized Banker

I guess, because of one of the members of a special entrepreneurial task team responsible for designing accounting computer systems in the IS department at a large company develop a program that utilizes a unique spreadsheet application approach that will certainly revolutionized the area of computer compensation systems. The company recently signs a contract with another company that wants to implement this system in their operations. The contract of the buyer is worth 100,000 US dollars, 50,000 dollars is on research and development. Because the system is so new, it is hardly been tested and it consists of many problems. So the buyer experiences lot of difficulties and the company has several complaints about the system. Another company that is unaware of the problems of the system wanted it and is willing to pay the same amount as the first buyers of the system. 50% of the payment that was for research and development is already finished and the system only just needs some few modifications. He wonders if he will charge that buyer with the same amount charge in the first buyer.

Chevignon: All went up to a smoke

So that a company to function very well, its customers should believe on their advertisements and to all of the things that the company are doing, its employees and workers should commit themselves to the organization and last things is that all the things and services they make lead to social justice. To have all of this, written in the book is called an Ethical Business Plan, which will help a company to create a corporate environment where ethical behavior is emphasized. This plan is based on different principles. First, the ethical environment, this is a corporate culture which has a sense of responsibility and accountability based on ethical principles. In this culture, everyone Talks the Talks of Social Justice. Second is Ethical action, which means that the company make decisions that consider its effect not only to them but also to their employees, customers and to the general public and everyone Walk the Walk of Social Justice. Third is Values and Codes of Conduct, this codes of conduct do not attempt to control the behavior of the people but it puts processes and procedures in place that cause them to examine ethical issues in all aspects of the business and by doing this ethics become a bottom line in and of themselves. Fourth principle is the Corporate Conscience, in this those who make decisions in the company were the one who plans what are the activities of the company and they also consider those who might be affected by the actions which is corporate conscience. This also recognizes the corporation is a living entity that is accountable and responsible for its actions. The last principle is Funding the Plan, meaning within the company the plan should be implemented and it should be supported by all its members even though it will require more time and money to make ethical behavior a reality.

Bonnet Refrigeration

For me, the people who are ethically fit are the ones who understand both side of the story and make decisions that will not harm any people. Those people possesses that quality can always have a greater chance of selecting the decisions that have the most positive consequences. But we cannot easily have that quality; it is just like being physically fit. You do not posses it when you are born. You have to give some efforts and develop it as time passes by. Even when you attain it, you must be able to maintain because if you let it slip away, you'll work twice harder than when the first time you actually obtain it.

If a person who is ethically fit encounters a situation that requires making a decision about what choices he will take, he is able to determine the vital points of the situation and points out the most important ones and because of that process, he is able to quickly determine what is the most essential and beneficial choice.

Christopher Manalaysay

ITETHICS

Hard Like Water Ethics on Business HF 5387D43

Chapter 1

Why apply ethics? Is it what people demand? I guess not. This ethics I believe is an essence of having a successful business as well as a good community. I also believe that being ethical should be a big deal for people. Having a big impact will cause everybody to follow. Implementing ethics in a company will help not only the employees but also the management because they can apply it in their own lives. I agree that ethics is knowing what is right and wrong therefore you wouldn't know what is right if you don't experience what is wrong. Showing good example to peers and colleagues can motivate them to be a better person.

All these ethical problems are not only evident in the Philippines but also around the world. This would never be abolished unless people will have self-governance. This would imply discipline, honesty and morality. Therefore having a self-governance will result to a wealthy and peaceful economy.

Chapter 2

Bribery has been defined as the offering of money or other incentives to persuade somebody to do something, especially something dishonest or illegal. This is an issue in the Philippines wherein people tend to bribe someone so that there would be "no hassle" so to speak. Coercion forcing of somebody to do something meaning the use of force or threats to make somebody do something against his or her will. It is also a force used to compel somebody; force or threats used to make somebody do something against his or her will. The term is often associated with circumstances which involve the unethical use of threats or harm to achieve some objective. Coercion in business is one-sided; one may benefit from the other and leaving that person in danger. Theft is known to be stealing of property meaning the act or crime of stealing somebody else's property. Some of these forms; it may be selling of information resulting to the close of the business, using one's privileges for own sake, stealing things that are not yours, etc. Deception is the practice of misleading somebody meaning the practice of deliberately making somebody believe things that are not true. It manipulates people and firms by misleading them. Deception can be in a form of white lies, the small innocuous lie, which may cause little or no harm, to significant schemes to deceive, which may cause major economic or physical harm, including death. An example of deception in business is through scamming. Scamming usually has the objective to obtain financial gain and misleading the third person you're in deal with (ex.: pyramid scams). Unfair discrimination is treating people differently through prejudice meaning unfair treatment of one person or group, usually because of prejudice about race, ethnicity, age, religion, or gender. Discrimination happens in a company where employees don't have a background on having a good moral character. These companies are considered racists; only thinking on the appearance of people and disregarding the talent they possess.

Chapter 3

It is possible that there are different cultures in a business. These cultures should be molded and consider ethics as the “middle-man” of their lives. This starts with a good “leader”, very adept in decision making to manage business well. Ethics must be center of their heart; ethics can either be taught or learned but still experience is still the best teacher. Having a moral and ethical environment will imply that the people in it has adapted the attitude of being responsible, honest and moral in every way. A company must put to mind that without a great leader there would be no success.

Christopher Manalaysay

ITETHICS

Business Ethics a Management Approach HF 5387L48

Chapter 1

As stated in this chapter management is not an easy task. Management is a learning process wherein you can combine techniques to be able to come up with solutions to solve a company's problem. Managers should be able to decide on what tools to be used and how to adapt them to their company to solve the problems that would confront them. Milton Friedman's famous words: There is one and only one social responsibility of business to increase its profits to make as much money as possible while conforming to the basic rules of the society, those embodied in law and in ethical custom. I believe that profit will be one test of business performance. But not only profit will be a problem in management but also the allocation of profit in the companies competing demands like: higher employee wages, increased share of dividends, improvement of products or marketing, reduction of debt, plant expansion, investment in new technology.

Ethics in problem solving can be solved by identifying the problem, searching for solutions, and monitoring outcomes. Identifying the problem means analysis of the problem. This includes gathering of data and evaluating them. Searching for solutions means formulating the right strategy and best possible way to solve the problem. Monitoring the outcome will include act, observe and improve the further have a successful business in the future.

Chapter 2

In this chapter it is important to have people to give feedbacks because this will help a company improve on their ethics. But some perceives this is as "judging" others therefore resulting to misunderstandings and mishaps. Cultural values bind people together in business. Partnership is usually setup with trust in each other. A low-risk, high-feedback culture seemed best able to absorb the values and extremes of the core ethic. Corporations also need to organize responsibility for their values and ensure their responsibility for their actions.

Chapter 3

In this chapter it raises ethical concerns about the modern business partnership, such as tendency to high-risk financing, financial business values, and rival relations between owners and management. Also shows that risks and returns from a business partnership or company should be distributed equally. It shows also the functional limitations of the old private property system. Businesses should also consider the welfare of all stakeholders affected by the firm's decisions and operations instead of concentrating on the old concept of business as a restrictive partnership of owners and stakeholders.

I want to quote what Jerry Kohlberg said: Investments could be made in undervalued businesses where we, as financiers, would put our money, time and effort right alongside management. We would do everything in our power to ensure that our investment and theirs turned out well. My reaction with regards to this statement is that

there should be good management in the company so that business would flourish and investments would gain even though you have a big or small company.

