Tecnologia Global, Ética e Responsabilidade Social

Global Technology, Ethics, and Social Responsibility

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Editorial

"Disseram mais: Eia, edifiquemos para nós uma *cidade* e uma *torre* cujo cume toque no céu, e façamo-nos um nome, para que não sejamos espalhados sobre a face de toda a terra. Então desceu o *Senhor* para ver a cidade e a torre que os filhos dos homens edificavam." – Gênesis 11,4-5

"Chegando por fim o que recebera um talento, disse: Senhor, eu te conhecia, sei que és um homem duro, que ceifas onde não semeaste, e recolhes onde não joeiraste; e, atemorizado, fui esconder na terra o teu talento; eis aqui tens o que é teu. Ao que lhe respondeu o seu senhor: Servo mau e preguiçoso, sabias que ceifo onde não semeei, e recolho onde não joeirei? Devias então entregar o meu dinheiro aos banqueiros e, vindo eu, tê-lo-ia recebido com juros. Tirai-lhe, pois, o talento e dai ao que tem os dez talentos." – Mateus 25,24-28

Esta publicação especial partilha com os leitores os resultados do *workshop* iBiZ2008, acontecido em Honolulu, Havaí, em fevereiro de 2008. Este *workshop* faz parte de uma série de conferências internacionais organizadas pelo Centro de Pesquisas Abertas da Faculdade de Administração Internacional (GSIM) da Universidade Gakuin, Japão. Como indicam o título do evento e também esta publicação, este *workshop* contou com especialistas internacionais selecionados e deverá ser o ponto de partida para a discussão e a partilha do conceito de *ética empresarial para negócios em rede.* Os organizadores partiram do princípio de que ainda não existe um entendimento padrão do conceito de ética para os negócios em rede, portanto este *workshop* deve servir como um espaço para trazer este tópico à atenção da comunidade internacional.

Ainda não existe um entendimento padrão do conceito de ética para os negócios em rede

O centro de nossa atenção é a Tecnologia da Informação (TI), especialmente a internet. O uso da internet sem dúvida nos oferece um horizonte novo e maravilhoso para a comunicação e a colaboração globais. Nós hoje vivemos em um mundo praticamente sem fronteiras e os negócios utilizam as novas possibilidades oferecidas pela internet. No entanto, a internet também nos traz uma série de problemas que requerem novas reflexões sobre a ética e a responsabilidade em negócios sem fronteiras. A execução da lei local em cada nação é diferente e não temos uma compreensão internacional comum sobre como regulamentar o uso da internet. De crianças a cidadãos da Terceira Idade, de Igrejas

a empresas de comércio, de institutos de pesquisa a universidades e hospitais, de governos a indivíduos – hoje poucas áreas conseguem se manter sem o uso diário da Internet. Um problema de comunicação em uma parte do mundo, a falta de padrões globais, a manipulação de dados, a falta de privacidade e outros assuntos podem ter um enorme impacto na sociedade global como um todo. Qual é nossa responsabilidade social no contexto desses desafios?

O *workshop* internacional iBiZ2008 sobre a ética nos negócios em rede objetivou discutir o tema "Tecnologia global, ética e a responsabilidade social: uma agenda para a pesquisa interdisciplinar e internacional sobre os negócios de rede sem fronteiras" como forma de abordar estas questões. O *workshop* utilizou-se da estrutura global oferecida pela Associação Internacional de Escolas, Faculdades e Universidades Metodistas (Iamscu), uma organização que congrega mais de 750 instituições em 70 cidades, como a Universidade de Boston e a Universidade Duke (Estados Unidos), Universidade Aoyama Gakuin e Kwansey Gakuin (Japão), Universidade Metodista de Piracicaba e Universidade Metodista de São Paulo (Brasil), Universidade Ewha (Coreia), Faculdade Isabella Thoburn (Índia), Universidade da África (Zimbábue), Universidade de Winnipeg (Canadá), Escola Westminster (Austrália) e muitas outras. O *workshop* também conta com o apoio da Junta Geral de Educação Superior e Ministério (GBHEM) nos Estados Unidos e do Instituto Metodista de Serviços Educacionais (Cogeime) no Brasil. Portanto, foi uma oportunidade para fomentar novos tipos de colaboração entre as instituições membros da Iamscu.

Hoje poucas áreas conseguem se manter sem o uso diário da Internet

O *workshop* incluiu oradores e participantes de vários continentes, especialmente de países como os Estados Unidos, Brasil, Japão, Alemanha, Zimbábue, Canadá, Índia e muitos outros. Com esta articulação singular de pesquisadores internacionais, instituições globais e preocupações comuns envolvendo questões relacionadas a tecnologia, ética cristã e responsabilidade social, os participantes se reuniram e não apenas discutiram pesquisas internacionais recentes sobre os negócios de rede sem fronteiras, mas também compilaram uma agenda para futuras atividades e refletiram sobre como as passagens bíblicas citadas acima podem ser reinterpretadas no século XXI.

Por tudo isso, o COGEIME, na companhia da IAMSCU e da Junta Geral de Educação Superior e Ministério nos Estados unidos, sente-se honrado em oferecer aos leitores esta edição especial bilíngue da *Revista de Educação do COGEIME*. E convida a todos a um mergulho em um tema que também toca de forma direta e significativa o universo da Educação, ou seja, a utilização das novas tecnologias – especialmente a internet – na formação educacional de crianças, jovens, adultos e terceira idade. O componente da ética é, sem dúvida, o mais precioso nas reflexões aqui apresentadas e certamente é/será o diferencial nas diversas relações que se estabelecem na sociedade. Boa leitura!

Paulo Roberto Salles Garcia
Editor

Editorial

They said, "Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves." The Lord said, "Look, they are one people, and they have all one language; and this is only the beginning of what they will do; nothing that they propose to do will now be impossible for them." – Genesis 11,4-5

"Master, I knew that you were a harsh man... so I was afraid, and I went and hid your talent in the ground. Here you have what is yours." "You wicked and lazy slave! So take the talent from him, and give it to the one with the ten talents." – Matthew 25,24-28

There is no standard understanding of the net business ethics concept yet

This special publication shares with the readers the results of the iBiZ2008 Workshop, held in Honolulu, Hawaii, in February, 2008. This workshop is part of a series of international conferences organized by the Open Research Center project at the Graduate School of International Management (GSIM) of the Aoyama Gakuin University, Japan. As the title of the event and this publication indicate, this is a workshop with selected international experts, designed to be a starting point to discuss and share the concept of *net business ethics*. The organizers started with the assumption that there is no standard understanding of the net business ethics concept yet, therefore this workshop was supposed to serve as a venue to bring this topic to the attention of the international community.

The center of our concern is Information Technology, especially the Internet. The use of the Internet undoubtedly provides us with a wonderful new horizon for global communication and global collaboration. We now live in a virtually borderless world, and businesses make use of the new possibilities provided by the internet. However, the internet also brings about a series of problems that require further reflections on borderless ethics and responsibility for businesses. The national law enforcement of each nation is different and we have no international common understanding yet to regulate the use of the Internet. For our daily life, from children to senior citizens, from

churches to commercial companies, from university research to hospitals, from government to individuals, few areas can function without the use of the Internet. A specific problem in one part of the world, the lack of global standards, the manipulation of data, the lack of privacy, and other issues can have a tremendous impact on our lives. What is our social responsibility in the context of these challenges?

iBiZ2008, an international workshop for net business ethics, aimed at discussing the theme "Global Technology, Ethics, and Social Responsibility: An Agenda for Interdisciplinary and International Research on Borderless Net Business" as a way of addressing these questions. The workshop took advantage of the global framework provided by the International Association of Methodist-related Schools, Colleges, and Universities (IAMSCU), an organization that congregates more than 750 institutions in 70 countries, such as Boston University and Duke University (United States), Aoyama Gakuin University and Kwansey Gakuin University (Japan), Universidade Metodista de Piracicaba and Universidade Metodista de São Paulo (Brazil), Ewha University (Korea), Isabella Thoburn College (India), Africa University (Zimbabwe), University of Winnipeg (Canada), Westminster School (Australia), and many others. The workshop has also the support of the General Board of Higher Education and Ministry (GBHEM) in the United States and the Instituto Metodista de Serviços Educacionais (COGEIME) in Brazil. Thus, it was an opportunity to foster new types of collaborations among the IAMSCU member educational institutions.

Few areas can function without the use of the Internet

The workshop included speakers and participants from multiple continents, especially from countries such as the United States, Brazil, Japan, Germany, Zimbabwe, Canada, India, and many others. With this unique articulation of international researchers, global institutions, and common concerns with questions related to technology, Christian ethics, and social responsibility, the participants joined together and not only discussed recent international research on borderless net business, but also compiled an agenda for future activities and reflected on how the biblical passages mentioned at the beginning can be reinterpreted in the 21st century.

For all that, COGEIME, together with IAMSCU and the General Board of Higher Education and Ministry in the United States, is honored to offer its readers the special bilingual edition of COGEIME's Revista de Educação. It invites all to plunge into a theme that touches directly and significantly the universe of Education, that is, the use of new technologies – specially the internet – in the educational training of children, youths, adults and senior people. The ethical component is undoubtedly the most precise in the reflections presented here and it will certainly be the differential point in the several relations established in society. Good reading!

Paulo Roberto Salles Garcia
Editor

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Apresentação:
Introdução ao Workshop Internacional sobre Ética nos Negócios sem Fronteiras

Wanda D. Bigham
Junta Geral de Educação Superior e Ministérios da Igreja Metodista Unida, Estados Unidos

Bom dia, senhoras e senhores, e bem-vindos ao Seminário Internacional sobre Ética nos Negócios sem Fronteiras. Represento aqui dois grupos que estão apoiando este evento, e é com prazer que lhes apresento minhas saudações em nome dos líderes dessas organizações. Primeiro, trago-lhes as saudações do Dr. Jerome King Del Pino, secretário geral da Junta Geral de Educação Superior e Ministérios da Igreja Metodista Unida. Ele e todos aqueles que representam essa Junta reconhecem que os desafios que enfrentamos como usuários de tecnologias de comunicação têm se desenvolvido rapidamente. Porque há necessidade de encorajarmos e definirmos um comportamento ético por parte dos usuários e de aprendermos a nos proteger daqueles que não compartilham dos mesmos valores e práticas, é com prazer que participamos desse seminário.

Também sou portadora das saudações do Dr. Rukudzo Murapa, presidente da Associação Internacional de Escolas, Faculdades e Universidades Metodistas (Iamscu). Esta organização reúne todas as instituições educacionais no mundo que foram estabelecidas com base na tradição wesleyana – que reúne mais de 775 instituições em 67 países. A Iamscu é uma organização jovem que, antes deste evento, realizou e apoiou conferências internacionais a cada três ou quatro anos desde que foi fundada, em 1991. Com este seminário sobre um tema de grande importância, a organização inicia um novo meio para servir aos vários componentes dessas instituições. É nossa esperança que este seja somente um entre muitos outros eventos que serão oferecidos a nossos colegas no futuro. Agradecemos ao Dr. Masayuki Ida, da Universidade Aoyama Gakuin, por nos liderar na organização deste seminário, e ao Dr. Amós Nascimento, que ajudou a organizar este evento.

A tecnologia gera tanto oportunidades como desafios

A tecnologia é uma ferramenta maravilhosa, desafiadora e sempre em mudança, que temos hoje à nossa disposição e ela gera tanto oportunidades como desafios. Este seminário trata de assuntos relativos à ética e responsabilidade social aplicadas à tecnologia global e aos negócios em rede, em particular.

Há muitos níveis a se considerar quando se pensa em ética com respeito aos negócios em rede. Em um deles, sabemos apenas que algumas coisas são corretas e outras incorretas, e reagimos a essas questões de acordo com as orientações procedentes de nossa educação moral e espiritual. Em outro, deparamo-nos com práticas e opções completamente novas que precisam ser avaliadas com cuidado. Elas representam aquelas áreas "nebulosas" nas quais se requer um processo de avaliação cuidadoso por meio do qual os valores e a racionalidade devem nos guiar por territórios ainda não demarcados. Finalmente, há áreas de responsabilidade social que se relacionam mais a assuntos de omissão do que de comissão. Como educadores cristãos, devemos nos lembrar que nossas decisões relativas aos negócios em rede podem afetar indivíduos menos afortunados, excluindo-os de oportunidades ou diminuindo sua qualidade de vida, mesmo sem intenção. Da mesma maneira, devemos prestar cada vez mais atenção aos modos pelos quais nossas decisões podem ter um impacto negativo neste planeta e na sustentabilidade do nosso meio ambiente.

Nossas decisões podem ter um impacto negativo neste planeta e na sustentabilidade do nosso meio ambiente

Portanto, sejam bem-vindos! Este é um seminário informativo e provocante, e espero aprender com todos sobre a ética dos negócios em rede e sua relação com a educação.

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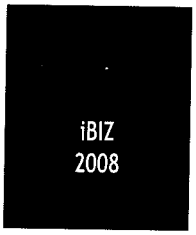

Presentation:
Introduction to the International Workshop for Net Business Ethics

Wanda D. Bigham
The General Board of Higher Education and Ministry, USA

Good morning, ladies and gentlemen, and welcome to the International Workshop for Net Business Ethics. I represent two groups that are helping to offer this workshop, and I am happy to bring greetings on behalf of the leaders of those organizations. First, I bring you greetings from Dr. Jerome King Del Pino, General Secretary of the General Board of Higher Education and Ministry of The United Methodist Church. He and those of us who represent that board recognize the challenges we face as the users of rapidly changing communication technologies. Because there is a need both to encourage and define ethical behavior for the users and to learn to protect oneself from those who do not share the same values and practices, we are pleased to participate in this workshop.

I also bring you greetings from Dr. Rukudzo Murapa, president of the International Association of Methodist Schools, Colleges, and Universities (IAMSCU). That is the organization of all educational institutions in the world established in the Wesleyan tradition — more than 775 institutions in 67 countries. IAMSCU is a young organization that, prior to this event, has held international conferences every three or four years since its founding in 1991. With this workshop on a high-profile topic, it initiates a new means of serving various constituents of these institutions. It is our hope that this is just one of many that will be offered to our colleagues in the future. We thank Dr. Masayuki Ida and Aoyama Gakuin University for leading this workshop and Dr. Amos Nascimento who joined him as an organizer of this event.

Technology creates both opportunities and challenges

Technology, that wonderful, challenging, ever-changing tool we now have at our disposal creates both opportunities and challenges. This workshop addresses the issues of ethics and social responsibility relating to global technology and net business, in particular.

There are many levels to consider when thinking of ethics in regard to net business. On one level, we simply know that some things are right or wrong and we respond to those as our moral and spiritual upbringing guide us to do. On another level, we are faced with entirely new practices and options that need to be evaluated carefully. They represent the "grey" areas where a careful evaluation process that involves both values and logic must guide us in uncharted waters. Finally, there are areas of social responsibility that relate more to issues of omission than of commission. As Christian educators, we must keep in mind how our decisions regarding net business may affect individuals who are less fortunate by excluding them from opportunities or unintentionally decreasing their quality of life. In the same way, we must give increasing attention to the ways our decisions may have a negative impact on this planet and on the sustainability of our environment.