Another quote by Donald H. Thain saying: The reader should be under no illusion about the incompetence, stupidity, power politics, legal shenanigans, high stakes, nasty problems, scandals, immorality, and dirty tricks to be found in the goings-on of corporate governance. Meaning no one should be a hypocrite when it comes to business, because from these enumerated flaws, one will know if he/she is willing to make/break with regards to the welfare of the company. These factors shouldn't be a hindrance for someone to achieve self-governance which is really important to have a successful company. Self governance is not only applicable to a company but also in the community itself because having this, one may be able to have discipline, right moral values and responsibility towards the other. Once this is achieved we can be able to say that we have an established community of people who are moral.

It is also discussed in this chapter that investments are important because it will improve the company's profitability and growth but of course with good management, there would be a good business.

Christopher Brian C. Manalaysay

ITETHICS

BOOK REVIEW:

CURRENT ISSUES IN BUSINESS ETHICS by Peter W.F Davies

Much of the debate about the various issues in business ethics is fueled by implicit and differing philosophies of business. Clearly, if you believe that the basic role of business is to maximize profit, then your analysis of business ethics issues will differ considerably from that of those who assume that the basic role of business is to provide meaningful employment. Not only do such hidden assumptions undermine the value of the business ethics debate, but the danger of such generally teleological approaches is that they may focus too much on ends, with the means getting less than adequate emphasis. Philosophy equally addresses both by asking 2 fundamental questions of any phenomenon which is the subject of its investigation; its meaning and its purpose.

A WESTERN CHRISTIAN PERSPECTIVE

In the west we have been deeply affected by Christianity in our understanding of all areas of life, including business. The starting point for a Christian understanding of business as a cultural activity would normally be Niebuhr's classic on Christian social ethics, Christ and Culture. Niebuhr's five archetypal answers each lead to differing understandings of the meaning and its purpose of business so I will focus here on aspects widely accepted in the Christian tradition. God, it is believed has a purpose for every individual's life which includes the cultural collective contexts of those lives such as business activity.

AN INDUSTRIAL DEMOCRACY PERSPECTIVE

It seems to be generally agreed that democracy is a good thing, and since the collapse of communism its now assumed that capitalism is also a good thing. It is essential for democracy and vice versa, but with communism apparently out of the way, an attention has shifted to scrutinize capitalism and democracy more critically. For example, its now more openly noted that and its hand maiden the market system can vary considerably between countries; witness the difference between Japan, Germany, Sweden and UK. These different countries highlight also the variations of democracy at work in industry, as well as in national politics. The democracy issue appears to be debated on 2 fronts. First, that without increased industrial democracy there is a broader threat to the survival of democracy at the national level. Differing levels of acceptance of these two issues also affect presuppositions about the role business and what are considered to be ethical issues in business.

AN ECOSYSTEMS PERSPECTIVE

The environmental move was essentially founded in 1962 with the publication of Rachel Carson's Silent spring. Since then business has fought tooth and nail virtually every new piece of legislation concerning the reduction and control of industrial pollution, but what has become clearer in the last 30+ years is that through the power of technology humans have become a major planetary force. Whether we like it or not, we are being forced to be stewards of the whole creation not just of all human, animal and veggies life, but also of the biosphere and of planetary survival.

A FRIEDMANITE, “THE BUSINESS OF BUSINESS IS BUSINESS PERSPECTIVE”

In 25+ years since Milton Friedman published his seminal 1970 article *The Social Responsibility of Business is to Increase Profits*, he has had his followers in method as well as in content. The basic method is to define very tightly what is legitimately the territory and role of business and then to go on to solve business ethics problems using the tight the tight definition. Using this approach, one can therefore dismiss a number of business ethics problems simply by saying they are the responsibility of government and not of business. A particularly well argued example of this genre is Elaine Sternberg's *Just Business*. She defines the purpose of business as to being to maximize owner value over the long term by selling goods or services subject to the process of doing and common decency. The mechanisms of a tight definition the leads to a four step ethical decision model which she claims can resolve business ethics problems in all their current variety and as there arise in new and unanticipated forms.

A VIRTUES PERSPECTIVE

Much of the business ethics literature is written from the standpoint of doing rather than that of being, and this leads to an approach based on applying ethical theories to business situations often with resolve the myriad of tortuous ethical dilemmas of which they have newly become aware. The emphasis on practicality is to be expected when academic philosophers are attempting to convey the relevance of

their subject to a wide audience of action oriented manager, suspicious of both academics and ethics.

Christopher Manalaysay

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I guess, because of one of the members of a special entrepreneurial task team responsible for designing accounting computer systems in the IS department at a large company develop a program that utilizes a unique spreadsheet application approach that will certainly revolutionized the area of computer compensation systems. The company recently signs a contract with another company that wants to implement this system in their operations. The contract of the buyer is worth 100,000 US dollars, 50,000 dollars is on research and development. Because the system is so new, it is hardly been tested and it consists of many problems. So the buyer experiences lot of difficulties and the company has several complaints about the system. Another company that is unaware of the problems of the system wanted it and is willing to pay the same amount as the first buyers of the system. 50% of the payment that was for research and development is already finished and the system only just needs some few modifications. He wonders if he will charge that buyer with the same amount charge in the first buyer.

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that quality can always have a greater chance of selecting the decisions that have the most positive consequences. But we cannot easily have that quality; it is just like being physically fit. You do not possess it when you are born. You have to give some efforts and develop it as time passes by. Even when you attain it, you must be able to maintain because if you let it slip away, you'll work twice harder than when the first time you actually obtain it.

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ETHICS READER

By

Christopher Manalaysay

CASES

CREATIVE COMMONS



Christopher Manalaysay

Andhra Pradesh Case

Since Naidu wanted his state to use digital technologies and the internet to make their government provide better service. Compared what is happening to india today, I think the idea of Naidu could be better, because going with the old thing, it could take time in processing stuffs, than making it computerized, things could be better.

Look, if you go with e governance, the interface is easy, and is user friendly, processing are fast, and cool because it technological, hehe, documents can be seen anytime,

and will not be loss, because it is saved there, so deletion will be the only cause of loss, then it could educate Indians more in the field of computer. It has many benefits.

According to the case and based on self knowledge, India is becoming poorer and poorer, yes! Poorer than our country, why? Its because, asusual illiteracy, no money, and corrupted government, so this could be a threat in e-Governance because, they cant even purchase a pc, so how will the Indians gain access to this so called e governance, the illiteracy, could also be a hindrance, since they cant read, maybe what they only could do is with agricultural stuffs.

Maybe the e-Governance is better in the Philippines, since most of us can afford pc and the fact that even children now can read because of their free schooling, it could be a great thing for us to have, well compared to india we both have corrupted government, the only difference is with the people, sometimes its not really the people who are the cause of hardships in a country, its with the government also, I hope that in time, we could build a country with united government and people, so that I will no go to other country and work.

Christopher Manalaysay

ITETHIC

Hindustan Lever Limited

1. What is the innovation that HLL introduced in the area of diarrheal disease prevention?

Well I think for me its with the soap, I think I saw one advertisement here in the Philippines that clean hands can repel diarrhea or something.

2. Why is hand washing an excellent preventive measure against diarrheal disease?

Well for one, we sometimes in take food using our hands, so if our hands are clean, then atleast we could prevent diarrhea from occurring. Another would be the use of hands when preparing food.

3. Why is an MNC in the best position to influence behavioral change in combating diarrheal disease?

Hmm.. since they produce soap, they should know what it does, how it affects consumers and how will it help in the health of others.

4. According to Yuri Jain of HLL, what is the connection between diarrheal disease prevention and HLL products?

Ehe, I think people in india are health conscious so they really buy soap, which makes soap companies really successful or semi.

5. According to Harpreet Singh Tibb, what is the connection for HLL between economy, beauty and health?

Like I said before Indians are some what health conscious, so they tend to buy soaps, now that HLL added some features, now Indians can be health and beautiful in an economic way.

6. What was the impact of the Central American Hand washing Initiative to its beneficiaries?

I don't know, maybe because they want to improve hand washing.

7. What was the reason for Dr. Vedana Shiva's opposition to the PPP? Is it justified?

Because as said in the case, kerela knows a lot about diarrhea and so with its prevention, so they feel that they know it all.

8. If you were in a position to decide how to go ahead with PPP while knowing the opposition how would you go about it?

Id go to where everything is proven so that in the end everything will be ok

9. How did Lifebuoy re-brand itself? Do you agree with HLL Chairman Marvinder Sing Banga's decision? Why/

I think they just extended their target market, since before their target are men, now they target the whole family.

10. What is Chairman Banga's approach to costing Lifebuoy? Do you agree with this approach?

Yes the approach with the BOP, I think its great.

11. What is the key to sustained community behavioral change according to Harpreet Singh Tibb?

Asusual when targeting community things, they should BOP people, and where people can really see or touch what they are doing.

12. The Lifebuoy Swasthya Cheetna program decided to go through the local school system, would this approach work in the Philippines?

Well, atleast they're starting with what is important in our country, the youth, yes the youth, so that makes me important, I like it.

13. What is the Lifebuoy Swasthya Cheetna's process for creating behavioral change?

a. communication tactics b. education c. involvement d. shock e. reiteration and reward.

14. Each exposure in the behavioral change process involved 5 key communication tactics, can you add or subtract to these tactics? Would these tactics work in the Philippines?

I think.

15. Explain the germ-glow demonstration. Do you think it was effective? Are there any alternatives?

Its stating that what you see is not really what you see, you should sanitize even further to gain better cleanliness.

16. How did you think the Swasthya Chetna program impact HLL? Was it a success?

Using soap, with health concerns with BOP target market, PERFECT!

17. How can wealthier Indian populations benefit from the health and hygiene messages?

More soaps for them. =)

18. Is the PPP scalable? What about the Swasthya Chetna program?

Don't get it.

19. Yuri Jain claims that PPP has scale. Do you agree with him?

yes

20. Why do you think PPP was slowed down while the Swasthya Chetna program pushed through?

Maybe because of their proofs of things that are really necessary to provide information to their consumers.

Christopher Manalaysay
Barack Obama Review

1.) Who is Barack Obama?

- is the junior United States Senator from Illinois and a candidate for the Democratic nomination in the 2008 U.S. presidential election.^{[2][3]}

- Born to a Kenyan father and an American mother, he spent most of his early life in Honolulu, Hawaii. From ages six to ten, he lived in Jakarta, Indonesia with his mother and Indonesian stepfather. He married his wife, Michelle Robinson, in 1992 and has two daughters. A graduate of Columbia University and Harvard Law School, Obama worked as a community organizer, university lecturer, and civil rights lawyer before running for public office and serving in the Illinois Senate from 1997 to 2004. After an unsuccessful bid for a seat in the U.S. House of Representatives in 2000, he announced his campaign for U.S. Senate in 2003.

2.) The Speech

"We the people, in order to form a more perfect union.

Two hundred and twenty one years ago, in a hall that still stands across the street, a group of men gathered and, with these simple words, launched America's improbable experiment in democracy. Farmers and scholars; statesmen and patriots who had traveled across an ocean to escape tyranny and persecution finally made real their declaration of independence at a Philadelphia convention that lasted through the spring of 1787.

The document they produced was eventually signed but ultimately unfinished. It was stained by this nation's original sin of slavery, a question that divided the colonies and brought the convention to a stalemate until the founders chose to allow the slave trade to continue for at least twenty more years, and to leave any final resolution to future generations.

Of course, the answer to the slavery question was already embedded within our Constitution - a Constitution that had at its very core the ideal of equal citizenship under the law; a Constitution that promised its people liberty, and justice, and a union that could be and should be perfected over time.

And yet words on a parchment would not be enough to deliver slaves from bondage, or provide men and women of every color and creed their full rights and obligations as citizens of the United States. What would be needed were Americans in successive generations who were willing to do their part - through protests and struggle, on the streets and in the courts, through a civil war and civil disobedience and always at great risk - to narrow that gap between the promise of our ideals and the reality of their time.

This was one of the tasks we set forth at the beginning of this campaign - to continue the long march of those who came before us, a march for a more just, more equal, more free, more caring and more prosperous America. I chose to run for the presidency at this moment in history because I believe deeply that we cannot solve the challenges of our time unless we solve them together - unless we perfect our union by understanding that we may have different stories, but we hold common hopes; that we may not look the same and we may not have come from the same place, but we all want to move in the same direction - towards a better future for our children and our grandchildren.

This belief comes from my unyielding faith in the decency and generosity of the American people. But it also comes from my own American story.

I am the son of a black man from Kenya and a white woman from Kansas. I was raised with the help of a white grandfather who survived a Depression to serve in Patton's Army during World War II and a white grandmother who worked on a bomber assembly line at Fort Leavenworth while he was overseas. I've gone to some of the best schools in America and lived in one of the world's poorest nations. I am married to a black American who carries within her the blood of slaves and slaveowners - an inheritance we pass on to our two precious daughters. I have brothers, sisters, nieces, nephews, uncles and cousins, of every race and every hue, scattered across three continents, and for as long as I live, I will never forget that in no other country on Earth is my story even possible.

It's a story that hasn't made me the most conventional candidate. But it is a story that has seared into my genetic makeup the idea that this nation is more than the sum of its parts - that out of many, we are truly one.

Throughout the first year of this campaign, against all predictions to the contrary, we saw how hungry the American people were for this message of unity. Despite the temptation to view my candidacy through a purely racial lens, we won commanding victories in states with some of the whitest populations in the country. In South Carolina, where the Confederate Flag still flies, we built a powerful coalition of African Americans and white Americans.

This is not to say that race has not been an issue in the campaign. At various stages in the campaign, some commentators have deemed me either "too black" or "not black enough." We saw racial tensions bubble to the surface during the week before the South Carolina primary. The press has scoured every exit poll for the latest evidence of racial polarization, not just in terms of white and black, but black and brown as well.

And yet, it has only been in the last couple of weeks that the discussion of race in this campaign has taken a particularly divisive turn.

On one end of the spectrum, we've heard the implication that my candidacy is somehow an exercise in affirmative action; that it's based solely on the desire of wide-eyed liberals to purchase racial reconciliation on the cheap. On the other end, we've heard my former pastor, Reverend Jeremiah Wright, use incendiary language to express views that have the potential not only to widen the racial divide, but views that denigrate both the greatness and the goodness of our nation; that rightly offend white and black alike.

I have already condemned, in unequivocal terms, the statements of Reverend Wright that have caused such controversy. For some, nagging questions remain. Did I know him to be an occasionally fierce critic of American domestic and foreign policy? Of course. Did I ever hear him make remarks that could be considered controversial while I sat in church? Yes. Did I strongly disagree with

many of his political views? Absolutely - just as I'm sure many of you have heard remarks from your pastors, priests, or rabbis with which you strongly disagreed.

But the remarks that have caused this recent firestorm weren't simply controversial. They weren't simply a religious leader's effort to speak out against perceived injustice. Instead, they expressed a profoundly distorted view of this country - a view that sees white racism as endemic, and that elevates what is wrong with America above all that we know is right with America; a view that sees the conflicts in the Middle East as rooted primarily in the actions of stalwart allies like Israel, instead of emanating from the perverse and hateful ideologies of radical Islam.

As such, Reverend Wright's comments were not only wrong but divisive, divisive at a time when we need unity; racially charged at a time when we need to come together to solve a set of monumental problems - two wars, a terrorist threat, a falling economy, a chronic health care crisis and potentially devastating climate change; problems that are neither black or white or Latino or Asian, but rather problems that confront us all.