Our decisions may have a negative impact on this planet and on the sustainability of our environment

So, welcome! This will be an informative and provocative workshop, and I look forward to learning with you and from you about net business ethics.

Visão geral sobre o *workshop* iBiZ2008

Chiaki Iwai
Universidade Aoyama Gakuin, Japão

Propósito e temas do seminário

O centro de nossa preocupação é a informática, especialmente a Internet, que indubitavelmente nos brinda com um horizonte novo e maravilhoso para a comunicação e a colaboração global. Vivemos hoje em um mundo virtualmente sem limites (*borderless*), no qual empresas fazem uso das novas possibilidades geradas pela Internet. Esta, porém, também provoca uma série de problemas que requerem reflexões adicionais sobre a ética em contextos sem-limites (*borderless*) e a responsabilidade dessas empresas. A execução da lei local em cada nação é diferente e não temos uma compreensão internacional comum sobre como regulamentar o uso da Internet. De crianças a cidadãos da Terceira Idade, de Igrejas a empresas de comércio, de institutos de pesquisa a universidades e hospitais, de governos a indivíduos – hoje poucas áreas conseguem se manter sem o uso diário da Internet. Um problema de comunicação em uma parte do mundo, a falta de padrões globais, a manipulação de dados, a falta de privacidade e outros assuntos podem ter um enorme impacto na sociedade global como um todo. Qual é nossa responsabilidade social no contexto desses desafios? O *workshop* iBiZ2008, um seminário internacional sobre ética empresarial para negócios em rede, discute o tema "Tecnologia global, ética e a responsabilidade social".

Primeiro dia: "Tecnologias sem fronteiras: O desafio da internet"

A Dra. Wanda Bigham abriu o seminário dando as boas-vindas e mencionou que a Internet é uma ferramenta que pode ser utilizada para o bem ou para o mal, embora também haja áreas nebulosas nas quais temos de utilizar a lógica e os valores para tentar responder a novos desafios. Ela também enfatizou que "ética global" e "rede metodista" são palavras-chave para esta conferência.

"Ética global" e "rede metodista" são palavras-chave para esta conferência

O Dr. Masayuki Ida iniciou a conferência com uma introdução aos "Elementos para uma ética empresarial dos negócios em rede", enfocando o que é ensinado em cursos de ética empresarial aplicada a negócios internacionais ou globais. Apresentando programas de vídeo como *A revolução do Google* e *A exposição das máquinas de busca*, afirmou que não há nenhum "estrangeiro" ou nenhum limite na era da Internet e apontou a importância da governança e da responsabilidade social.

Em virtude da ausência do Dr. Guy Steele, o Dr. Amós Nascimento resumiu o texto por ele enviado para a palestra principal, intitulado "Negócios de redes semfronteiras". Em resumo, o Dr. Guy Steele afirmou que, no que diz respeito à Internet, as pessoas querem saber se a informação é segura. Esse é um tema ético fundamental.

O Sr. Kaz Hashimoto, criador de jogos digitais, apresentou o estado da arte em *softwares* de jogos em três dimensões (*3D software games*), usando o exemplo da tecnologia gráfica de um jogo chamado "Marte azul". Ele mostrou as possibilidades oferecidas pela tecnologia gráfica em um mundo sem limites entre a realidade e os mundos virtuais.

Duas apresentações regionais se seguiram. A primeira foi "Tecnologia para a África", pelo Dr. Martin Dwomoh-Tweneboah, que enfatizou que, para ajudar a entender a Internet na África, a expressão "Tecnologia de Comunicação e Informação" (TCI) é uma definição mais satisfatória que "Tecnologia da Informação" (TI). A palavra "comunicação" tem significado mais amplo, incluindo bibliotecas e centros de documentação e telecomunicações. Ele mencionou as possibilidades crescentes da Internet para o mercado africano e a necessidade de se desenvolverem acessos mais amplos a esse mercado pelo uso de *softwares* de fonte aberta (*open source*). Ele apresentou diversos projetos de *software* aberto e o "Projeto do centro de educação em Moçambique".

Não há nenhum "estrangeiro" ou nenhum limite na era da Internet

A apresentação seguinte foi feita pelo Dr. Klaus Schutzer, que abordou o tema "Pesquisa e tecnologia na América Latina". Ele mostrou que 10% das universidades no Brasil são públicas, enquanto 90% são privadas. Indicou, porém, que a maior parte dos recursos para pesquisa é dada às universidades públicas no Brasil. Por outro lado, mencionou, as universidades sem fins lucrativos promovem a educa-

ção social no Brasil. Como exemplo, apresentou as várias atividades realizadas pela Unimep.

Em seguida, houve um jantar de boas-vindas no qual cada participante teve a oportunidade de se apresentar em um ambiente e atmosfera mais informais.

Segundo dia: "Tecnologias sem fronteiras: Ética empresarial e responsabilidade"

Em sua apresentação programática na manhã do segundo dia, o Dr. Hubert Kim apresentou o tema "Negócios de Internet e ética na Coreia", mostrando que o país exerce a liderança como provedor de serviços de Internet em banda larga (*broadband*). Usando exemplos da *Cyber University* e da *Megastudy*, enfatizou que a e-aprendizagem (*e-learning*) é um setor crescente nos negócios pela Internet na Coreia. Ao mesmo tempo, indicou que a Internet tem efeitos negativos no país, como a distribuição de material pornográfico, violência, fraude, criação de maus hábitos etc. Para se opor aos efeitos negativos da Internet, ele introduziu várias atividades sociais, como a educação sobre ética na Internet, ministrada na escola primária.

O e-learning é um setor crescente na Coreia, mas a Internet tem efeitos negativos no país

A partir de sua perspectiva como presidente de um pequeno empreendimento empresarial em Tecnologia da Informação (TI), a Sra. Sakuko Unten apresentou vários casos visando solucionar negócios de rede no Japão. Mostrou a importância de se combinar a ética da Internet e a ética corporativa, além de mostrar as dificuldades para se educar o cliente para lidar com problemas éticos. Ela insistiu que é necessário encontrar o equilíbrio certo entre os benefícios e os riscos como parte de uma solução fundamental.

Na sociedade de conhecimento, nós precisamos ter dados, informação, conhecimento e sabedoria

O título da apresentação do Dr. Daví Betts foi "WWW. $$$.edu/ética_2.0". Segundo ele, na era da Internet, a convergência de tecnologia, a aplicação e a comunicação são importantes. Afirmou que na sociedade de conhecimento, nós precisamos ter dados, informação, conhecimento e sabedoria. São muitos os temas: culturas e valores locais, conhecimento indígena, identidade nacional, direitos autorais e patentes, bem como privacidade de dados e segurança quando se trata de aplicar a Internet em outro país, especialmente no que diz respeito à legislação local.

A Dra. Margaret Griesse apresentou um interessante estudo de caso sobre a DuPont e a controvérsia sobre organismos geneticamente modificados (GMOs) no Brasil. Ela concluiu que a ética é um processo social e apresentou a tensão entre a integridade pessoal e as condições sociais para a tomada de uma decisão ética sofisticada. Semelhantemente ao caso da Internet, nós encontramos éticas limitadas em uma

variedade de *stakeholders*. Nesse caso, eles incluem a própria DuPont, consumidores, cientistas, Greenpeace, fazendeiros, governo e outros países. As palavras-chave para a solução desses problemas complicados são comunicação, negociação, regulamentação e participação.

Na tarde do segundo dia, o Prof. Yoshinobu Tobo fez sua apresentação programática: "Teologia para a era da informação: felicidade e trevas na era da informação". Afirmou que a Bíblia é a mídia e sua verdade é o convite para amar a Deus pelo amor ao próximo. Com relação à questão do empresário social, o Prof. Tobo disse que o novo modelo de negócios do século XXI vem do setor cultural, inclusive a Igreja. Nesse contexto, mencionou também a fé cristã e a missão de Ohhara.

A Bíblia é a mídia e sua verdade é o convite para amar a Deus pelo amor ao próximo

A Dra. Íris Trick apresentou sua palestra sobre "Água – fonte de vida?!" a partir da perspectiva da biotecnologia e do meio ambiente. Ela disse que a biotecnologia é uma área de rápido crescimento e aplicação em diferentes campos de negócios, além de a água ser essencial para a vida. Atualmente, informou ela, cerca de 40% da população mundial sofre de escassez de água e de vários problemas regionais. Ela apresentou um projeto desafiador de tratamento de água em Piracicaba (São Paulo), Brasil, e também na Alemanha, que propõe um sistema descentralizado de gestão da água como uma alternativa para negócios sustentáveis.

"Éticas em *e-learning*" foi o título da apresentação do Dr. Ted Brown. No princípio, ele mencionou que a educação *on-line* (*e-learning*) é o setor com crescimento mais rápido nos Estados Unidos e afirmou a necessidade de se olhar tanto para a qualidade como a efetividade do *e-learning* e seu consumidor. Ele mostrou que a distância psicológica criada pela Internet pode encorajar a fraude acadêmica. O desenvolvimento de um código moral acadêmico específico e o ensino de um código moral a estudantes podem proporcionar uma melhor qualidade ao *e-learning*.

Devemos investir em áreas em desenvolvimento, utilizar provedores locais e incluir os excluídos

O Dr. Fred Bird fez sua apresentação sobre a "Perspectiva da globalização em *e-business* e ética". Primeiro, ele disse que vivemos em um mundo desequilibrado e arriscado. Desde 1980, temos visto a desigualdade aumentar dentro e entre as nações. Há riscos, tais como a expansão global de doenças, mudanças climáticas e degradação ambiental, usos modernos de forças armadas, além de mercados de trabalho modernos e industrialização. Ele considera que a responsabilidade ética fundamental das empresas é ser um bom negócio. Enfatizou que empresas de negócios não são agências de caridade. Contudo, insistiu que devemos investir em áreas em desenvolvimento, utilizar provedores locais e incluir os excluídos. Por fim, abordou diversos outros assuntos, como a falta de acesso à internet, usos repulsivos e a sobrecarga de informações com os quais uma ética empresarial em negócios sem fronteiras se defronta.

Em suas observações finais, o Dr. Masayuki Ida fez sua apresentação sobre a "Globalização". Recorrendo à situação asiática, usou um vídeo da Internet de um programa de educação superior no Vietnã e de uma escola secundária de Engenharia e Tecnologia da Informação na Índia. Vemos hoje como a Internet apressa o processo de globalização e nos conduz a um mundo sem fronteiras (*borderless*); porém, ao mesmo tempo, percebemos as questões éticas que se diferenciam de nação para nação. As soluções para essas questões éticas não são simples, mas complicadas.

A Internet apressa o processo de globalização e nos conduz a um mundo sem fronteiras

Com base nessa afirmação, a Dra. Wanda Bigham fez suas observações finais e o Prof. Chiaki Iwai apresentou um resumo do *workshop* de dois dias, no qual colocou as palavras-chave de cada apresentador e suas implicações.

Por fim, o Dr. Amós Nascimento conduziu a discussão final como organizador do evento. A partir de sua conclusão, todos os participantes no evento concordaram com a necessidade de se criar uma força-tarefa voltada para a área técnica e outra para a questão ética, visando à continuidade das discussões iniciadas, à publicação dos resultados do iBiz2008, e ao intercâmbio e comunicação permanentes entre os participantes.

iBIZ
2008

Overiew of the iBIZ2008 workshop

Chiaki Iwai
Aoyama Gakuin University, Japan

Purpose and subjects of the workshop

The center of our concern is Information Technology, especially the Internet. The use of the Internet undoubtedly provides us with a wonderful new horizon for global communication and global collaboration. We now live in a virtually borderless world, and businesses make use of the new possibilities provided by the Internet. However, the Internet also brings about a series of problems that require further reflections on borderless ethics and responsibility for businesses. The national law enforcement of each nation is different and we have no international common understanding yet to regulate the use of the Internet. For our daily life, from children to senior citizens, from churches to commercial companies, from University research institutes to hospitals, from government to individuals, few areas can be kept going without the use of the Internet. A communication problem in one part of the world, the lack of global standards, the manipulation of data, the lack of privacy, and other issues can have a tremendous impact on society. What is our social responsibility in the context of these challenges? iBiZ2008, an international workshop for net business ethics aims at discussing the theme "Global Technology, Ethics, and Social Responsibility".

Day One: "Borderless Technologies: The challenge of the Internet"

Dr. Wanda Bigham made a welcome address mentioning that the Internet is a tool both for good and for evil, although there are also grey areas where we must use logic and values. She also emphasized that "Global Ethics" and "Methodist network" are keywords at this conference.

"Global Ethics" and "Methodist network" are keywords at this conference

Dr. Masayuki Ida provided the introduction lecture "Elements for net business ethics". His main focus was what is taught in business ethics classes for international or global businesses. By showing videos such as "Google revolution", "Search Engine Expo", he stated that there is no "abroad" or no boundary in the Internet era and pointed out the importance of governance and social responsibility.

Due to the absence of Dr. Guy Steel, Dr. Amos Nascimento briefly summarized his keynote address on his behalf. The title was "Borderless net business and technology." In short, Guy stated that, regarding Internet, people want to know whether information is reliable. This is an essential ethical issue.

Mr. Kaz Hashimoto, developer of game softwares, demonstrated a state-of-the-art 3D game graphical software, whose name is "Blue Mars". He showed us the possibilities the graphical technology will offer for a seamless world between real and virtual worlds.

Two regional presentations followed. The first was "Technology for Africa", by Dr. Martin Dwomoh-Tweneboah. He insisted that "ICT" – Information, Communication and Technology – is a more suitable definition than the term "IT" to explain the Internet in Africa. The word "Communication" conveys broader meanings for it includes libraries, document centers, and telecommunications. He mentioned the large growing possibilities in the African Internet market and the need to develop broader access to the market by using the open source software. He introduced several open software projects and the "Mozambique education center project".

There is no "abroad" or no boundary in the Internet era

The next presentation was Dr. Klaus Schutzer's "Research and Technology in Latin America". He showed that 10% of the universities in Brazil are public while 90% are private. However, most research funding is given to public universities in Brazil On the other hand, he mentioned that non-profit universities do social education in Brazil and introduced us to several activities developed by the Methodist University of Piracicaba (Unimep).

Soon afterwards we welcomed dinner with a roundtable presentation where every participant made a self introduction in an informal atmosphere.

Day Two: "Borderless Business, Net-Business Ethics, and Responsibility"

At the keynote address in the morning of day two, Dr. Hubert Kim presented "Internet business and ethics in Korea", which showed that Korea leads as top-runner and test bed of broadband Internet services. By using the examples of "Cyber University" and "Megastudy", he emphasized that e-learning is a growing sector of Internet business in Korea. At the same time, there are negative effects of Internet in the country, such as adult material, violence, fraud, addiction etc. To counter the bad effects of Internet, he introduced several social activities such as Internet ethics education in elementary schools.