Given my background, my politics, and my professed values and ideals, there will no doubt be those for whom my statements of condemnation are not enough. Why associate myself with Reverend Wright in the first place, they may ask? Why not join another church? And I confess that if all that I knew of Reverend Wright were the snippets of those sermons that have run in an endless loop on the television and You Tube, or if Trinity United Church of Christ conformed to the caricatures being peddled by some commentators, there is no doubt that I would react in much the same way

But the truth is, that isn't all that I know of the man. The man I met more than twenty years ago is a man who helped introduce me to my Christian faith, a man who spoke to me about our obligations to love one another; to care for the sick and lift up the poor. He is a man who served his country as a U.S. Marine; who has studied and lectured at some of the finest universities and seminaries in the country, and who for over thirty years led a church that serves the community by doing God's work here on Earth - by housing the homeless, ministering to the needy, providing day care services and scholarships and prison ministries, and reaching out to those suffering from HIV/AIDS.

In my first book, *Dreams From My Father*, I described the experience of my first service at Trinity:

"People began to shout, to rise from their seats and clap and cry out, a forceful wind carrying the reverend's voice up into the rafters....And in that single note - hope! - I heard something else; at the foot of that cross, inside the thousands of churches across the city, I imagined the stories of ordinary black people merging with the stories of David and Goliath, Moses and Pharaoh, the Christians in the

lion's den, Ezekiel's field of dry bones. Those stories - of survival, and freedom, and hope - became our story, my story; the blood that had spilled was our blood, the tears our tears; until this black church, on this bright day, seemed once more a vessel carrying the story of a people into future generations and into a larger world. Our trials and triumphs became at once unique and universal, black and more than black; in chronicling our journey, the stories and songs gave us a means to reclaim memories that we didn't need to feel shame about...memories that all people might study and cherish - and with which we could start to rebuild."

That has been my experience at Trinity. Like other predominantly black churches across the country, Trinity embodies the black community in its entirety - the doctor and the welfare mom, the model student and the former gang-banger. Like other black churches, Trinity's services are full of raucous laughter and sometimes bawdy humor. They are full of dancing, clapping, screaming and shouting that may seem jarring to the untrained ear. The church contains in full the kindness and cruelty, the fierce intelligence and the shocking ignorance, the struggles and successes, the love and yes, the bitterness and bias that make up the black experience in America.

And this helps explain, perhaps, my relationship with Reverend Wright. As imperfect as he may be, he has been like family to me. He strengthened my faith, officiated my wedding, and baptized my children. Not once in my conversations with him have I heard him talk about any ethnic group in derogatory terms, or treat whites with whom he interacted with anything but courtesy and respect. He contains within him the contradictions - the good and the bad - of the community that he has served diligently for so many years.

I can no more disown him than I can disown the black community. I can no more disown him than I can my white grandmother - a woman who helped raise me, a woman who sacrificed again and again for me, a woman who loves me as much as she loves anything in this world, but a woman who once confessed her fear of black men who passed by her on the street, and who on more than one occasion has uttered racial or ethnic stereotypes that made me cringe.

These people are a part of me. And they are a part of America, this country that I love.

Some will see this as an attempt to justify or excuse comments that are simply inexcusable. I can assure you it is not. I suppose the politically safe thing would be to move on from this episode and just hope that it fades into the woodwork. We can dismiss Reverend Wright as a crank or a demagogue, just as some have dismissed Geraldine Ferraro, in the aftermath of her recent statements, as harboring some deep-seated racial bias.

But race is an issue that I believe this nation cannot afford to ignore right now. We would be making the same mistake that Reverend Wright made in his

offending sermons about America - to simplify and stereotype and amplify the negative to the point that it distorts reality.

The fact is that the comments that have been made and the issues that have surfaced over the last few weeks reflect the complexities of race in this country that we've never really worked through - a part of our union that we have yet to perfect. And if we walk away now, if we simply retreat into our respective corners, we will never be able to come together and solve challenges like health care, or education, or the need to find good jobs for every American.

Understanding this reality requires a reminder of how we arrived at this point. As William Faulkner once wrote, "The past isn't dead and buried. In fact, it isn't even past." We do not need to recite here the history of racial injustice in this country. But we do need to remind ourselves that so many of the disparities that exist in the African-American community today can be directly traced to inequalities passed on from an earlier generation that suffered under the brutal legacy of slavery and Jim Crow.

Segregated schools were, and are, inferior schools; we still haven't fixed them, fifty years after *Brown v. Board of Education*, and the inferior education they provided, then and now, helps explain the pervasive achievement gap between today's black and white students.

Legalized discrimination - where blacks were prevented, often through violence, from owning property, or loans were not granted to African-American business owners, or black homeowners could not access FHA mortgages, or blacks were excluded from unions, or the police force, or fire departments - meant that black families could not amass any meaningful wealth to bequeath to future generations. That history helps explain the wealth and income gap between black and white, and the concentrated pockets of poverty that persists in so many of today's urban and rural communities.

A lack of economic opportunity among black men, and the shame and frustration that came from not being able to provide for one's family, contributed to the erosion of black families - a problem that welfare policies for many years may have worsened. And the lack of basic services in so many urban black neighborhoods - parks for kids to play in, police walking the beat, regular garbage pick-up and building code enforcement - all helped create a cycle of violence, blight and neglect that continue to haunt us.

This is the reality in which Reverend Wright and other African-Americans of his generation grew up. They came of age in the late fifties and early sixties, a time when segregation was still the law of the land and opportunity was systematically constricted. What's remarkable is not how many failed in the face of discrimination, but rather how many men and women overcame the odds; how

many were able to make a way out of no way for those like me who would come after them.

But for all those who scratched and clawed their way to get a piece of the American Dream, there were many who didn't make it - those who were ultimately defeated, in one way or another, by discrimination. That legacy of defeat was passed on to future generations - those young men and increasingly young women who we see standing on street corners or languishing in our prisons, without hope or prospects for the future. Even for those blacks who did make it, questions of race, and racism, continue to define their worldview in fundamental ways. For the men and women of Reverend Wright's generation, the memories of humiliation and doubt and fear have not gone away; nor has the anger and the bitterness of those years. That anger may not get expressed in public, in front of white co-workers or white friends. But it does find voice in the barbershop or around the kitchen table. At times, that anger is exploited by politicians, to gin up votes along racial lines, or to make up for a politician's own failings.

And occasionally it finds voice in the church on Sunday morning, in the pulpit and in the pews. The fact that so many people are surprised to hear that anger in some of Reverend Wright's sermons simply reminds us of the old truism that the most segregated hour in American life occurs on Sunday morning. That anger is not always productive; indeed, all too often it distracts attention from solving real problems; it keeps us from squarely facing our own complicity in our condition, and prevents the African-American community from forging the alliances it needs to bring about real change. But the anger is real; it is powerful; and to simply wish it away, to condemn it without understanding its roots, only serves to widen the chasm of misunderstanding that exists between the races.

In fact, a similar anger exists within segments of the white community. Most working- and middle-class white Americans don't feel that they have been particularly privileged by their race. Their experience is the immigrant experience - as far as they're concerned, no one's handed them anything, they've built it from scratch. They've worked hard all their lives, many times only to see their jobs shipped overseas or their pension dumped after a lifetime of labor. They are anxious about their futures, and feel their dreams slipping away; in an era of stagnant wages and global competition, opportunity comes to be seen as a zero sum game, in which your dreams come at my expense. So when they are told to bus their children to a school across town; when they hear that an African American is getting an advantage in landing a good job or a spot in a good college because of an injustice that they themselves never committed; when they're told that their fears about crime in urban neighborhoods are somehow prejudiced, resentment builds over time.