E-learning is a growing sector of Internet business in Korea. At the same time, there are negative effects of Internet in the country

From her view as the president of a small IT business enterprise, Ms. Sakuko Unten presented several cases of a Web solution business in Japan. She pointed out the importance of combining Internet ethics and corporate ethics, and also the difficulties of customer education in dealing with ethical problems. She insisted that finding the right balance between benefits and risks is a key solution.

The title of Dr. Davi Betts's presentation was "www.$$$.edu/ethics_2.0". He said that in the Internet age convergence of technology, application, and communication are important. He continued by saying that in the knowledge society, we need to have data information knowledge wisdom. There are lots of issues such as local cultures and values, indigenous knowledge, national identity, copyright and patent, and data confidentiality and security in another country especially with respect to local legislation.

In the knowledge society, we need to have data information knowledge wisdom

Dr. Margaret Griesse gave an interesting case study of the DuPont and the controversy involving the GMOs (generally modified organisms) in Brazil. She concluded by saying that ethics is a social process and presented the tension between personal integrity versus social conditions for sophisticated ethical decision making. Similar to the Internet, we found limited ethics in a variety of stakeholders. In this case, they include DuPont itself, consumers, scientists, Greenpeace, farmers, government and other countries. Keywords to solving these complicated problems are communication, negotiation, regulation, and participation.

In the afternoon of day two, Rev. Professor Yoshinobu Tobo made the keynote address, "Theology for Information age: Happiness and Darkness in an Information Age". He said that the Bible is media space and the truth is the invitation to love God by loving our neighbor. With regards to the topic of the social entrepreneur, Prof Tobo said that the 21st century's new business model comes from the cultural sector, including the church. He also mentioned Ohhara's Christian faith and his mission.

The Bible is media space and the truth is the invitation to love God by loving our neighbor

Dr. Iris Trick presented "Water - Source of Life?!" from the view of biotechnology and the environment. She said biotechnology is a fast growing area in different lines of business and water is essential for life. At this moment, she reported that 40% of the world population is suffering from a shortage of water and there are regional problems. She showed a challenging water treatment project in Piracicaba, Brazil (Sao Paulo) and also in Germany with a decentralized water management system as an alternative for sustainable business.

We need to look at both the quality of the effectiveness of e-leaning and its consumer

"Ethics in e-leaning" was the title of Dr. Ted Brown's presentation. At first, he mentioned that online education is the fastest growing sector in the United States and we need to look at both the quality of the effectiveness of e-leaning and its consumer. He pointed out that the psychological distance may encourage academic fraud. Developing a specific academic moral code and teaching a moral code to students will maintain higher quality e-leaning.

Dr. Fred Bird's presentation was "Globalization's Perspective of e-business and ethics". First, he said we are living in an unbalanced and risky world. Since 1980, we have been looking at increased inequality within and between nations. There are risks such as the global spread of diseases, climate change and environmental degradation, modern uses of armed forces and modern labor markets and industrialization. He considers the fundamental ethical responsibility of business is to be good at business. He emphasized that businesses are not charity agencies. Thus, we should invest in developing areas, use local suppliers and include those who have been excluded. Finally he named several issues such as the lack of access, odious usages and information overloads which net business ethics is facing.

We should invest in developing areas, use local suppliers and include those who have been excluded

At the concluding remarks, Dr. Ida made the presentation "Globalization". He referred to the Asian situation by using a video of a Vietnam Internet high education program and prep school for IT engineering in India. We see how the Internet accelerates globalization and leads us to a borderless world; however, at the same time, we realize the ethical issues are different nation by nation. Solutions of ethical issues are not simple but complicated.

The Internet accelerates globalization and leads us to a borderless world

Following this, Dr. Bigham gave the closing remarks, Professor Chiaki Iwai wrapped up the two day conference by summarizing each presenter's keywords and implications.

Dr. Nascimento led the final discussion as chair. At the conclusion, every participant agreed that we should organize a technical and an ethical task force and continue further discussion for the iBiz2008 publication and member's mutual communication.

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Elementos de uma ética de negócios *on-line* - uma introdução

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RESUMO
A internet e as atividades nela estabelecidas têm grande influência no cotidiano de pessoas, organizações e em nossa civilização em geral. A maioria das funções e dos serviços na internet é oferecida por meio empresas comerciais; o local de trabalho e o mercado são hoje globais, e sempre há novos temas e assuntos que precisam ser considerados e resolvidos. Quem possui e controla a informação disponível na rede? Como podemos avaliar o lado sombrio e o lado positivo da tecnologia e conviver com isso? Quanto precisamos saber sobre as características da tecnologia para termos conhecimento e segurança suficientes? Como podemos usar o lado positivo em nossa missão e como podemos cuidar uns dos outros? Com base em vários vídeos apresentados sobre o Google, Índia, Vietnã e outros, o autor também apresenta a atual crise na área de software causada pela escassez de engenheiros qualificados e associa tal fato ao episódio de Babel e à história bíblica sobre os talentos.
Palavras-chave: Novas tecnologias – Controle de informações na rede – Babel.

RESUMEN
El internet y las actividades basadas en el internet han una grande influencia en el cotidiano de individuos, organizaciones y en nuestra civilización en general. La mayor parte de las funciones y de los servicios en el internet es providenciada a través de empresas comerciales, el lugar de trabajo y el mercado ahora son globales, y siempre hay temas y asuntos nuevos que necesitan ser considerados y solucionados. ¿quien tiene y controla la información disponible en la red? ¿Como podemos evaluar el lado oscuro y el lado positivo de la tecnología y vivir con ello? ¿Quanta información debemos tener sobre las características de la tecnología para que tengamos conocimiento y seguranza suficientes? ¿Y como podemos utilizar el lado positivo para contribuir con nuestra misión y cómo podemos cuidar unos de los otros? Con base en diversos videos presentados sobre el Google, India, Vietnam y otros, el autor también presenta la crisis actual en el área del software, provocada por la falta de ingenieros cualificados y relaciona tal hecho al episodio de Babel y a la historia bíblica sobre los talentos.
Palabras clave: Nuevas tecnologías – Controle de informaciones en la rede – Babel.

Introdução

A ética empresarial *on-line* é um conceito emergente e pode ser caracterizada sob vários aspectos:

1. ética empresarial internacional;
2. ética na internet;
3. ética da informação.

O presente artigo introduzirá os elementos sobre os quais precisamos refletir antes de discutirmos os detalhes desse assunto.

Ética empresarial internacional

Vários temas sobre a ética nos negócios internacionais foram discutidos antes de a internet ser inventada e se tornar parte do nosso dia-a-dia. Diversos textos sobre ética empresarial abordam o tema da ética empresarial internacional. Um exemplo é o livro *Ethics and the Conduct of Business*, de John R. Boatright, publicado pela Prentice Hall em 2007. Em seu capítulo 14, "International Business Ethics" (p. 404-440), o autor afirma o seguinte como um dos princípios fundamentais do livro: "Quando em Roma, aja como os romanos". Essa frase sustenta que há uma cultura local a ser admirada, de tal modo que qualquer visitante deve se familiarizar com ela e segui-la da melhor maneira possível. Uma conferência importante que também segue o mesmo princípio introduz os direitos morais mostrados na Tabela 1.

Tabela 1. As dez regras de Donaldson para os direitos morais

1.	O direito à liberdade de movimento físico;
2.	O direito à propriedade;
3.	O direito a ser livre de tortura;
4.	O direito ao julgamento justo;
5.	O direito ao tratamento não-preconceituoso;
6.	O direito à segurança física;
7.	O direito à liberdade de expressão e associação;
8.	O direito à educação mínima;
9.	O direito à participação política;
10.	O direito à subsistência.

E, para o comportamento de companhias multinacionais, são introduzidas sete diretrizes (Tabela 2).

Tabela 2. As sete diretrizes de Richard DeGeorge

1.	As multinacionais não devem causar nenhum dano direto intencional;
2.	As multinacionais devem oferecer mais benefícios que danos ao país hospedeiro;
3.	As multinacionais devem contribuir para o desenvolvimento do país hospedeiro;
4.	As multinacionais devem respeitar os direitos humanos de seus funcionários;
5.	Desde que a cultura local não viole normas éticas, as multinacionais devem respeitar a cultura local e trabalhar com e não contra ela;
6.	As multinacionais devem pagar sua parte dos impostos;
7.	As multinacionais devem cooperar com o governo local para desenvolver e sustentar as instituições básicas.

A internet permite que até mesmo as empresas tradicionalmente domésticas possam fazer negócios "globais" com mais facilidade

A internet permite que até mesmo as empresas tradicionalmente domésticas possam fazer negócios "globais" com mais facilidade. A internet pode apresentar imediatamente aos usuários um mundo global e assuntos internacionais. Ninguém capaz de ter acesso local à web e ter instalações de e-mail pode ignorar as diretrizes básicas para a conduta de negócios internacionais. Contudo, ainda não parece haver suficientes diretrizes disponíveis para os negócios internacionais na era da informação. A internet nos trouxe uma estrutura muito plana para a vida cotidiana. Uma expressão simbólica na literatura recente é o título do livro *O Mundo é Plano*, de Thomas Friedman. Daí vem a citação:

A internet nos trouxe uma estrutura muito plana para a vida cotidiana

> [...] mas em 2000, eles se deram conta de que estavam em contato com pessoas com as quais nunca tinham entrado em contato antes, estavam sendo desafiados por pessoas por quem nunca tinham sido desafiados antes, estavam competindo com pessoas com quem nunca tinham competido antes, estavam colaborando com pessoas com quem nunca tinham colaborado antes, e estavam fazendo coisas enquanto indivíduos que nunca tinham sonhado em fazer antes.[1]

Para começo de conversa, precisamos saber como todas as regiões deste globo entendem a internet.

A ética na internet

Este é basicamente um assunto técnico e tecnológico que precisa ser considerado por todos os indivíduos, empresas e organizações. Também é um assunto que inclui a ética para empresas que utilizam

[1] FRIEDMAN, Thomas L. *O mundo é plano*. (Cap. 3, "A tripla convergência"). Esta e outras traduções do livro *The World is Flat* são dos tradutores desse trabalho.

as características da internet. Ao mesmo tempo, dá novo poder aos indivíduos. "As pessoas gostam de carregar dados (*upload*) na rede, e por isso, das dez forças para tornar o mundo mais plano, o *uploading* tem o potencial para ser o mais rompante"[2] ou "com o tempo, os indivíduos terão o poder de achar qualquer coisa no mundo, a qualquer hora, em todo tipo de dispositivo – e isso trará um poder enorme".[3] O conceito básico do autor ao abordar esse assunto foi apresentado em sua palestra durante a conferência IAMSCU 2005, em Adelaide, Austrália, que tratou da globalização.

"Com o tempo, os indivíduos terão o poder de achar qualquer coisa no mundo, a qualquer hora, em todo tipo de dispositivo – e isso trará um poder enorme"

Há várias razões a favor e contra o uso da internet. Também há certas características da internet que são essenciais à sua natureza e necessárias para que ela seja chamada *internet*. Não podemos mudar sua natureza de forma *ad hoc*. A continuidade entre o espaço real e o ciberespaço é um dos temas fundamentais a serem abordados pelas empresas de internet. E há problemas de vírus, de *spam*, de *phishing*, sites ruins e assim por diante. Há grandes diferenças entre casos que utilizam o lado positivo da internet e outros que usam seu lado sombrio. Portanto, trata-se aqui de uma questão de ética.

Outro fator importante é o fato de que atualmente estamos com falta de bons engenheiros de software, de forma que estamos enfrentando um problema relativo à qualidade das aplicações de software utilizadas no cotidiano. Se os engenheiros de software de qualidade forem mal preparados e estiverem relacionados com o desenvolvimento de software para aplicações de infraestrutura social, os sistemas resultantes podem se tornar instáveis e antiéticos. Por esta razão, apresento aqui a atual crise de software causada pela escassez de engenheiros qualificados. Infelizmente, isso pode causar um novo tipo de pandemia.

A ética da informação

Em geral nós tememos aquilo que não conhecemos. Quando não conhecemos algo, consideramo-lo uma panaceia. Quando não conhecemos algo, podemos facilmente nos tornar vítimas disso. Portanto, a informação é de importância vital em vários aspectos. Isso está associado a vários assuntos fundamentais relativos ao "conceito essencial de informação" Informação é basicamente um conjunto de "dados com semântica". E os dados são materiais a serem usados, portanto são neutros. Para se tornar significativa, a informação requer "a vontade" ou "o sentido" atribuído pelo usuário. Nesse ponto temos o lugar para tratar da ética.

[2] Ibid., Cap. 2: "As dez forças que aplainaram o mundo". Força 4.
[3] Ibid. Força 9.

A ética empresarial também é um campo importante para ser abordado teologicamente. Essa é uma das razões importantes para a organização deste seminário. Se a internet é capaz de oferecer uma estrutura universal para os negócios globais, podemos associá-la imediatamente a um famoso episódio do Antigo Testamento: o da torre de Babel.

> E disseram: Eia, edifiquemos nós uma cidade e uma torre cujo cume toque nos céus, e estabeleçamos nosso nome, para que não sejamos espalhados sobre a face de toda a terra. Então desceu o Senhor para ver a cidade e a torre que os filhos dos homens edificavam; e disse: Eis que o povo é um, e todos têm uma mesma língua e isto é o que começam a fazer; e agora não haverá restrição para tudo o que eles intentarem fazer (Gênesis 11.4-6).

Se a internet é capaz de oferecer uma estrutura universal para os negócios globais, podemos associá-la imediatamente a um famoso episódio do Antigo Testamento: o da torre de Babel

Será a introdução da internet uma distorção da capacidade humana? Deus quebrou a união na torre de Babel quando quebrou a habilidade das pessoas de se comunicarem entre si. Milhares de anos depois, temos a internet como uma plataforma de comunicação e colaboração. E agora é mais fácil para os indivíduos e as organizações iniciarem projetos globais.

Outro episódio bíblico do qual podemos nos lembrar facilmente é o da Parábola dos Talentos, mais especificamente o homem que recebeu um talento. Se todos nós dissermos "o problema diz respeito apenas à tecnologia e não a nós", o progresso será considerado um veículo sem motorista, e andaremos nesse carro com medo. Não creio que essa seja uma atitude apropriada.

> Senhor, eu te conhecia, sei que és um homem duro, que ceifas onde não semeaste, e recolhes onde não joeiraste; e, atemorizado, fui esconder na terra o teu talento; eis aqui tens o que é teu. Ao que lhe respondeu o seu senhor: Servo mau e preguiçoso, sabias que ceifo onde não semeei, e recolho onde não joeirei? Devias então entregar o meu dinheiro aos banqueiros e, vindo eu, tê-lo-ia recebido com juros. Tirai-lhe, pois, o talento e dai ao que tem os dez talentos (Mateus 25,24-26, 28).