Like the anger within the black community, these resentments aren't always expressed in polite company. But they have helped shape the political landscape

for at least a generation. Anger over welfare and affirmative action helped forge the Reagan Coalition. Politicians routinely exploited fears of crime for their own electoral ends. Talk show hosts and conservative commentators built entire careers unmasking bogus claims of racism while dismissing legitimate discussions of racial injustice and inequality as mere political correctness or reverse racism.

Just as black anger often proved counterproductive, so have these white resentments distracted attention from the real culprits of the middle class squeeze - a corporate culture rife with inside dealing, questionable accounting practices, and short-term greed; a Washington dominated by lobbyists and special interests; economic policies that favor the few over the many. And yet, to wish away the resentments of white Americans, to label them as misguided or even racist, without recognizing they are grounded in legitimate concerns - this too widens the racial divide, and blocks the path to understanding.

This is where we are right now. It's a racial stalemate we've been stuck in for years. Contrary to the claims of some of my critics, black and white, I have never been so naïve as to believe that we can get beyond our racial divisions in a single election cycle, or with a single candidacy - particularly a candidacy as imperfect as my own.

But I have asserted a firm conviction - a conviction rooted in my faith in God and my faith in the American people - that working together we can move beyond some of our old racial wounds, and that in fact we have no choice as we are to continue on the path of a more perfect union.

For the African-American community, that path means embracing the burdens of our past without becoming victims of our past. It means continuing to insist on a full measure of justice in every aspect of American life. But it also means binding our particular grievances - for better health care, and better schools, and better jobs - to the larger aspirations of all Americans -- the white woman struggling to break the glass ceiling, the white man whose been laid off, the immigrant trying to feed his family. And it means taking full responsibility for own lives - by demanding more from our fathers, and spending more time with our children, and reading to them, and teaching them that while they may face challenges and discrimination in their own lives, they must never succumb to despair or cynicism; they must always believe that they can write their own destiny.

Ironically, this quintessentially American - and yes, conservative - notion of self-help found frequent expression in Reverend Wright's sermons. But what my former pastor too often failed to understand is that embarking on a program of self-help also requires a belief that society can change.

The profound mistake of Reverend Wright's sermons is not that he spoke about racism in our society. It's that he spoke as if our society was static; as if no

progress has been made; as if this country - a country that has made it possible for one of his own members to run for the highest office in the land and build a coalition of white and black; Latino and Asian, rich and poor, young and old -- is still irrevocably bound to a tragic past. But what we know -- what we have seen - is that America can change. That is true genius of this nation. What we have already achieved gives us hope - the audacity to hope - for what we can and must achieve tomorrow.

In the white community, the path to a more perfect union means acknowledging that what ails the African-American community does not just exist in the minds of black people; that the legacy of discrimination - and current incidents of discrimination, while less overt than in the past - are real and must be addressed. Not just with words, but with deeds - by investing in our schools and our communities; by enforcing our civil rights laws and ensuring fairness in our criminal justice system; by providing this generation with ladders of opportunity that were unavailable for previous generations. It requires all Americans to realize that your dreams do not have to come at the expense of my dreams; that investing in the health, welfare, and education of black and brown and white children will ultimately help all of America prosper.

In the end, then, what is called for is nothing more, and nothing less, than what all the world's great religions demand - that we do unto others as we would have them do unto us. Let us be our brother's keeper, Scripture tells us. Let us be our sister's keeper. Let us find that common stake we all have in one another, and let our politics reflect that spirit as well.

For we have a choice in this country. We can accept a politics that breeds division, and conflict, and cynicism. We can tackle race only as spectacle - as we did in the OJ trial - or in the wake of tragedy, as we did in the aftermath of Katrina - or as fodder for the nightly news. We can play Reverend Wright's sermons on every channel, every day and talk about them from now until the election, and make the only question in this campaign whether or not the American people think that I somehow believe or sympathize with his most offensive words. We can pounce on some gaffe by a Hillary supporter as evidence that she's playing the race card, or we can speculate on whether white men will all flock to John McCain in the general election regardless of his policies.

We can do that.

But if we do, I can tell you that in the next election, we'll be talking about some other distraction. And then another one. And then another one. And nothing will change.

That is one option. Or, at this moment, in this election, we can come together and say, "Not this time." This time we want to talk about the crumbling schools that are stealing the future of black children and white children and Asian children and

Hispanic children and Native American children. This time we want to reject the cynicism that tells us that these kids can't learn; that those kids who don't look like us are somebody else's problem. The children of America are not those kids, they are our kids, and we will not let them fall behind in a 21st century economy. Not this time.

This time we want to talk about how the lines in the Emergency Room are filled with whites and blacks and Hispanics who do not have health care; who don't have the power on their own to overcome the special interests in Washington, but who can take them on if we do it together.

This time we want to talk about the shuttered mills that once provided a decent life for men and women of every race, and the homes for sale that once belonged to Americans from every religion, every region, every walk of life. This time we want to talk about the fact that the real problem is not that someone who doesn't look like you might take your job; it's that the corporation you work for will ship it overseas for nothing more than a profit.

This time we want to talk about the men and women of every color and creed who serve together, and fight together, and bleed together under the same proud flag. We want to talk about how to bring them home from a war that never should've been authorized and never should've been waged, and we want to talk about how we'll show our patriotism by caring for them, and their families, and giving them the benefits they have earned.

I would not be running for President if I didn't believe with all my heart that this is what the vast majority of Americans want for this country. This union may never be perfect, but generation after generation has shown that it can always be perfected. And today, whenever I find myself feeling doubtful or cynical about this possibility, what gives me the most hope is the next generation - the young people whose attitudes and beliefs and openness to change have already made history in this election.

There is one story in particular that I'd like to leave you with today - a story I told when I had the great honor of speaking on Dr. King's birthday at his home church, Ebenezer Baptist, in Atlanta.

There is a young, twenty-three year old white woman named Ashley Baia who organized for our campaign in Florence, South Carolina. She had been working to organize a mostly African-American community since the beginning of this campaign, and one day she was at a roundtable discussion where everyone went around telling their story and why they were there.

And Ashley said that when she was nine years old, her mother got cancer. And because she had to miss days of work, she was let go and lost her health care.

They had to file for bankruptcy, and that's when Ashley decided that she had to do something to help her mom.

She knew that food was one of their most expensive costs, and so Ashley convinced her mother that what she really liked and really wanted to eat more than anything else was mustard and relish sandwiches. Because that was the cheapest way to eat.

She did this for a year until her mom got better, and she told everyone at the roundtable that the reason she joined our campaign was so that she could help the millions of other children in the country who want and need to help their parents too.

Now Ashley might have made a different choice. Perhaps somebody told her along the way that the source of her mother's problems were blacks who were on welfare and too lazy to work, or Hispanics who were coming into the country illegally. But she didn't. She sought out allies in her fight against injustice.

Anyway, Ashley finishes her story and then goes around the room and asks everyone else why they're supporting the campaign. They all have different stories and reasons. Many bring up a specific issue. And finally they come to this elderly black man who's been sitting there quietly the entire time. And Ashley asks him why he's there. And he does not bring up a specific issue. He does not say health care or the economy. He does not say education or the war. He does not say that he was there because of Barack Obama. He simply says to everyone in the room, "I am here because of Ashley."

"I'm here because of Ashley." By itself, that single moment of recognition between that young white girl and that old black man is not enough. It is not enough to give health care to the sick, or jobs to the jobless, or education to our children.

But it is where we start. It is where our union grows stronger. And as so many generations have come to realize over the course of the two-hundred and twenty one years since a band of patriots signed that document in Philadelphia, that is where the perfection begins."

<http://www.msnbc.msn.com/id/23690567>

3.) Why can't Barack Obama disown his pastor, Rev. Jeremiah Wright?

- Well for one, their relationship is more than 15 years or so, and to think that maybe he could be his spiritual adviser and could greatly help in his campaign about racism.

4.) How did Singapore come to existence? Do you agree with Malaysia?

- Well after our discussion on the history of Singapore, its sad because of just one person the whole country is separated with the group, they Singaporeans strived to gain their own existence they worked hard to provide a name for their newly formed country and what did they got? A disciplined country earning from tourism and own man power. No I don't agree with Malaysia, to hell with them, they were shellfish enough to exile a whole country, in short "Mofos".

References:

Youtube.com

Wikipedia.com

Mr. Paul Pajo

Semi- Self

Christopher Manalaysay

1. Ethics derived from Greek ethos, and the term mortality has its roots in the latin mores. Both Greek and the Latin terms refer to notions of custom, habit, behavior, and character.

2. Moral system is a system whose purpose is to prevent harm and evils. Rules of conduct are the action guiding rules, in the form of either directives or social policies. The principles of evaluation refer to the evaluative standards used to justify rules of conduct.

3. He claims morality as a public system because everyone must know what are the rules that define it. Personal morality is the opposite of public system that's why he said it's oxymoron.

4. A moral system has no formal authoritative judges presiding over it. Unlike games in professional sports that have rules enforced by referees in a manner that approaches a legal system, morality is less formal. A moral system is more like a game of cards or like a “pickup game” in baseball or basketball. Here the players are aware of the rules, but even in the absence of a formal official or referee to enforce the game’s rules, players generally adhere to them.

5. A moral system is impartial in the sense that the moral rules are ideally designed to apply equitably to all participants in the system. In an ideal moral system, all rational people are willing to accept the rules of a moral system.

6. The term value comes from the Latin *valere*, which translates roughly into having worth or being of worth. Values can be conceived as objects of our desires or interests. Examples of values include very general notions such as happiness, love, freedom, etc. Moral principles are ultimately derived from a society’s system of values.

7. From the point of view of institutionalized religion, then, stealing is wrong because it offends God or because it violates the commands of a supreme authority.

8. Method of philosophical ethics is a common view among philosophers that philosophy is distinguished by the methods that philosophers follow in addressing philosophical questions.

9. Philosophical studies and scientific studies are similar in that they both require that a consistent methodological scheme be used to verify hypothesis and theories, and these verification schemes must satisfy criteria of rationality and impartiality.

10. The 1st discussion is about people disagree on solutions to moral issues. The 2nd is about Making Judgments and Being Judgmental. The 3rd is Ethics is a private matter. The last is Morality as simply a matter for individual cultures to decide.

11. Discussion stoppers can be articulated in terms of the following four questions: 1. People disagree about morality; so how can we reach agreement on moral issues? 2. Who am I/who are we to judge others and to impose my/our values on others? 3. Isn't morality simply a private matter? 4. Isn't morality simply a matter that different cultures and groups should determine for themselves?

12.) Moral relativism asserts that no universal standard of morality is possible because different people have different beliefs about what is right and wrong. Cultural relativism means Different cultures have different beliefs about what constitutes morally right and wrong behavior.

13. Ethical theories can guide us in our analysis of moral issues involving cyber-technology.

14. Some argue that the primary goal of a moral system is to produce desirable consequences or outcomes for its members. On this view, the consequences of actions and policies that provide the ultimate standard against which moral decisions must be evaluated.

15. Act utilitarianism: An act, X, is morally permissible if the consequences produced by doing X result in the greatest good for the greatest number of persons affected by X. Rule Utilitarianism: An act, X, is morally permissible if the consequences of following the general rule (Y), of which act X is an instance, would bring about the greatest good for the greatest number.

16. Immanuel Kant argued that morality must ultimately be grounded in the concept of duty or obligations that humans have to one another. Morality can never in the consequences of human actions. Thus morality has nothing to do with the promotion of happiness or the achievement of desirable consequences.

17. Rule Deontology, for Kant, morality conforms to a standard or objective test, a principle that he calls the Categorical Imperative. (Act always on that maxim or principle (or rule) which ensures that all individuals will be treated as ends-in-themselves and never merely as a means to an end.) Act Deontology, Ross argues that when two or more moral duties clash, we have to look at individual situations to see which duty is overriding.

18. One virtue of the social-contract model is that it gives us a motivation for being moral. It is in our individual self-interest to develop a moral system with rules. This type of

motivation for establishing a moral system is absent in both the utilitarian or deontological theories. So a contract-based ethical theory would seem to have one advantage over them.

19. Virtue ethics focuses on criteria having to do with the character development of individuals and their acquisition of good character traits from the kinds of habits they develop.

20. Moor points out that developing the appropriate habits of character such as kindness, truthfulness, honesty, trustworthiness, helpfulness, generosity, and justice is an important prerequisite in moral behavior.

Christopher Manalaysay

Jaipur Foot Case

1. What is the innovation of Jaipur Foot?

To shell leg extensions to the poor with a low cost.

2. What is the business of Jaipur Foot?

Like I said on to number 1, leg extensions with a low cost.

3. Who are the main beneficiaries of Jaipur Foot's products?

Indian countries?

4. Why is Afghanistan one of the markets of Jaipur Foot?

Since the war happened there, some people with war aftermath like cut legs could benefit from the product

5. How does Jaipur Foot's product pricing compare with the West?

Jaipur's is more low at cost

6. What is the Gait Cycle?

It's the process of walking, you know how our muscles move when we walk.

7. How was the first Jaipur Foot artificial limb developed?

I don't know

8. What are the design considerations in the Jaipur Foot Design Process?

Well for one, the user cant walk just every where, the balance compared to a normal leg is different.

9. What are the constraints in the development for Jaipur Foot?

a) poverty b) closed economy c)working lifestyle and d) manpower

10. How can you compare the raw materials for Jaipur Foot vs. other products?

Its very goody.

11. Explain a typical fitting day for a Jaipur Foot? How does it compare with the West?

Faster process

12. What is the BMVSS? How does Jaipur Foot conduct community outreach?

I don't get it

13. Compare Jaipur Foot with Ossur - which one is more competitive? Why?

Jaipure because its less costly

14. Is the Jaipur Foot model scalable? Explain.

Scalable by means of efficiency and effectiveness? why yes!

15. What is the significance of Jaipur Foot's cooperation with ISRO?

ISRO, is that an organization that play ragnarok online?

Christopher Brian C. Manalaysay

ITETHICS – CEMEX(new and improved)

1. Well, for one, cemex had great amount of profits, judging from the type of business which is very common nowadays, amazing how CEMEX did their processes.

2. By injecting Information systems, the company gained competitive advantage through cost effectiveness, making the company more efficient in dealing with things.

3. don't know

4. since low income families don't have what middle and upper income families have, specifically money, they tend to do save more of they're money.

5. as we all know, here in our country, with in the family, the mother does the saving stuffs, so I think mothers are the best key players in the family in the saving part.

6. they wrote down their problems that they might encounter during the process such as money(duh) and man power.

7. socios are a group of 3 people who does stuffs.

8. their target is cleary BOP people.

9. I don't get it

10. a famour pba player?

11. by making sure that the products are affordable or applicible to low income families.

12. well for one, what if the economy falls, the price didn't change and that's good enough for me(which usually happens to 3rd world countries ☺)

13. well for one, there is time needed for the payment to be made, occurrences like "can I pay next week, my daughter got sick and had to be in the hospital" thingy or in short delays.

14. it is like squeezing something out from if there is nothing squeezed out of the others.

15. its like bargaining, but not that really so lets call it "semi bargaining"

16. I think its payment time and implementation.

17.

18. as I've said before, there are a lot of low income families too here in our country so its like putting things from mexico here is applicable like a puzzle piece.

19.