Será a introdução da internet uma distorção da capacidade humana?

Assim, gostaríamos de ouvir o que os teólogos têm a dizer.

Aqui, proponho uma série de perguntas muito básicas a serem compartilhadas. A internet oferece enormes oportunidades, mas precisamos nos proteger:

- Você disponibiliza o seu e-mail nas páginas web?
  - * Você anuncia seu endereço residencial e número de telefone ao público?

- Você abre todas as correspondências enviadas para sua casa e as lê?
  * Marketing um a um para determinada empresa.
- Você se coloca na frente da casa de alguém e inspeciona o que há lá dentro?
  * Suas atividades nas páginas da rede são seguidas, registradas e posteriormente analisadas.

Alguns hot spots

Enquanto isso, gostamos de nos manter em dia sobre o que acontece ao nosso redor. Aqui apresento uma série de três histórias. Uma é sobre "Quem tem controle sobre a internet", a outra é sobre "A cadeia de valores globais, relações íntimas da economia multinacional", e a terceira é sobre "Os impactos das aplicações da Tecnologia da Informação (TI) na vida cotidiana e na educação".

A seguir apresento uma notícia sobre "A proposta da Microsoft para comprar o Yahoo" como um exemplo da primeira história sobre "quem tem controle sobre a internet". Essa notícia é de fevereiro de 2008 e ainda está em andamento. Também apresentarei uma notícia sobre "Uma porção fatal de veneno encontrado em alimentos congelados produzidos e embalados na China" como um exemplo da história sobre "A cadeia de valor global." Essa notícia é de janeiro de 2008 e refere-se a notícias rápidas e compartilhadas. Também apresento uma notícia sobre os "Centros chineses para cura de viciados na internet" como uma fonte para se discutir a segunda e a terceira histórias.

Mecanismos de busca que mantêm todos os dados

A Microsoft é a maior empresa na indústria da tecnologia da informação. A maioria dos PCs utiliza o sistema operacional Windows e frequentemente usamos o software Microsoft Office em nosso trabalho diário de escritório. Por exemplo, a frase "Envie-me seu arquivo de *PowerPoint*" é típica entre usuários de computador. Significa originalmente "Envie-me diapositivos de apresentação", mas a primeira frase inclui um nome de produto específico – *PowerPoint*. Esse poder vem da habilidade que a Microsoft tem de controlar o mercado, embora admitamos ser fruto do esforço empresarial da Microsoft para oferecer às pessoas um produto com melhor funcionamento e melhor atendimento ao consumidor.

Ao mesmo tempo, a internet oferece um paradigma diferente de negócios que deveria ser pesquisado. A Microsoft não é uma vencedora do jogo inteiro. Uma das maiores áreas é o *World Wide Web* (WWW), um sistema global que reúne *tudo* que há de disponível em termos de informação na rede e oferece essas informações individual e coletivamente. As máquinas de busca são um desses casos de coleta de infor-

mações. Um dos mais famosos atores é o Google. E também o Yahoo, a Microsoft e outros que trabalham nesse campo.

A Microsoft nasceu em 1975. Suas vendas anuais são de 51,1 bilhões de dólares e seu lucro anual é de 14 bilhões. As vendas empresariais líquidas são de 2,4 bilhões de dólares e a perda é de 0,7 bilhões. O Google foi estabelecido em 1998. Suas vendas anuais são de 16,5 bilhões de dólares e seus lucros anuais são de 4,2 bilhões. Portanto, no que diz respeito aos negócios na internet, o Google é maior que a Microsoft e parece operar positivamente e com bons resultados. Outro ator importante é o Yahoo, que nasceu em 1995. Suas vendas anuais são de 6,9 bilhões de dólares, enquanto seu lucro anual é de 0,6 bilhão, o que é atualmente menor que o Google. (O Yahoo no Japão, da qual o Yahoo EUA detém 33%, tem vendas anuais de 2 bilhões de dólares e lucros anuais de 0,5 bilhão.) Considera-se que a Bai Du na China, cujas vendas anuais são de 0,1 bilhão, e outras empresas têm capacidades crescentes para competir com as maiores máquinas de busca.

Acredita-se que a máquina de busca seja a porta-bandeira dos negócios da rede

A notícia quente nessa área, em janeiro de 2008, foi: "Microsoft propõe compra do Yahoo". As notícias têm muitos impactos diferentes em empresas relacionadas. O Google é definitivamente um líder global no negócio de máquinas de busca e hoje possui um volume imenso de dados dentro de seus enormes servidores. O próprio governo norte-americano pesquisa no Google para obter as mais recentes informações sobre áreas específicas. A fatia de mercado do Google é 62,4%, enquanto o Yahoo possui 12,8%, a Bai Du, 5,21% e a Microsoft, 2,9%. As máquinas de busca hoje se tornaram um novo tipo de enciclopédia. Acredita-se que a máquina de busca seja a porta-bandeira dos negócios da rede. Se a Microsoft comprar o Yahoo, é possível que ela se torne líder em várias áreas de TI. Não sabemos se isso é uma coisa certa ou não.

Cadeia de valor global

Atualmente, tudo está conectado ao se utilizarem as linhas de comunicações globais

Atualmente, tudo está conectado ao se utilizarem as linhas de comunicações globais. Como Thomas Friedman afirma em seu livro *O mundo é plano*, "No exato instante em que seu braço levanta um produto da prateleira do Wal-Mart local e o leva para o caixa, outro braço mecânico começa a produzir o mesmo produto em algum lugar do mundo".[4] Isso acontece até mesmo nas indústrias de serviços. Friedman diz: "Em 2003, cerca de 25 mil declarações de renda norte-americanas foram elaboradas na Índia. [...] Em 2005, foram aproximadamente 400 mil"[5] e "uma operadora em Bangalore dá orientações como se estivesse em Manhattan e olhando pela janela".[6] Há muitos outros exemplos nesse livro que podemos citar.

[4] Ibid., Cap. 2, Força 7.
[5] Ibid., Cap. 1, "Enquanto eu dormia".
[6] Ibid.

As mais recentes notícias na categoria da cadeia de valor global entre China e Japão são sobre o *gyoza*, um bolinho, ou *pot sticker*. O exemplo 1 é um excerto de Asahi.com:

Exemplo 1. Distribuição de bolinho aqui é caixa forte

> "Tudo é automatizado para levar a carga para dentro ou fora da fábrica, de forma refrigerada", disse o funcionário. "Ninguém entra, a menos que haja uma necessidade de manutenção."
>
> Na Cooperativa Hanamigawa, na China, uma caixa por dia foi entregue nos dias 6, 11 e 17 de dezembro. No dia 28 de dezembro, uma mãe e sua filha adoeceram depois de comerem guiosas comprados da loja. A Cooperativa Ichikawa, no Japão, recebeu uma caixa a cada dia, nos dias 10, 13 e 17 de dezembro. Uma família de cinco pessoas em Ichikawa adoeceu depois de comer guiosa vendido por essa loja no dia 22 de janeiro. Na região de Hyogo, no Japão, foi descoberta uma contaminação de metamidofós no guiosa e três pessoas adoeceram no dia 5 de janeiro. O mesmo problema foi identificado em outras seis encomendas. Os guiosas da cooperativa, feitos no dia 20 de outubro, e os produtos da empresa JT Foods, produzidos no dia 1º de outubro, foram guardados no mesmo refrigerador na fábrica de Tianyang, na China, durante quatro dias até o dia 23 de outubro. Se foram fechados na mesma seção, não sabemos. Seus caminhos nunca se cruzaram depois disso (IHT/Asahi: 6 de fevereiro de 2008).

Isso mostra, em primeiro lugar, como a China e o Japão têm relações íntimas na troca diária de bens. Segundo, mostra que um veneno, o metamidofós, foi inserido em algum ponto da cadeia de valor, e a dificuldade em se especificar o local do problema dá-se em virtude dos limites nacionais, segredos corporativos e o pequeno tamanho dos objetos a serem localizados. As informações sobre esse assunto continuam sendo veiculadas na internet e na mídia e ainda não há nenhuma conclusão. Podemos compartilhar essa notícia facilmente até mesmo nos EUA.

Identidade no ciberespaço: educação, vício na net e crime

Pertencemos a instituições educacionais. Assim, a educação é sempre uma preocupação a ser compartilhada. Para discutirmos o ciberespaço, precisamos separar os assuntos referentes ao lado do usuário e ao lado do produtor. O problema subjacente é se a identidade no ciberespaço é equivalente ou igual à identidade no espaço real. Discutiremos o vício na internet e as vítimas de crimes na net como temas associados ao usuário. Muitos outros temas sobre os negócios em rede e o uso da internet abor-

dam a questão da segurança da rede. Com relação ao produtor, discutiremos a crise de software causada pela necessidade de se manter um alto padrão na capacitação de engenheiros de software.

No que diz respeito ao vício na internet, houve várias tentativas de se curarem pessoas viciadas. Em um seminário, o autor mostrou um vídeo que mostra os centros de cura para viciados na internet na China, principalmente a parte sobre a reunião familiar. Em outras palavras, compartilhar valores familiares é fundamental para a cura dos viciados na internet da geração mais jovem.

Compartilhar valores familiares é fundamental para a cura dos viciados na internet da geração mais jovem

Quanto à identidade empresarial da rede, há um caso muito importante que nos apresenta uma questão fundamental em seu núcleo. A história inteira está disponível na internet e segue anexa. É o caso de um jovem no ciberespaço que, no espaço real, é um homem de meia-idade. Ele se apaixonou por uma jovem no ciberespaço que, no espaço real, era também uma mulher de meia-idade. Essa situação levou a um crime real. A suposta jovem se interessou por outro rapaz, que foi morto pelo homem no espaço real quando eles se identificaram.

Algumas iniciativas dentro da Igreja Metodista

A revista *Interpreter*, em sua edição de setembro/outubro de 2007, abordou o tema "Ministério através da nova tecnologia cria sentimentos antigos". Há várias observações importantes sobre seu trabalho missionário. Na página 21, lê-se: "Este local de *networking* social, patrocinado pela Divisão de Mulheres do Conselho Geral de Ministérios Globais, começou em junho de 2006. Algumas de suas características são os perfis pessoais, as conversas ao vivo, as discussões *on-line* e a possibilidade de compartilhar recursos. Disse Julia Tullock: "É apoio espiritual. É apoio social". Dessa revista podemos captar várias palavras-chave como "Tecnologia para tudo" (p. 17), "Geração de YouTube" (p. 19) e "Sua igreja local é acessível via web?" (p. 22). Sim, nem mesmo a igreja está isenta da tecnologia da internet e de seu estilo de vida social, embora não tenha amadurecido tanto a esse respeito.

Nem mesmo a igreja está isenta da tecnologia da internet e de seu estilo de vida social, embora não tenha amadurecido tanto a esse respeito

Conclusão e esboço do seminário de iBiZ2008

A consciência constante e contínua quanto à necessidade de uma ética empresarial aplicada à rede de internet está na lista de projetos que este autor julga importantes de serem realizados. Nessa linha, o autor entende que devemos dar os seguintes passos:

Passo 1: Pesquisa de tecnologia de ponta e desenvolvimento;

Passo 2: Aplicação da tecnologia na vida real e avaliação;

Passo 3: Aperfeiçoamento da tecnologia para a realidade;

Passo 4: Implementação empresarial;

Passo 5: Difusão da tecnologia para regiões diferentes, como os países em desenvolvimento ou diferentes áreas empresariais;

Passo 6: Envolvimento de todos os *stakeholders*, inclusive consumidores.

Em muitos casos, os passos 1 e 2 são dados pelo provedor de tecnologia, e o passo 4 é dado pelo provedor empresarial. Nem sempre os dois grupos mantêm comunicação mútua ao longo de seus próprios processos. E o *stakeholder* mais importante, isto é, o consumidor, nunca pôde participar até hoje, nessa nova fase tecnológica da civilização.

O uso da internet sem dúvida nos oferece um horizonte novo e maravilhoso para a comunicação e a colaboração globais

Para o seminário de iBiZ2008, o autor escreveu o seguinte texto para descrever o tema e o propósito desse encontro: Este *workshop* faz parte de uma série de conferências internacionais organizadas pelo Centro de Pesquisas Abertas da Faculdade de Administração Internacional (GSIM) da Universidade Gakuin, Japão. Como indicam o título do evento e também esta publicação, este *workshop* contou com especialistas internacionais selecionados e deverá ser o ponto de partida para a discussão e a partilha do conceito de *ética empresarial para negócios em rede*. Os organizadores partiram do princípio de que ainda não existe um entendimento padrão do conceito de ética para os negócios em rede, portanto este *workshop* deve servir como um espaço para trazer este tópico à atenção da comunidade internacional.

O centro de nossa atenção é a Tecnologia da Informação (TI), especialmente a internet. O uso da internet sem dúvida nos oferece um horizonte novo e maravilhoso para a comunicação e a colaboração globais. Nós hoje vivemos em um mundo praticamente sem fronteiras e os negócios utilizam as novas possibilidades oferecidas pela internet. No entanto, a internet também nos traz uma série de problemas que requerem novas reflexões sobre a ética e a responsabilidade em negócios sem fronteiras. A execução da lei local em cada nação é diferente e não temos uma compreensão internacional comum sobre como regulamentar o uso da internet. De crianças a cidadãos da Terceira Idade, de Igrejas a empresas de comércio, de institutos de pesquisa a universidades e hospitais, de governos a indivíduos – hoje poucas áreas conseguem se manter sem o uso diário da Internet. Um problema de comunicação em uma parte do mundo, a falta de padrões globais, a manipulação de dados, a falta de privacidade e outros assuntos podem ter um enorme impacto na sociedade global como um todo. Qual é nossa responsabilidade social no contexto desses desafios?

Um problema de comunicação em uma parte do mundo, a falta de padrões globais, a manipulação de dados, a falta de privacidade e outros assuntos podem ter um enorme impacto na sociedade global como um todo

Quase vinte profissionais de áreas diferentes se reuniram, apresentaram suas perspectivas e se comunicaram durante os dias 10 e 11 de fevereiro de 2008 em Honolulu, no Havaí (EUA), com o apoio da Iamscu, GBHEM, e Cogeime. Foi um momento maravilhoso. O autor gostaria de agradecer ao Dr. Amós Nascimento e à Dra. Wanda Bigham

por terem realizado e apoiado a organização do programa do seminário. Esperamos que este evento possa servir para uma ordem social mundial nova e coesiva.

Anexo
Triângulo amoroso pela internet provoca assassinato

A mídia tem dado muita atanção à questão da proteção de nossos filhos contra predadores que atuam pela internet. Também têm surgido inúmeras histórias sobre pessoas que foram assassinadas ou defraudadas por alguém que conheceram pela internet. A história a seguir, no entanto, dá novo sentido ao que acontece quando um maluco entra *on-line*.

Um homem de 48 anos envolvido em um triângulo amoroso foi sentenciado a 20 anos de prisão por matar seu rival depois de ser largado pela mulher por quem ambos competiam.

Thomas Montgomery, de Cheektowaga, Nova York, assumiu a culpa pela morte a tiros de Brian Barrett, 22 anos, quando estava sentado em um caminhão pouco depois do fim do expediente.

Montgomery havia se passado por um marinheiro de 18 anos em conversas *on-line* com uma mãe de meia-idade da Virgínia ocidental, identificada como Mary Sheiler. Não vem ao caso que a mulher tenha se passado por uma estudante de 18 anos, usando fotos de sua filha. Quando soube a verdade sobre Montgomery, seu romance esfriou e ela voltou sua atenção para Barrett.

Montgomery começou a conversar com a mulher, identificada no tribunal como Mary Sheiler, em 2005. De vez em quando ela enviava pacotes para a casa dele. Certo dia, um dos pacotes foi interceptado pela esposa de Montgomery, que escreveu de volta, revelando a Sheiler a verdadeira idade do homem e dizendo que era casado.

Barrett, a quem Montgomery havia mencionado durante as conversas, entrou no triângulo quando a mulher o contatou pela internet para confirmar a informação dada pela mulher de Montgomery.

A juíza Penny Wolfgang chamou a situação de "consequência de mau uso da internet".

"Consequência de mau uso da internet" – está brincando? Desde quando a punição pelo "mau uso da internet" é a morte?

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2008

Elements of net business ethics - an introduction

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SYNOPSIS
Internet and Internet-based activities now have a great influence on the daily lives of individuals, organizations, and civilizations at large, as the purpose and subject of the workshop iBiZ2008 show (http://www.gsim.aoyama.ac.jp/ORC/iBiZ2008). Most of the functions and services on the Internet are provided by commercial companies. Their workplace and market is now global. There are always new topics and new affairs which need to be addressed and solved. We seem to be challenging ourselves in a huge experimental laboratory named Earth. There are several points to consider: Who owns and controls the information available on the net? How can we evaluate the dark and bright side of technology, and live with it? How much must everyone know about the characteristics of technology to have enough literacy and security? How can we share and control the risks of using new technologies which are sometimes not well managed? How can we use the bright side for our mission and how can we care for each other? In the presentation, several video clips were shown, such as the clips on Google, India, Vietnam, and so on. The author also introduces the current software crisis, caused by the shortage of skilled engineers. We also refer to the episode of Babel and the Bible story around three persons and their talents.
Terms: New technologies – Control of information on the net – Babel.

Introduction

Net business ethics is an emerging concept. It has several aspects:

1. International business ethics
2. Internet ethics
3. Information ethics

This paper introduces the elements we need to think about before discussing the details on the issue.

International business ethics

The issues revolving around international business ethics were already discussed before the advent of the Internet and became a part of daily life. There are several textbooks on business ethics which address the issue of international business ethics.

One example is: *Ethics and the Conduct of Business*, by John R. Boatright.[1] One of the key-phrases in the book is "When in Rome, do as the Romans do". This sentence holds that there is a local culture to be admired, so any visitors should become familiar with it and follow it as best as possible. This sentence conveys an important lesson and introduces moral rights, which are shown in Table 1.

Table 1. Ten rules for moral rights, by Donaldson

1.	The right to freedom of physical movement
2.	The right to ownership of property
3.	The right to freedom from torture
4.	The right to a fair trial
5.	The right to nondiscriminatory treatment
6.	The right to physical safety
7.	The right to freedom of speech and association
8.	The right to minimal education
9.	The right to political participation
10.	The right to subsistence

And for the behavior of multinational companies, seven guidelines are introduced (Table 2).

[1] Chapter 14: "International Business Ethics", pp. 404-440. (Prentice Hall, 2007).

Table 2. Seven guidelines, by Richard DeGeorge

1. Multinationals should do no intentional direct harm.
2. Multinationals should produce more good than harm for the host country.
3. Multinationals should contribute by their activity to the development of the host country.
4. Multinationals should respect their employees' human rights.
5. To the extent that local culture does not violate ethical norms, multinationals should respect the local culture and work with and not against it.
6. Multinationals should pay their fair share of taxes.
7. Multinationals should cooperate with the local government in developing and enforcing just background institutions.

Internet enables even traditionally domestic business firms to do "global" business very easily

Internet enables even traditionally domestic business firms to do "global" business very easily. It can immediately introduce a global world and international matters to users. No one can be ignorant of the basic guidelines for international business conduct when he/she is capable of accessing websites and e-mail facilities. And for the author, it does not seem to be enough guidelines available for international business in the information age yet.

The Internet brought us a very flat structure for daily life

The Internet brought us a very flat structure for daily life. A symbolic expression in literature is found in *The World is Flat*, by Thomas Friedman. Here is the quote:

> [...] but by 2000, they sensed that they were in touch with people they'd never been in touch with before, were being challenged by people with whom they had never been challenged before, were competing with people with whom they had never competed before, were collaborating with people with whom they had never collaborated before, and were doing things as individuals they had never dreamt of doing before.[2]

To begin with, we must know how every region of the globe understands the Internet.

Internet ethics

This is mainly a technical and technological issue which needs to be addressed by every individual, business firm, and organization. It also includes ethics for businesses that use the characteristics of the

[2] FRIEDMAN, Thomas. *The World is Flat.* (Chapter 3: "The Triple Convergence").

Internet. At the same time, it also gives new power to individuals. "People like to upload, and that is why of all the ten forces flattening the world, uploading has the potential to be the most disruptive"[3], or "In time, individuals will have the power to find anything in the world at any time on all kinds of devices – and that will be enormously empowering."[4] The author's basic concept to address this issue was introduced in the keynote talk at IAMSCU 2005, in Adelaide, which dealt with globalization.

"In time, individuals will have the power to find anything in the world at any time on all kinds of devices – and that will be enormously empowering

There are several pros and cons on the use of the Internet. And there are certain characteristics of the Internet which are essential to its nature and necessary for it even to be called the Internet. We cannot change the nature *ad hoc*. The continuity between real space and cyber space is one of the key issues to be addressed in Internet business. And there are several problems, such as viruses, spams, phishing, bad websites, and so on. There will be great differences between cases which use the bright side of the Internet and cases which use the dark side. So, there *is* an ethics issue.

Another important factor is that we are currently short of good software engineers so we are facing the issue of quality of software applications used in daily life. If low quality software engineers are related with software development for social infrastructure applications, the resulting systems may become unstable and unethical. The author also wants to introduce the current software crisis caused by the shortage of skilled engineers. I'm afraid this may easily cause a new kind of pandemics.

Information ethics

If you don't know something, you are afraid of it. If you don't know something, you think it is a panacea. If you don't know something, you can easily be its victim. So information is of critical importance in several aspects.

If the Internet can offer a universal framework for global business, we can instantly relate to a famous episode in the Old Testament, the Tower of Babel

This is related with several basic issues on "what is the essential concept of information?" Information is basically "data with semantics". Data is material to be used, which is neutral. Information requires the user's 'will' or 'meaning' to be significant. So, this is where ethics come in.

Business ethics is an important field to be addressed by theology. This is one of the important reasons why this workshop is being held. If the Internet can offer a universal framework for global business, we can instantly relate to a famous episode in the Old Testament, the Tower of Babel.

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[3] Ibid., Chapter 2, "The ten forces that flattened the world", Force 4.

[4] Ibid., Force 9.

They said, "Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves." The Lord said, "Look, they are one people, and they have all one language; and this is only the beginning of what they will do; nothing that they propose to do will now be impossible for them." (Genesis 11,4-5).

Is the introduction of the Internet a distortion of the human capacity? God broke the union in the building of the tower of Babel by breaking people's ability to communicate with each other. Thousands of years later, we have the Internet as a platform for communication and collaboration. And it is now easier than ever for individuals and organizations to start global projects.

Is the introduction of the Internet a distortion of the human capacity?

The other episode we can easily relate to is the Parable of the Talents, more specifically the man who received one talent. If we all say, 'That belongs to technology and not to us,' then progress is considered a vehicle without a driver, and we ride such a car with fear. We do not think this is an appropriate attitude for us.

Master, I knew that you were a harsh man... so I was afraid, and I went and hid your talent in the ground. Here you have what is yours. You wicked and lazy slave! So take the talent from him, and give it to the one with the ten talents (Matthew 25,24-28).

Thus, we like to listen to what theologians have to say.

Here is a set of very basic questions to share. Internet provides a huge opportunity, but we must be careful.

- Do you list your Email address on Web pages?
  * Do you advertise your home address and phone number to the public?
- Do you open every direct-mail sent to your house and read it?
  * One-to-one marketing for the company side.
- Do you stand in front of someone's house and look to the house?
  * Your actions in the web pages are traced, recorded, and analyzed later.

From some hotspots

Meanwhile, we want to keep up with what is going on around us. Here is a set of three stories. One is "Who has control over the Internet?"; another is "The Global Value Chain, Close relations of the multiple-nation economy"; and the third one is "Impacts of the applications on IT to daily life and education".

Then the author will introduce the news on "Microsoft proposed buyout of Yahoo" as an example of the first story – "Who has control over the Internet?" This news was released on February 2008 and is still in process. The author will also introduce the news on "Fatal amount of Poison found in Frozen Pot Stickers made and packaged in China" as an example of the second story – "Global Value Chain." This news was released on January 2008 and is still in process. This news is on quick news delivery and sharing. The third news is "Net-Addicts Cure Centers established in China" and will be used to discuss both the second and the third stories.

Search engine holding all data

Microsoft is the largest company in the IT industry. Most of the desktop PCs are based on the Windows operating system and we often use Microsoft Office software for daily desktop work. For example, "Send me your 'PowerPoint' file," is a typical sentence among computer users. It originally means "Send me presentation slides" but the first phrase includes a specific product name – PowerPoint. This power comes from Microsoft's ability to control the market, while we admit that it was the result of a business effort by Microsoft to provide people with a better working product and better customer service.

At the same time, Internet offers a different paradigm of business that research should address. Microsoft is not a winner of the whole game. One of the biggest issues is the World Wide Web (WWW), a global system which gathers *every* available piece of information through the web and offers such information individually and collectively. The search engine is one of the cases for collective information providing schemes. One of the most famous players is Google. Yahoo, Microsoft and others are also working in this field.

Microsoft was established in 1975. Its annual sales reach $51.1B and its annual profit is $14B. Net business sales reach $2.4B, and their loss is $0.7B. Google was established in 1998. Its annual sales reach $16.5B and its annual profits reach $4.2B. So, in the net business, Google is larger than Microsoft and seems to be operating in the black and with good results. The other important player is Yahoo. Yahoo was established in 1995 and its annual sales reach $6.9B, while its annual profit reaches $0.6B, which is currently smaller than Google. (Yahoo Japan which is 33% owned by US Yahoo has annual sales of $2B, and annual profits of $0.5B.) Bai Du in China, whose annual sales is $0.1B, and others are believed to have growing capabilities to compete with the larger search engines in the future.

On January 2008, the hot news in this area is "Microsoft proposes buyout of Yahoo." The news has huge and different impacts on related

business firms. Google is definitely a global leader in the search engine business now and there is an immense amount of data inside its huge servers. Even the government searches Google for the latest information on specific areas. Google's market share is 62.4%, while Yahoo's is 12.8%, Bai Du's is 5.21%, and Microsoft's is 2.9%. The search engines have now become a new kind of encyclopedia. They are believed to be a flag carrier of net business. If Microsoft buys Yahoo, it is likely to become a leader in several IT areas. We do not know whether this is right or wrong.

Global value chain

Now everything is connected through global communication lines. As Thomas Friedman says in his book, "No sooner does your arm lift a product off the local Wal-Mart's shelf and onto the checkout counter than another mechanical arm starts making another one somewhere in the world".[5] This is so even in the service industries, he says, "In 2003, some 25,000 U.S. tax returns were done in India. [...] In 2005, it was roughly 400,000"[6] and "Woman operator in Bangalore giving directions as though she were in Manhattan and looking out her window."[7] There are many other examples we can extract from his book.

They are believed to be a flag carrier of net bus

The most recent news in the category of global value chain is about gyoza, dumpling, or pot sticker between China and Japan. Example 1 is an excerpt from Asahi.com:

Example 1. Dumpling distribution here said safe

"Everything is automated for carrying the cargo in or out at the refrigerated facility," the official said. "No one gets in unless there's a need for maintenance."

Now everything is connected through global communication lines

At the Hanamigawa Co-op outlet in China, one box each was delivered on Dec. 6, 11 and 17. A mother and a daughter were sickened on Dec. 28 after eating gyoza purchased from the store. The Co-op's Ichikawa outlet received one box each on Dec. 10, 13 and 17. A family of five in Ichikawa fell ill after eating gyoza from the store on Jan. 22.

In Hyogo Prefecture, methamidophos was detected in gyoza that sickened three on Jan. 5, as well as from six other packages.

[5] Ibid., Chapter 2, Force 7.
[6] Ibid., Chapter 1. "While I was sleeping".
[7] Ibid.

> The Co-op gyoza made on Oct. 20 and the JT Foods products produced on Oct. 1 are known to have been kept in the same refrigerator at the Tianyang plant for four days until Oct. 23. Whether they were in the same locked partition is not known. Their paths never crossed thereafter. (IHT/Asahi: February 6,2008)

Firstly, this issue shows how China and Japan have close relations in the exchange of daily goods. Secondly, it shows a poison, methamidophos, was inserted somewhere in the value chain, and it is difficult to specify the location due to national boundaries, corporate secrets, and the small size of the objects to be traced. Information on this matter still moves around on the Internet and media, while there is no conclusion yet. We can share this news easily even in the U.S.

Identity in cyber space: education, net addiction, and crime

The sharing of family values is key to healing young net addicts

We belong to educational institutions, so education is always a concern to share. To discuss cyber space, we must separate the issues as to the user's side and the developer/producer's side. The underlying problem is whether the identity in cyber space is equivalent or the same as the identity of real space. We will discuss the net addiction and the victims of net crimes as issues affecting the user. Many other issues regarding net business and Internet usage deal with network security. As to the developer's side, we will discuss the software crisis caused by the need to keep software engineer's quality high.

As to net addiction, there have been several attempts to heal net addicts. At the workshop, the author showed a video clip that showed net addiction healing centers in China, focusing primarily on the issue of family reunion. In other words, the sharing of family values is key to healing young net addicts.

As to net business identity, there is a very important case that brings us a core question. The whole story is available in the Internet and is attached as an Appendix. This is the story of a young man in cyber space who is middle-age man in real space. He fell in love with a young girl in cyber space who is middle-age woman in real space. It caused a real crime. The girl became interested in another boy who was killed by the man in real space when they found each other.