1. Shopping cart
2. Inventory system
3. Sales system
4. Accounting system
5. Mobile thing(you know like when you buy stuffs through text)
6. Customer Management System
7. MIS

Christopher Manalaysay

IT – ETHICS – Whistle Blowing

1. For me I think ACM and IEE have same contents with regards to general codes. It has both imperatives of responsibility of a member to do given codes ethically. It is also some what related to most of the strengths of codes of ethics.

2. I think the concept of the “view of others with regards to ethical issues” come in with this one. For example, there are different views of computer professional in a given issue, it would be hard to make common code to enable unity in the minds of computer professionals since some same issues can be decided with different set of codes.

3. I think the concept about whistle blowing comes in with this one. Since it would be disastrous If I would not whistle blow on this one, many people could be harmed along the process, although the concept of whistle blowing is not that good, whistle blowing comes in not just a personal issue but also as an command or requirement.

4. In this case, what if one of my love ones ride it and since I was not responsible enough to report the flaws of the project, many people had died because of it, it will go directly to my conscience and so, I decide to whistle blow instead, in exchange for the lives of many, I'll give mine to do so.

5. As we had discussed last Tuesday, whistle blowing has its own types, if its just for personal things or for the development of others. It think at this issue whistle blowing is essential, or there is an exception that whistle blowing will be passed for this issue only. =D

Christopher Manalaysay

ITETHICS

Cyberspace law for non lawyers

1. Lesson 2:

So what does "might make right mean?"

- it means it could be SEMI right, because of the circumstances that occurred within the situation, am I right or am I right? ehehe

2. Lesson 3:

So does that mean when I copy some else's work, its just copying?

-duh no, because you may be filed with plagiarism, because you copied

3. Lesson 4:

So if I copied something and was allowed by the owner, its ok?

-SEMI(my favorite word), depends because, maybe the owner you are talking about copied it from the real owner, now the 2 of you are doing plagiarism.

4. Lesson 5:

Copying is "talamak" huh?

-yup, its in the trend, just kidding, sad to say yes.

5. Lesson 6:

So trying to ask for permission is expensive huh?

-SEMI, because sometimes if the copyrighter is good at heart, you can do it for free.

6. Lesson 7:

Should I always ask the owner to copy?

-SEMI, because sometimes there are these things that makes it SEMI good to copy.

7. Lesson 8:

Fair Uses?

-don't get it, ask sir Pajo.

8. Lesson 9:

More on fair use?

-nope, haven't asked sir Pajo

9. Lesson 10:

Still more fair uses?

-anak ng, haven't asked sir Pajo pa nga,

10. Lesson 11:

Fair?

-yes fair, you know the thing you pay to the taxi, taxi fair!

11. Lesson 12:

Liability.. sounds yummy?

-yes its good and bad at the same time, SEMI is the word

12. Lesson 13:

Privacy Law?

-hmm.. something that is applied for private purposes

13. Lesson 14:

Informational privacy?

-yep personal things.

14. Lesson 15:

Information privacy in the net?

-yep personal things in the net

15. Lesson 16:

Warrant?

-yes you should have this when you search for something personal, I like this

16. Lesson 17:

Do you get this part?

-semi, well no, ehehe

17. Lesson 18:

So sometimes criminals have aces?

-yes because policemen don't have warrants

18. Lesson 19:

Can the government read my email?

-I don't know, they haven't red mine, even I haven't read some of my emails

19. Lesson 20:

Exceptions?

- Yep

20. Lesson 21:

Hackers are bad?

-no there are also ethical hackers too

21. Lesson 22:

Encryption?

-yes, weren't you listening? Sir Pajo taught us that.

22. Lesson 23:

Anonymity?

-nope

23. Lesson 24:

Again?

-nope

24. Lesson 25:

Private Spaces?

-yes, you know when lovers fight, "I need my private spaces!"

25. Who is Lawrence Lessig?

- I have no idea, a lecturer perhaps?

26. What is EFF?

- the special skill by monks, that kills you with one hit.

27. Who is Bruce Schneier?

-American cryptographer, computer security specialist, and writer. He is the author of several books on computer security

28. What is Crypto Gram?

- it talks about Security and Privacy

29. Breaches huh?

-yep sometimes security level is low, so hackers just pass through

30. What is AES?

- Advanced Encryption Standard (AES), also known as Rijndael, is a block cipher adopted as an encryption standard by the U.S. government

31. PGP?

- Pretty Good Privacy, I can say its pretty good

32. Who is Phil Zimmermann?

- he created the PGP.

33. Creative Commons?

-encourages authors to donate their writings in the internet.

Christopher Manalaysay

ITETHIC – Ebooks1

1. Define security and privacy. Why are both important in the information age?

Privacy is the action where something of the product or item is not for public

Security is the making safe of that product, because hacking is very common.

2. What is anonymity? Discuss two forms of anonymity.

Hmmm. Anonymity, is like being secretive of stuffs.

3. Discuss the importance of anonymity to the internet.

Sometimes when we don't know, we can access the internet with our own privacy, semi-secretly.

4. Is total anonymity possible? Is it useful?

Yes, and yes because it can make hacking easier and less traceable.

5. Is personal privacy dead? Discuss

Hmmm, like privacy is gone. The person is dead.

6. List and discuss the major threats to individual privacy.

The identity can be faked.

7. Identity theft is the fastest growing crime. Why?

Yes, because when you stole an identity, you can do what ever you want, even if it's a crime.

8. Why is it easy to steal a person's identity?

Because there is no copyright in it.

9. Suggest steps necessary to protect personal identity.

Hide your ids and keep it in a safe place, make sure you have your papers supporting your identity.

10. Governments are partners in the demise of personal privacy. Discuss

11. Anonymity is a doubly edged sword. Discuss

You can make crime because of secret actions and good because if not traced your safe.

12. Are the steps given in section 5.4.5 enough to prevent identity theft? Can you add more?

I guess.

13. What role do special relationships play in identity theft?

Making it known that your identity is that.

14. Modern day information mining is as good as gold! Why or why not?

Yes because its very fun, you can have more playtime with the games.

15. How do consumers unknowingly contribute to their own privacy violations?

Copying others works.

16. How has the financial services modernization act helped companies in gathering personal information?

Their contribution to the country.

Christopher Manalaysay

IT ETHICS Ebooks2

1. Discuss the problems faced by software developers trying to apply for protection under trade secret statutes.

Hmm, if the processes are copied, then they are doomed.

2. Why is it difficult to apply a patent law to software?

Because there are a lot of papers to be signed.

3. Why is it possible to apply patent law to software?

Because if you have enough papers to support your patented software then its good.

4. Is it possible to trademark software?

Yes, like with applying patent

5. Discuss ethical and legal issues surrounding software ownership?

Laws that are recently made, support the software ownership thing.

6. There is a move to do away with current copyright law. Why?

No, because its still not finished.

7. Why is copyright law, in its present form, considered to be unenforceable?

Hmm, yes?

8. What changes would you suggest in the current copyright laws to make it enforceable in cyberspace?

Super secured file, like encryption.

9. Has the internet made software protection easier or more difficult? Why?

No, because anyone can download stuffs at the internet.

10. There is a movement that is advocating for free software! Discuss the merits of this idea.

No because, how can others earn.

11. Because of income disparities between north and south, and have and have-nots, fair pricing of computer products is impossible. Discuss

Yes, I guess.

12. Most copyright violations are found in developing, usually, poor countries. Why?

I don't know

13. Does the high price of software marketing in developing countries justify the high rate of software piracy in those countries? Why?

Yes, because if its expensive then its bad

14. What do you think is the cause of the rising cost of software?

The creation of that software. Brand names

15. Is globalization a means through which the developed, usually northern countries, will enforce the copyright laws?

I guess yes.