Attempts within the United Methodist Church

The September/October Issue 2007 of the *Interpreter* magazine focuses on "Ministry via New Technology creates old-time feelings." It has several important observations on their mission work. On page 21,

it says "This social networking site, sponsored by Women's Division of the General Board of Global Ministries, started in June 2006. Features include personal profiles, live chats, discussion threads and the ability to share resources. [...] Said Julia Tullock, 'It's spiritual support. It's social support.'" From this magazine we can pick up several keywords like "Technology for All" (page 17), "YouTube generation" (page 19), and "Is your church website accessible for all?" (page 22). Yes, our church is not independent from Internet technology and its social lifestyle, although it has not yet matured in this regard.

Conclusion and outline of the iBiZ2008 workshop

Our church is not independent from Internet technology and its social lifestyle, although it has not yet matured in this regard

Constant and continuous awareness for net business ethics is in the author's list of important projects to be carried out. The author understands the steps as follows:

Step 1: Cutting edge technology research and development;
Step 2: Technology's application and evaluation in real life;
Step 3: Polishing it up to fit reality;
Step 4: Business deployment;
Step 5: Diffusion of technology to different regions, such as developing countries or different business areas;
Step 6: Involvement of all stakeholders, including consumers.

In many cases, steps 1 and 2 belong to the technology provider, and step 4 to the business supplier. These two groups have not always kept mutual communication throughout their own processes. And the most important stakeholder, namely the consumer, has not been able to participate until now, in this new technological phase of civilization.

This workshop is part of a series of international conferences organized by the Open Research Center project at the Graduate School of International Management (GSIM) of the Aoyama Gakuin University, Japan. As the title of the event and this publication indicate, this is a workshop with selected international experts, designed to be a starting point to discuss and share the concept of *net business ethics*. The organizers started with the assumption that there is no standard understanding of the net business ethics concept yet, therefore this workshop was supposed to serve as a venue to bring this topic to the attention of the international community.

The use of the Internet undoubtedly provides us with a wonderful new horizon for global communication and global collaboration

The center of our concern is Information Technology, especially the Internet. The use of the Internet undoubtedly provides us with a wonderful new horizon for global communication and global collaboration. We now live in a virtually borderless world, and businesses make use of the new possibilities provided by the internet. However, the internet

also brings about a series of problems that require further reflections on borderless ethics and responsibility for businesses. The national law enforcement of each nation is different and we have no international common understanding yet to regulate the use of the Internet. For our daily life, from children to senior citizens, from churches to commercial companies, from university research to hospitals, from government to individuals, few areas can function without the use of the Internet. A specific problem in one part of the world, the lack of global standards, the manipulation of data, the lack of privacy, and other issues can have a tremendous impact on our lives. What is our social responsibility in the context of these challenges?

On February 10-11, in Honolulu, almost 20 experts from different fields joined, presented, and shared with one another, supported by IAMSCU, GBHEM, and COGEIME. It was a wonderful moment. And the author would like to thank Dr. Amos Nascimento and Dr. Wanda Bigham for the workshop's organization and hopes this event can lead to a new world social order and cohesion.

A specific problem in one part of the world, the lack of global standards, the manipulation of data, the lack of privacy, and other issues can have a tremendous impact on our lives

Appendix. An episode for the separation of cyber space and real space[8]

Online love triangle leads to murder

There has been so much media attention, centered around keeping our children safe from online predators. There has also been countless stories of people being murdered or scammed by someone they met online. The following story, however, gives new meaning to what happens when a delusional individual goes online.

A 48-year-old man caught up in an Internet love triangle was sentenced to 20 years in prison for killing his rival after being dumped by the woman they both competed for.

Thomas Montgomery of Cheektowaga, New York, pleaded guilty in August to the shooting death of 22-year-old Brian Barrett while he sat in a pickup truck shortly after work ended.

Montgomery had passed himself off as an 18-year-old Marine in online chats with a middle-aged West Virginia mother, identified as Mary Sheiler. Never mind that the woman herself posed as an 18-year-old student by using photos of her daughter. When she learned the truth about Montgomery, their online romance cooled and she turned her attention to Barrett.

[8] From: http://familydynamics.wordpress.com/2007/11/29/online-love-triangle-leads-to-murder/.

Montgomery began chatting with the woman, identified in court as Mary Sheiler, in 2005. Occasionally, the woman would mail packages to his home. When one of the packages was intercepted by Montgomery's wife, she wrote back, telling Sheiler her husband's true age and saying he was married.

Barrett, whom Montgomery had mentioned in his exchanges, was drawn into the triangle after the woman contacted him online to confirm what she had been told by Montgomery's wife.

Justice Penny Wolfgang called the situation a "consequence of misuse of the Internet."

"Consequence of misuse of the Internet", are you kidding? Since when should the punishment for "misuse of the Internet" lead to death?

Posted by familydynamics on November 29, 2007.

iBIZ
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Negócios de internet sem fronteiras

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RESUMO

Durante séculos existiram três recursos principais de valor: terra (e minerais associados), trabalho e bens móveis (como alimentos e mercadorias). Por meio do comércio, o dinheiro tornou-se uma abstração desses recursos e transformou-se em meio de troca. Mais recentemente, a energia e a informação foram reconhecidas como recursos adicionais de valor. Através das máquinas, a energia pôde substituir alguns tipos de trabalho e a informação pôde ser substituída por símbolos físicos que representam dinheiro. Além disso, alguns tipos de informação são valiosos em si mesmos, seja para fins empresariais ou de entretenimento (música, filmes, jogos). A informação é um bem bastante diferente da terra, da mercadoria, do trabalho e da energia. Ela é fácil de ser copiada e não está atada a uma representação física particular (esses dois fatos estão relacionados). Em consequência disso, é mais difícil controlá-la e garantir sua autenticidade. Os governos estão organizados principalmente ao redor da geografia, isto é, o controle da terra; as leis e as várias instituições que controlam os recursos dependem principalmente do controle do fluxo de mercadorias e de trabalho entre as regiões geográficas. A internet também é, até certo ponto, organizada e controlada desse mesmo modo, e cada país toma algumas decisões acerca de quais informações ele permitirá que entrem e saiam de sua própria região geográfica; o êxito é variado, porque informação é particularmente fácil de ser contrabandeada.

Palavras-chave: Recursos de valor – Informação – Organização e controle.

RESUMEN

Durante siglos han existido tres recursos principales de valor: tierra (y minerales asociados), trabajo y bienes portátiles (como comida y mercancía). Por intermedio del comercio, el dinero se ha tornado una abstracción de eses recursos y se ha transformado en medio de cambio. Más recientemente, la energía y la información han sido reconocidas como recursos adicionales de valor. Por medio de maquinas, la energía ha podido substituir algunos tipos de trabajo y la información ha podido ser substituida por símbolos físicos que representan dinero. Además, algunos tipos de información son valiosos por sí mismos, o para fines de negocio o para entretenimiento (música, películas, juegos). La información es un bien bastante diferente de la tierra, de la mercancía, del trabajo o de la energía. La información es fácil de copiar y no está atada a una representación física particular (eses dos hechos están relacionados). Como resultado, ella es más difícil de controlar y de garantir su autenticidad. Los gobiernos son organizados principalmente al redor de la geografía, o sea, el control de la tierra; las leyes y las diversas instituciones que controlan los recursos dependen principalmente del control del flujo de mercancía y del trabajo entre las regiones geográficas. El internet también es, hasta cierto punto, organizado y controlado en ese mismo modo, y cada país toma algunas decisiones que permiten que ciertas informaciones puedan fluir dentro y fuera de su propia zona geográfica con resultados distintos, porque información es particularmente fácil de contrabandear.

Palabras clave: Recursos de valor – Información – Organización y control.

Introdução

Durante séculos existiram três recursos principais de valor: terra (e minerais associados), trabalho e bens móveis (como alimentos e mercadorias). Por meio do comércio, o dinheiro tornou-se uma abstração desses recursos e transformou-se em meio de troca. Mais recentemente, a energia e a informação foram reconhecidas como recursos adicionais de valor. Através das máquinas, a energia pôde substituir alguns tipos de trabalho e a informação pôde ser substituída por símbolos físicos que representam dinheiro. Além disso, alguns tipos de informação são valiosos em si mesmos, seja para fins empresariais ou de entretenimento (música, filmes, jogos).

A informação é um bem bastante diferente da terra, da mercadoria, do trabalho e da energia

A informação é um bem bastante diferente da terra, da mercadoria, do trabalho e da energia. Ela é fácil de ser copiada e não está atada a uma representação física particular (esses dois fatos estão relacionados). Em consequência disso, é mais difícil controlá-la e garantir sua autenticidade. Os governos estão organizados principalmente em torno da geografia, isto é, o controle da terra; as leis e as várias instituições que controlam os recursos dependem principalmente do controle do fluxo de mercadorias e de trabalho entre as regiões geográficas. A internet também é, até certo ponto, organizada e controlada desse mesmo modo, e cada país toma algumas decisões acerca de quais informações ele permitirá que entrem e saiam de sua própria região geográfica; o êxito é variado, pois as informações são particularmente fáceis de serem contrabandeadas. Países diferentes têm ideias diferentes sobre até que ponto as informações devem ser disseminadas, e que tipos de informação deveriam estar gratuitamente disponíveis e quais podem exigir pagamento.

Para respondermos as perguntas sobre o uso ético da internet, devemos encontrar princípios universais sobre o uso da informação em comunidades humanas

O trabalho em rede de computadores teve sua origem há aproximadamente quatro décadas em uma comunidade muito pequena e seu objetivo era disponibilizar informações técnicas com certa facilidade. Naquela época era tão difícil encontrar informações que o objetivo era transmitir informações com facilidade, e pouco se pensou na necessidade de protocolos para proteger ou restringir informações sobre as redes de computadores, ou em se exigir pagamentos para a transferência de informações. Isso funcionou naquela época porque a comunidade era pequena, compartilhava, até certo ponto, do mesmo conjunto de valores, e os custos eram subsidiados principalmente por fundações para a pesquisa.

Hoje em dia, porém, a internet é utilizada por muitos grupos com propósitos conflitantes sobre o uso apropriado das redes de computadores, gerando ideias diferentes sobre como organizar as comunidades humanas. Creio que, para respondermos as perguntas sobre o uso ético da internet, devemos encontrar princípios universais sobre o uso da informação em comunidades humanas. Penso que a proposta a seguir talvez seja o princípio mais importante.

As pessoas querem saber se a informação é verdadeira e segura

Há vários modos de se avaliar se a informação é verdadeira e segura. Um deles é ter uma forma de verificar a informação intrinsecamente. Talvez a informação seja acompanhada por uma prova, como uma prova matemática. Talvez seja garantida por um amigo ou uma autoridade; isso não resolve a questão completamente, mas reduz o problema ao fato de a autoridade ser confiável e se a autoridade declarada foi quem realmente afiançou a informação.

Em minha própria cultura (estadunidense), há um provérbio que é ensinado a todas as crianças da escola – "A honestidade é a melhor política" – e ele é tão conhecido que a maioria das pessoas confunde suas origens; por exemplo, muitos o atribuem a William Shakespeare, embora ao se fazer uma simples busca não se possa encontrar um provérbio escrito dessa forma em nenhum dos escritos desse autor (embora seja dele a expressão "Nenhum legado é tão valioso quanto a honestidade", em *All's Well That Ends Well* [*Tudo bem quando termina bem*], Ato 3, Cena 5). Nesse formato inglês, porém, o provérbio parece ter sua origem nos tempos de Shakespeare. Outros norte-americanos atribuíram erroneamente o provérbio a Benjamim Franklin, que publicou vários provérbios em seu *Poor Richard's Almanac* [*Almanaque do pobre Richard*]. Alexander Pope escreveu que "um homem honesto é a obra mais nobre de Deus" em *An Essay on Man* [*Ensaio sobre o homem*], Epístola IV. A ideia contida nesse provérbio está clara na fábula sobre "O Mercúrio e o Trabalhador" atribuída ao escritor grego Esopo e datada de aproximadamente 550 a.C. Não duvido que outras culturas tenham provérbios e histórias semelhantes e eu teria muito interesse em ouvi-las.

"A honestidade é a melhor política"

Na Bíblia também há preocupação com a honestidade, inclusive no comércio: "O Senhor disse a Moisés, 'não cometereis injustiça, no juízo, nem na vara, nem no peso, nem na medida. Balanças justas e pesos justos, efa justa e justo him tereis: eu sou o Senhor vosso Deus, que vos tirei da terra do Egito' (Levítico 19.35-36). Além disso, "Na tua bolsa não terás diversos pesos, um grande e um pequeno. Na tua casa não terás duas sortes de efa, uma grande e uma pequena. Peso inteiro e justo terás; efa inteira e justa terás; para que se prolonguem os teus dias na terra que te dará o Senhor teu Deus. Porque abominação é ao Senhor teu Deus todo aquele que faz isto, todo aquele que fizer injustiça" (Deuteronômio 25.13-16). Lê-se também, "O peso e a balança justa são do Senhor; obra sua são todas as pedras da bolsa. Quanto melhor é adquirir a sabedoria do que o ouro! E quanto mais excelente adquirir a prudência do que a prata!" (Provérbios 16.11-13), ademais de "Beija com lábios o que responde com palavras retas (Provérbios 24.26).

Talvez a mais interessante das passagens seja a proibição de Jesus, no Sermão no Monte:

> Outrossim, ouvistes o que foi dito aos antigos: não perjurarás, mas cumprirás teus juramentos ao Senhor. Eu, porém, vos digo que de maneira nenhuma jureis: nem pelo céu, porque é o trono de Deus; nem pela terra, porque é o escabelo de seus pés; nem por Jerusalém, porque é a cidade do grande Rei; nem jurarás pela tua cabeça, porque não podes tornar um cabelo branco ou preto. Seja, porém, o vosso falar: Sim, sim; Não, não; porque o que passa disto é de procedência maligna (Mateus 5.33-37).

As crianças nos Estados Unidos aprendem dos professores que a "honestidade é a melhor política"; mas também aprendem uma regra umas com as outras (não dos professores!) de que uma promessa não vale se for feita com os dedos cruzados (veja http://en.wikipedia.org/wiki/Crossed_fingers). Talvez esse seja um jogo útil, porque elas aprendem depressa que têm de exigir que as mãos de seus amigos estejam visíveis antes de confiarem em uma promessa. E, portanto, aprendem igualmente depressa que se os amigos exigirem ver suas mãos quando fizerem uma promessa, então esse "truque" já não será mais útil. Talvez esse seja um exercício infantil no sentido de ensinar a uma pessoa o que ela tem de fazer para desenvolver a confiança. Alguns comentaristas da Bíblia mostram que os juramentos, dos tipos enumerados por Jesus, são considerados inválidos por pelo menos alguns comentaristas da *Mishnah*. Talvez nos dias de Jesus tais juramentos fossem o equivalente aos dedos cruzados – uma tentativa de se enganar o ouvinte e fazê-lo acreditar em uma promessa quando o orador não tinha qualquer intenção de cumpri-la. O mandado de Jesus para que nosso sim seja "Sim", e nosso não seja "Não", não é somente um comando para que demos respostas fatualmente corretas e simples, mas um mandamento para que não enganemos os outros sobre a nossa intenção.

Muitos dos problemas dos negócios em rede e do comércio sem fronteiras parecem estar associados à confiabilidade das informações e às características das mercadorias

Pelo menos de uma perspectiva norte-americana (penso que posso falar sobre os Estados Unidos e o Canadá, mas talvez não tanto sobre o México, porque não tenho nenhuma experiência nesse país), penso que muitos dos problemas dos negócios em rede e do comércio sem fronteiras parecem estar associados à confiabilidade das informações e às características das mercadorias. Penso que não estamos tão preocupados com o fato de o *software* ou a música serem "legítimos" ou "pirateados", mas com as declarações que acompanham os bens fabricados. As histórias que foram manchetes de notícias no último ano levantam questões como: Os medicamentos fabricados em outros países são confiáveis? As tintas utilizadas na fabricação de brinquedos em outros países são contaminadas com chumbo? É seguro usar pastas de dentes estrangeiras, ou elas contêm substâncias químicas prejudiciais?

Nós também poderíamos estar interessados em saber sobre a integridade das informações financeiras ao investir em corporações estrangeiras, mas tais assuntos são principalmente voltados a profissionais. (Sim, há e-mails de *spam* com falsas ofertas de riqueza rápida se você investir em uma empresa estrangeira ou ajudar a um indivíduo a roubar dinheiro para fora de um país africano, mas a essa altura a maioria dos usuários da rede já aprendeu a ignorar tais "mentiras" óbvias.)

Entretanto, não podemos deixar de dizer que nós enfrentamos os mesmos problemas ao lidarmos com companhias ou indivíduos de nosso próprio país. Têm havido inúmeros escândalos nos Estados Unidos envolvendo empresas que mentiram para os investidores e para o governo. Têm havido problemas com alimentos contaminados, como o espinafre, e defeitos em bens fabricados nos Estados Unidos. Mas tenho a impressão de que a maioria dos americanos se incomoda menos com isso por acreditar que tais problemas serão corrigidos pelo governo, por aqueles a quem elegeram e que aprovam as leis que governam seu próprio comportamento, portanto eles esperam uma correta aplicação da lei. Eu gostaria de acreditar que o governo de outro país como a China ou a Índia teria e aplicaria as leis contra a contaminação química de produtos, por exemplo, mas devo admitir que ignoro as leis desses outros países e não sei nada sobre as pessoas que fazem e executam essas leis, nem sobre o que fizeram em anos recentes com relação a tais problemas. Portanto, ainda não consegui desenvolver um nível apropriado de confiança. Como, então, podemos introduzir a confiança em uma economia (relativamente) global e sem fronteiras na internet?

Como, então, podemos introduzir a confiança em uma economia (relativamente) global e sem fronteiras na internet?

Uma forma é por meio de acordos comerciais e apoio mútuo na aplicação da lei, e isso, na realidade, já acontece. Outra forma são as inspeções quando os bens cruzam fronteiras geográficas, e isso também já é feito, mas com grandes custos, de modo que nem sempre ocorre de maneira adequada. Mas outra forma é que as partes envolvidas no comércio conquistem boa reputação.

Para mim, o mais notável na empresa *eBay* não é o fato de ela ter criado um amplo banco de dados para dar suporte a milhões de leilões virtuais, ou ter se constituído rapidamente em uma grande empresa com muitas transações relativamente pequenas. Não, o mais notável é que a *eBay* conseguiu criar uma comunidade na qual, em certa medida, você pode trocar mercadorias com pessoas que não conhece com um nível razoável de confiança – não 100%, mas o suficiente para que uma pessoa esteja disposta a entrar na compra e venda de pequenos bens e às vezes até mesmo de outros mais caros. Eu mesmo já comprei artigos de pessoas da Inglaterra, Alemanha, Austrália e Cingapura, e fiquei completamente satisfeito e seguro. Por quê? Porque a *eBay* estabeleceu um sistema de avaliações por meio do qual os compradores e vendedores podem fazer comentários uns sobre os outros. Todos os participantes têm uma repu-

tação a manter, e é possível evitar transações com membros com uma reputação ruim. Contudo, esse sistema não é perfeito e pode ser corrompido, mas funciona bastante bem. Uma das razões pelas quais esse sistema funciona é que a *eBay* garante (até certo ponto) a integridade e a disponibilidade dos comentários e estatísticas de avaliação; nesse aspecto, a *eBay* funciona como um governo sobre seu domínio limitado. Assim, os usuários vêm a confiar nessa informação de avaliação, e por isso desenvolvem confiança em outros compradores e vendedores.

Porém, às vezes não é possível disponibilizar certas informações: por causa de questões básicas de privacidade (e isso pode variar de cultura para cultura), por necessidade de se manter a confidencialidade (quando prometo proteger a informação da outra pessoa, por exemplo), ou porque é desejável evitar a tentação de se utilizar a informação com outros fins. Por exemplo, uma falha fundamental da maioria dos bancos é o fato de que toda conta tem um único número, e que para permitir que alguém faça um depósito em dinheiro em sua conta, você tem de lhe fornecer o mesmo número de identificação utilizado para retirar o dinheiro da conta. Se dois números separados fossem usados, um para depósitos e outro para retiradas, haveria maior segurança e menos tentação de se cometer fraude. Da mesma maneira, uma das fragilidades do sistema de cartão de crédito internacional é que um único número é usado para identificar uma conta e para autorizar cada transação. Alguns bancos desenvolveram um procedimento melhorado a partir do sistema existente, fornecendo números de cartão de crédito para serem usados uma só vez: um cliente pode ir a um *website*, identificar-se para o banco com o número de seu cartão de crédito primário, e receber um novo número de cartão, conectado à conta existente e válido somente para uma transação específica. Tal sistema também reduz oportunidades de fraude.

A confiança requer uma comunidade, um conhecimento, um entendimento sobre as vidas dos outros e a preocupação com essas vidas

Além da afirmação de que "A honestidade é a melhor política", nós também temos outra frase: "Não se pode enganar um homem honesto". Certos tipos de fraude na internet dependem de tal modo da mentira, que a pessoa que geralmente se envolve nesses esquemas é alguém que também vê neles uma oportunidade de mentir e levar vantagem. Quando se trata de considerar a ética em uma economia global, poderíamos colocar algumas questões de interesse: Como podemos estruturar o comércio a fim de evitar a tentação? Como podemos fazer isso de forma que a honestidade seja realmente a melhor política – ou seja, como fazer com que todos estejam interessados em promover a honestidade? A honestidade pode (pelo menos na média) ser de interesse maior para as nações ricas, mas devo admitir que, do modo como a economia mundial está estruturada hoje, talvez não seja do maior interesse de nações mais pobres. Caso contrário, quais ajustes podem ser feitos para que todo o mundo considere a honestidade e a confiança desejáveis? A confiança requer uma comunidade, um conhecimento, um entendimento sobre as vidas dos outros e a preocupação com essas vidas.

iBIZ
2008

Borderless Net Business

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SYNOPSIS
For centuries there were three principal resources of value: land (and associated minerals), labor, and portable goods such as food and merchandise. Through commerce, money became an abstraction of these resources that provided a means of exchange among them. More recently, energy and information have become recognized as additional resources of value. Through machines, energy can substitute for some kinds of labor, and information can substitute for the physical tokens that represent money. In addition, some kinds of information are valuable in themselves, either for business purposes or for entertainment (music, movies, games). Information is a rather different commodity from land, merchandise, labor, or energy. Information is easy to copy and is not tied to one particular physical representation (these two facts are related). As a result, it is more difficult to control and it is more difficult to guarantee its authenticity. Governments are organized primarily around geography, that is, the control of land; laws and the various institutions that control resources rely primarily on controlling the flow of merchandise and labor among geographical regions. The Internet is also, to some extent, organized and controlled in this same way, and each country makes some decisions about what information it will allow to flow into and out from its own geographical region, with mixed success, because information is particularly easy to smuggle.
Terms: Resources of value – Information – Organization and control.

For centuries there were three principal resources of value: land (and associated minerals), labor, and portable goods such as food and merchandise. Through commerce, money became an abstraction of these resources that provided a means of exchange among them. More recently, energy and information have become recognized as additional resources of value. Through machines, energy can substitute for some kinds of labor, and information can substitute for the physical tokens that represent money. In addition, some kinds of information are valuable in themselves, either for business purposes or for entertainment (music, movies, games). Information is a rather different commodity from land, merchandise, labor, or energy.

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Information is a rather different commodity from land, merchandise, labor, or energy. Information is easy to copy and is not tied to one particular physical representation (these two facts are related). As a result, it is more difficult to control and it is more difficult to guarantee its authenticity. Governments are organized primarily around geography, that is, the control of land; laws and the various institutions that control resources rely primarily on controlling the flow of merchandise and labor among geographical regions. The Internet is also, to some extent, organized and controlled in this same way, and each country makes some decisions about what information it will allow to flow into and out from its own geographical region, with mixed success, because information is particularly easy to smuggle. Different countries have different ideas about the extent to which information should be disseminated, and which kinds of information should be freely available and which other kinds may require a payment.

In order to answer questions about the ethical use of the Internet globally it is necessary to try to find universal principles about the use of information in human communities

Computer networking had its origins about four decades ago, in a community that was fairly small and placed emphasis on making technical information available fairly freely. It was so difficult to find information at all that the emphasis was on making information transfer easy, and relatively little thought was given to protocols for protecting or restricting information on computer networks, or for requiring payment for information transfers. This worked in the early days because the community was small and had a set of more-or-less shared goals, and the costs were mostly subsidized by research grants.

But nowadays the Internet is used by many groups of people with competing purposes and with different ideas about the proper use of computer networks, stemming from different ideas about how to organize human communities. I think that in order to answer questions about the ethical use of the Internet globally it is necessary to try to find universal principles about the use of information in human communities. I suggest that the following is perhaps the most important candidate principle.

People want to know whether information is true and reliable

There are several ways to assess whether information is true and reliable. One is to have a way to verify the information intrinsically. Perhaps the information is accompanied by a proof, such as a mathematical proof. Perhaps the information is guaranteed by a friend or an authority; this does not solve the problem completely, but does reduce it to the problems of whether the authority can be trusted and whether the claimed authority did in fact issue the guarantee.

"Honesty is the best policy"

In my own (American) culture, the proverb "Honesty is the best policy" is taught to every schoolchild, and it is so familiar that most people are confused about its origins; for example, many attribute it to William Shakespeare, despite the fact that a simple search finds it nowhere in his works in that form (though he does have the line "No legacy is so rich as honesty" in *All's Well That Ends Well*, Act 3, Scene 5). The proverb, in this English form, does appear to go back to Shakespeare's time, however. Other Americans mistakenly attribute the proverb to Benjamin Franklin, who published so many proverbs in his *Poor Richard's Almanac*. Alexander Pope wrote "An honest man's the noblest work of God" in his *An Essay on Man*, Epistle IV. The idea in this proverb is of course made clear in the fable of "Mercury and the Workman" attributed to the Greek writer Aesop in about 550 BC. I do not doubt that other cultures have similar proverbs and stories, and I would be interested to hear of them.

There is a concern for honesty in the Bible as well, including honesty in commerce: "The LORD said to Moses, 'Do not use dishonest standards when measuring length, weight or quantity. Use honest scales and honest weights, an honest ephah and an honest hin. I am the LORD your God, who brought you out of Egypt'" (Leviticus 19:35-36, NIV). "Do not have two differing weights in your bag, one heavy, one light. Do not have two differing measures in your house, one large, one small. You must have accurate and honest weights and measures, so that you may live long in the land the LORD your God is giving you. For the LORD your God detests anyone who does these things, anyone who deals dishonestly" (Deuteronomy 25:13-16, NIV). "Honest scales and balances are from the LORD; all the weights in the bag are of his making. [...] Kings take pleasure in honest lips; they value a man who speaks the truth" (Proverbs 16:11,13, NIV). "An honest answer is like a kiss on the lips" (Proverbs 24:26, NIV).

Perhaps most interesting of all is Jesus' injunction in the Sermon on the Mount:

> Again, you have heard that it was said to the people long ago, 'Do not break your oath, but keep the oaths you have made to the Lord.' But I tell you, Do not swear at all: either by heaven, for it is God's throne; or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. And do not swear by your head, for you cannot make even one hair white or black. Simply let your 'Yes' be 'Yes,' and your 'No,' 'No'; anything beyond this comes from the evil one (Matthew 5:33-37, NIV)

American schoolchildren learn from their teachers that "Honesty is the best policy"; but they also learn from each other (not their teachers!) the supposed rule that a promise is not binding if spoken with one's fingers crossed (see http://en.wikipedia.org/wiki/Crossed_fingers). Perhaps this is a useful game, because they quickly learn that they must demand to see their friends' hands before relying on a promise, and then just as quickly learn that if their friends demand to see hands when a promise is made, then the "trick" is no longer useful. So perhaps it is a child's exercise in what one must do to develop trust. Some Bible commentators point out that oaths of the type enumerated by Jesus are regarded as not binding by at least some commentators in the Mishnah, so perhaps in Jesus' day such oaths were the equivalent of crossing one's fingers – an attempt to mislead the hearer into believing a promise when the speaker had no intention of following through on the promise. Jesus' injunction to "let your 'Yes' be 'Yes,' and your 'No,' 'No' " is not merely a command to give a factually correct answer in a simple manner but a command not to mislead others as to your intention.

Many of the problems of network commerce and borderless commerce appear to be questions of whether information can be trusted and whether merchandise has the characteristics claimed of it

From at least a North American point of view (I think I can safely speak for the U.S. and Canada, but perhaps not for Mexico, for I have no experience in that country), I think many of the problems of network commerce and borderless commerce appear to be questions of whether information can be trusted and whether merchandise has the characteristics claimed of it. I think we are not so much worried about whether software or music is "legitimate" or "pirated" as about claims that accompany manufactured goods. Stories that have made news headlines in the last year raise such questions as: Are drugs manufactured in other countries safe? Are toys manufactured in other countries free of lead paint? Is foreign toothpaste safe to use, or does it contain harmful chemicals? We might also be concerned about the integrity of financial information when investing in foreign corporations, but such matters are mostly left to professionals. (Yes, there is spam email with false offers of getting rich quickly if you will only invest in a foreign corporation, or help an individual sneak money out of an African country, but by now most network users have learned to ignore such "obvious lies.")

Now, it must be said that we have the same problems when dealing with companies or individual persons in our own country. There have been massive scandals in the U.S. involving corporations that have lied to investors and to the government. There have been problems with tainted food, such as spinach, and defects in manufactured goods. But my feeling is that most Americans are less uncomfortable with that situation because they believe that such problems will be dealt with properly by their government, the one they elect and which passes the laws that govern their own behavior, so they have an idea of what to expect in the way of law enforcement. I would like to believe that the government of another country such as China or India would have and enforce laws against chemical contamination of products, for example, but I have to admit that I am ignorant of the laws in those other countries and do not know anything about the people who make and enforce those laws and what they have done in recent years about such problems. So I have not had the opportunity to develop an appropriate level of trust. How, then, can trust be built in a (relatively) borderless, Internet-based global economy?