Christopher Manalaysay

ITETHIC - ICICI Bank

1. What is ICICI Bank's innovation?

Bank of innovations

2. What is special about RBI's pilot project with NABARD in 1991?

I don't get it.

3. According to Mahajan, why are the transaction costs of savings in formal institutions as high as 10% for the rural poor?

Because they can earn from rural poor more, since they are many.

4. What are some of the problems of MFIs in India?

They need starting money to go with.

5. What are the two innovative BOP models of the ICICI?

I don't know,

6. What is the connection between Grameen Bank and Bank of Madura?

They are both banks

7. Describe ICICI's three-tier system. Discuss why it is three-tiered.

These are, project managers, coordinations, and promoters.

8. WhAT are the 3 essential steps in the SHG process? Comment on why each step is necessary.

Save, Hide and Go.

9. Discuss the NABARD checklist for SHG's. Comment on why each item on the checklist is necessary.

Its good to have because promotes privacy.

10. What is the impact of microlending in a household according to a NABARD study?

I don't know

11. Discuss the possible implementation of a smart-card based payment system? Would it work? Why?

It will work because it could make life more easier and processes faster

(parang thesis namin :D)

12. Discuss the quote: "Banking with the poor has undergone a paradigm shift. It is no longer viewed as a mere social obligation. It is financially viable as well". Do you think this quote can be applied in the Philippines? Discuss.

Good banking poor.

Christopher Manalaysay

ITETHIC - ITC e-Choupal

1. What is the innovation of the e-Choupal?

Connection of agricultural stuffs to markets

2. Discuss the paradox of Indian Agriculture?

3. Why is soya an important innovation in the Indian oilseed complex?

Because it has many protein, good for body building.

4. Describe the marketing processs before the introduction of e-Choupal.

Making connections with farmers to markets.

5. Why is the mandi not an optimal procurement channel?

Because e choupal is better.

6. What were the advantages of ITC's competitors? How did ITC address them?

7. How did ITC "re-engineer as opposed to reconstruct"?

8. How did ITC "address the whole, not just a part"?

focusing on the important stuff, also comes up with the non important stuffs, nahahagip din.

9. Was it wise for ITC to install an IT-driven solution where most people would not?

Yes,

10. Why does the ITC insist that the sanchalaks NOT give up farming?

Because it is used better for farmers.

11. Why did the samyojaks introduce the ITC to the sanchalaks?

Increase in revenues.

12. Describe the new ITC value chain. How different is it from the former value chain?

Making better processes.

13. What is the social impact of the e-Choupals?

Helped greatly on farmers

14. Describe Wave 6 of the e-Choupal. DO you think it is feasible?

15. Can something similar to an e-Choupal be implemented in the Philippines?

Yes, since agricultural is common with our country.

Christopher Manalaysay

ITETHIC - Voxiva

1. What is the innovation of Voxiva?

Voxiva like a car?

2. What are the 3 ingredients of an effective system of disease surveillance and response?

Collection of information, fast analysis of data, and fast response.

3. According to Meyer, what are his findings regarding ICT projects?

Connectivity to other projects.

4. What is Meyer's observations regarding the use of telephones worldwide?

Telephone is still a good way of communication today so its great.

5. What was the problem that Voxiva was originally designed to solve?

Establish communication/relations with others.

6. What are Alerta Pilot's benefits?

Accessibility, quicker decision making, better data quality, and faster response.

7. How can Voxiva help eradicate diseases?

Since there are connection to others, medical assistance are easily called

8. How can Voxiva be used for bioterrorism preparedness?

Communication.

9. What are some of the lessons learned in Voxiva's deployment in other countries?

10. What are some of Voxiva's challenges?

If it could be used for better.

11. What is Meyer's beliefs regarding diversity? What is its connection to innovation?

Diverse stuffs can go directly with innovations.

12. Can this system be implemented in the Philippines? What target disease would you recommend?

Yes, SARS? AIDS? Diseases that can kill.

ETHICS READER

By

Christopher Manalaysay

OTHERS

(group activities, quizzes, others)

CREATIVE COMMONS



IT ETHICS

1. Computing professionals have a responsibility to share technical knowledge with the public by encouraging, understanding of computing including the impacts of computer system and their limitations.

(s) codes enhance the profession in the eyes of the public

2. The principle concerning quality of all people affirms an obligation to protect fundamental human rights and respect diversity.

(s) educate members of a profession about their professional obligation.

3. Opportunities must be available to all members to help them improve their knowledge and skills computing.

(s) educate members when they violate one or more of the code their professional obligation

4. Computer professional must strive to be perceptive, thorough and objective in evaluating, recommending and preserving system.

(s) inspire the members to behave professionally.

5. Excellence perhaps the most important obligation

(w) directives included in many codes tend to be too general and too value.

6. It will act with professional responsibility and integrity in my dealing with clients employers, employee, students and the community generally.

(s) educate members of a profession of their professional obligations

(s) guide the members of a profession in ethical choices.

7. It will make myself aware of relevant standards accordingly

(w) codes can be self serving for the profession

8. I will seek advice from the ACS when faced with an ethical dilemma I am unable to resolve by myself

(s) inspire the member to behave professionally

9. avoid real or perceived conflicts of interest whenever possible and to disclose them to affected parties when they do exist.

(w) directives in codes are sometimes inconsistent with one another.

10. to treat fairly all persons regardless of such factors as race, religion, gender, disability and age or national origin.

(s) codes enhance the profession in the eyes of the public.

11. You shall conduct professional activities with out discrimination of client and colleagues.

(s) codes enhance the profession in the eyes of the public.

12. You shall carry out work or study with due care and diligence in accordance with the relevant authority's requirements, and the interests of system users. If your professional judgment is overruled, you shall indicate the likely risks and consequences.

(s) educate members of a profession about their professional obligation.

13. I will enhance the integrity of the Computing Profession and the respect of its members for each other.

(s) codes enhance the profession in the eyes of the public.

Members:

Chan, Jantzen

Geronimo, Carlos

Laguerta, Paolo

Manalaysay, Christopher

Tan, Gian

Zabala, Jobim

Christopher Manalaysay

Allen Tan

Page 2 Paragraph 2

1. He figured out how to read media defenders email
 - 3rd commandment
 - 8 commandment

2. Listen to phone calls
 - 3rd commandment

3. He uncovered salaries
 - 10th commandment

4. Figured out how the pirate fighting software works
 - 8th commandment

5. Broke into one of media defenders server and commanded it
 - 2nd commandment

Page 3 Paragraph 1

6. Ethan continued to login to media defender for twice a week
 - 3rd commandment

7. They grabbed a half years worth of internal emails and publish them on the file sharing sites
 - 4th commandment
 - 7th commandment

8. Ethan put the file about 30 min. phone call between media defenders & NY state attorney about child porn.

- 1st commandment
- 9th commandment
- 10th commandment

9. These guys are not right, I'm going to destroy them.

- 1st myth

Page 5 paragraph 2

10. The practice of using false pretense to get personal information about someone.

- 3rd commandment
- 4th commandment

Page 5 paragraph 2

11. If you can join them beat them

- 10th myth

12. Owners of pirate bay willfully and unlawfully exploit intellectual property and infringe on their rights of publicity

- 8th commandment
- 9th myth

Page 5 to 6 paragraph 4 of page 5 of paragraph 1 of page 6

13. Pirate bay is simply delivery service to consume giving entertainment they rent
- 5th myth

14. The technology is here for us so why should we do it?
- 5th commandment
 - 9th commandment
 - 10th commandment

Page 6 paragraph 2

15. Sweden is a file share heaven. Its law protect internet service provider for being used
- 3rd myth

16. Swedish authorities have never been that interest in going after hack of websites
- 10th commandment