One way is trade agreements and mutual support of law enforcement, and indeed this occurs already. Another is inspections when goods cross geographical borders; this is also done, but the costs are large, so it is not done in all cases. But another way is for those involved in commerce to establish a reputation.

How, then, can trust be built in a (relatively) borderless, Internet-based global economy?

To me, the most remarkable thing about eBay is not that it has created a large-scale database to support millions of auctions, or that it has so quickly built a large business around many relatively small transactions. No, the most remarkable thing is that eBay has managed to create a community where, to a remarkable extent, you can carry on commerce with individual strangers with a reasonable level of trust – not 100% trust, but enough to be willing to engage in buying and selling small goods and sometimes even expensive goods. I have purchased items from strangers in England and Germany and Australia and Singapore, and have been completely satisfied and unafraid. Why? Because eBay has established a feedback system so that buyers and sellers can comment on each other. Every participant has a reputation to maintain, and you can avoid commerce with members who have a bad reputation. Now, this system is not perfect, and it can be corrupted, but it works well enough. One of the reasons it works is that eBay itself more or less guarantees the integrity and availability of the feedback comments and statistics; in this limited respect, eBay functions as a government over its limited domain. So users come to trust this feedback information, and through that develop trust in other buyers and sellers.

Now, sometimes it is necessary to hide information: because of fundamental privacy concerns (and these may vary from culture to

culture), because of the need to maintain confidences (if I promise to protect someone else's information, for example), or because it is desirable to prevent temptation. For example, a fundamental flaw of most banks is that every account has a single account number, and in order to allow a third party to deposit money into an account you must provide the same identification number that is used to withdraw money from the account. If two separate numbers were used, one for deposits and one for withdrawals, it might provide greater security and less temptation for fraud. In the same way, one of the weaknesses of the international credit card system is that a single number is used both to identify an account and to authorize each transaction. Some banks have built an improved procedure on top of the existing system by providing "one-time-only" credit card numbers: a customer can go to a website, identify himself to the bank with his primary credit card number, and receive a fresh credit card number, tied to his existing account, that is good for exactly one transaction. Such a system likewise reduces opportunities for fraud.

Trust requires community, a knowledge and understanding of the lives of others, and coming to care about those lives

Besides "Honesty is the best policy", we have another saying: "You can't cheat an honest man." Some kinds of Internet scams depend on lying to someone in such a way that they also see an opportunity to lie and cheat, and thereby hope to profit. Questions of interest when considering ethics in a global economy are: How can we structure commerce to avoid temptation? How can we make it so that honesty truly is the best policy – that is, can it truly be in everyone's best interest to be honest? Honesty might (at least on balance) be in the best interest of wealthy nations, but I have to admit that, as the world's economy is currently structured, it might not appear to be in the best interest of poorer nations. If not, what adjustments could be made so that everyone will find honesty and trust desirable? Trust requires community, a knowledge and understanding of the lives of others, and coming to care about those lives.

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Ética e responsabilidade social

Uma agenda para a pesquisa interdisciplinar e internacional sobre a ética dos negócios em redes sem fronteira (*borderless net business ethics*)

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RESUMO
Minhas observações têm o objetivo de apresentar alguns conceitos básicos com relação a uma teoria ética que possa oferecer uma base para discussão, cooperação e parceria efetivas em uma pesquisa internacional que considere a comunicação, a tecnologia e os negócios sem fronteiras. Para desenvolver essa ideia, começo por apresentar a questão das novas tecnologias; em seguida, discuto as ideias fundamentais da ética do discurso e caracterizo o trabalho de organizações globais e redes sem fronteiras que promovem pesquisa em educação, para finalmente discutir como a comunicação pode acontecer efetivamente dentro de um marco global já existente no âmbito das instituições educacionais relacionadas à *International Association of Methodist-related Schools* (Iamscu).
Palavras-chave: Negócios sem fronteiras – Tecnologia – Pesquisa em educação.

RESUMEN
Mis observaciones tienen el objetivo de presentar algunos conceptos básicos con relación a una teoría ética que pueda ofrecer una base para discusión, cooperación y sociedad efectivas en una investigación internacional que considere la comunicación, la tecnología y los negocios sin fronteras. Para desarrollar esa idea, yo comienzo por presentar la cuestión de las nuevas tecnologías; después, yo discuto las ideas fundamentales de la ética del discurso y hago una caracterización del trabajo de las organizaciones globales y redes sin fronteras que promueven investigación en educación, para finalmente discutir como la comunicación puede suceder efectivamente dentro de un marco global ya existente en el ámbito de las instituciones educacionales relacionadas a la *International Association of Methodist-related Schools* (Iamscu).
Palabras clave: Negocios sin fronteras – Tecnología – Investigación en educación.

Introdução

O século XX testemunhou o aparecimento de uma série de tecnologias que foram aplicadas às áreas de informação, radiodifusão e comunicação em geral. Essas tecnologias – rádio, telégrafo, telefone, televisão, máquina de fac-símile, computador, internet, entre tantas outras – moldaram as sociedades modernas e transformaram o modo pelo qual interagimos com a realidade e com nós mesmos – individual e coletivamente. A visão tradicional desse progresso e desenvolvimento considera-o muito positivo, como se pode observar na perspectiva apresentada por Isaac Asimov, no quadro seguinte (reproduzido em Erickson, 2005, p. 90):

O século XX testemunhou o aparecimento de uma série de tecnologias que foram aplicadas às áreas de informação, radiodifusão e comunicação em geral

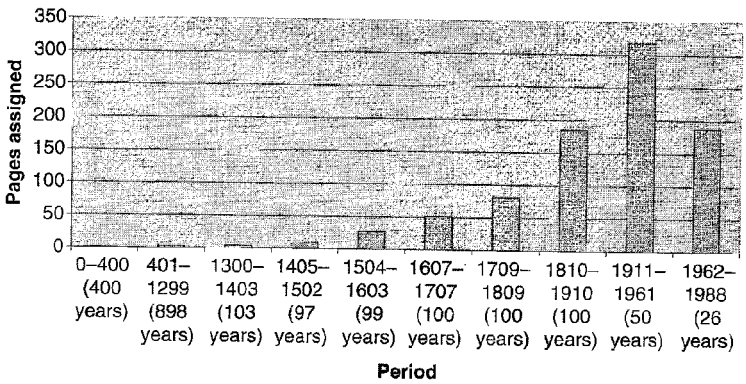

Figura 1 – Asimov's chronology of science and discovery. Note that dates BC raves been omitted (Asimov covers 4,000,000 BC to AD 0 in 60 pages).

Há também pesquisas sobre o impacto dessas tecnologias, suas vantagense aplicações adicionais

Além dessa visão decididamente otimista, há também pesquisas sobre o impacto dessas tecnologias, suas vantagens, aplicações adicionais, bem como os desafios e problemas por elas gerados (SISMONDO, 2004). Por um lado, podemos mencionar uma série de pesquisas sociológicas e filosóficas sobre o significado e o impacto da tecnologia na área da comunicação, que levou a novos termos e disciplinas como cibernética, teoria da informação, informática, semiótica, tecnologia da comunicação, tecnologia da informação e da comunicação, estudos da comunicação, estudos sobre redes e muitas outras áreas que atestam a variedade de aproximações possíveis a essa temática. Por outro lado, há uma crescente percepção dos desafios e problemas gerados por essas áreas, o que tem levado à indagação sobre a necessidade de uma ética aplicada à comunicação que possa guiar as ações humanas nos mais diversos campos e esferas da vida cotidiana.

Seguindo a sugestão terminológica de Masayuki Ida, eu gostaria de considerar o processo que ele define como *borderless net business* (negó-

cios em redes sem fronteiras) e relacionar esse tópico à área específica da educação superior (STEDMAN, 1998). No campo da educação superior, termos como "educação *on-line*", "educação a distância", "educação virtual" e "tecnologia educacional" confirmam a importância crescente das novas tecnologias no desenvolvimento de currículos, exames e processos de aprendizagem, pesquisa, administração, informatização de bibliotecas e interação entre distintos *campi* universitários. Mais do que simples palavras, esses termos também indicam como a universidade definitivamente se tornou sem fronteiras, *borderless*, não só transcendendo a sala de aula e os limites de seu próprio *campus*, mas também indo além dos limites nacionais por meio de correios, satélites, conexões via internet, redes de televisão e outras recentes possibilidades tecnológicas que ampliam seu alcance internacional. Além disso, os termos acima mencionados também indicam a forma como as universidades estão cada vez mais entrelaçadas com práticas, exigências e estruturas empresariais. Também aqui, surgem questões éticas e morais.

Quais são os valores que guiam a aplicação da tecnologia ao processo aparentemente natural que é a comunicação?

Nesse contexto, há uma variedade de iniciativas caracterizadas como próprias de uma área crescente que poderia ser denominada *borderless net educational business* (negócios educacionais em redes sem-fronteiras), em que todos nós – participantes e interessados em *borderless net business* – estamos direta ou indiretamente envolvidos. Porém, algumas questões parecem permanecer em aberto e sem respostas. Nosso envolvimento nesse campo nos permite encontrar uma série de desafios, mas eu gostaria de focar somente alguns dos que me parecem mais diretamente relacionados à nossa discussão: Quais são os valores que guiam a aplicação da tecnologia ao processo aparentemente natural que é a comunicação? O que acontece quando interações naturais são mediadas por camadas de aparatos, redes, negócios, estruturas, códigos e o anonimato que acompanham o uso dessas tecnologias? Que impacto positivo tais iniciativas podem ter na área da educação superior?

O problema

O advento de dispositivos tecnológicos não é algo novo. Na realidade, a tecnologia é uma marca do processo de civilização. Portanto, a descoberta do fogo, o uso da pedra, o desenvolvimento de garfos, facas, e *chopsticks*, bem como o advento da imprensa e a invenção do automóvel são exemplos do que definimos como a história da tecnologia. Certamente nos utilizamos desses dispositivos e aparatos tecnológicos cotidianamente, sem refletir, no entanto, sobre seu uso ou questionar sua aplicação na vida doméstica. Se a tecnologia é algo assim tão cotidiano, qual é o problema em aplicarmos as novas tecnologias à educação superior?

Se a tecnologia é algo assim tão cotidiano, qual é o problema em aplicarmos as novas tecnologias à educação superior?

Podemos apresentar uma série de sugestões sobre o que poderia ser visto como um problema. Já na Grécia antiga, Platão (1986) criticou os sofistas que consideravam a tecnologia (*techne*) mais importante do que razão (*logos*). Contudo, na era moderna, Descartes (1637) enfatizou a dimensão tecnológica e definiu o próprio corpo humano como uma máquina, de certo modo independente do sujeito pensante (*res cogitans*). No século XX, na Alemanha, Martin Heidegger criticou a influência funesta da *Technik* (HEIDEGGER, 1953; DREYFUS, 1979) enquanto Adorno (1947) pesquisou os perigos do que ele denominou a "indústria cultural" (*Kulturindustrie*) nos Estados Unidos. Mais recentemente, Jacques Ellul (1972) afirmou que a ciência foi escravizada pela tecnologia, enquanto Donna Haraway (2004) mostrou que a tecnologia mudou o próprio modo pelo qual definimos os seres humanos e desenvolvemos *cyborgs*.

A maioria das tecnologias contemporâneas para a difusão de informações é resultante da pesquisa militar durante o século XX

Seguindo esses autores, podemos concluir que o uso e a justificação de novas tecnologias parecem seguir o advento de tendências como o individualismo, capitalismo, colonialismo, militarismo, sexismo, consumismo e outras ideologias modernas (ERICKSON, 2005). A maioria das tecnologias contemporâneas para a difusão de informações, por exemplo, é resultante da pesquisa militar durante o século XX. A ditadura do partido nacional-socialista na Alemanha investiu pesadamente em telecomunicações. O Projeto de Manhattan nos Estados Unidos demandou o desenvolvimento da telecomunicação cifrada. De modo semelhante, as iniciativas antiterroristas tomadas por vários governos atuais incluem o *wiretapping*, espia de cidadãos, grampos e outras atividades de inteligência baseadas, muitas vezes, na investigação ilegal de cidadãos e suas informações privadas, que depois têm sua aplicação na vida privada. Um dos grandes desafios de hoje é não somente o perigo do autoritarismo de governos militares que usam as tecnologias de rede para se opor às liberdades e direitos civis à privacidade, mas também o uso dessas mesmas técnicas por grupos civis ou indivíduos com propósitos criminosos (KRUG, 2005).

Tudo isso conduz à necessidade de se definir uma ética aplicada à informática, à teoria da informação e ao uso da internet em telecomunicações

Como resultado dessa complicada correlação entre as novas tecnologias e as práticas do cotidiano surge novamente a indagação sobre quais são os valores éticos que orientam o uso público e privado de informações em rede e das novas tecnologias de comunicação. Hoje, portanto, existe a necessidade e também uma oportunidade para considerarmos quais valores poderiam responder a novas situações, contextos e modelos globais que são influenciados por informações de redes sem-fronteiras e as novas tecnologias de comunicação. O campo da educação superior não está imune a esses desafios. Tudo isso conduz à necessidade de se definir uma ética aplicada à informática, à teoria da informação e ao uso da internet em telecomunicações (cf. FLORIDI, 1999). Não obstante a complexidade de tal desafio, já dispomos de ele-

mentos fundamentais em nossas práticas de comunicação cotidiana que não deveriam ser esquecidos quando nos esforçamos por tentar desenvolver um projeto de ética dos negócios em redes sem fronteiras. A ética da comunicação desenvolvida por Karl-Otto Apel pode ser um guia importante na consideração desse projeto.

Uma ética ideal sobre a comunicação ilimitada ou sem fronteiras

A linguagem de nossas comunidades já nos brinda com um meio que permite a reflexão sobre as condições do conhecimento, cultura, ciência e tecnologia

Karl-Otto Apel é um filósofo alemão contemporâneo que propôs a transformação da filosofia transcendental kantiana e a elaboração de uma ética deontológica enfatizando a importância das relações em comunidade. Para alcançar essa meta, ele reinterpretou a filosofia teórica de Kant por meio de uma valorização do estudo da linguagem e da comunicação em teorias hermenêuticas, pragmáticas e semióticas (APEL, 1994). Segundo ele, a linguagem de nossas comunidades já nos brinda com um meio que permite a reflexão sobre as condições do conhecimento, cultura, ciência e tecnologia. Baseado na filosofia e semiótica de Charles Sanders Peirce, Apel chega a dizer que a ciência pressupõe uma comunidade cujos membros se submetem constantemente à revisão e verificação de suas afirmações e reivindicações (APEL, 1981). Isso ocorre segundo um processo de argumentação que requer, implicitamente, um contexto normativo mais amplo e ideal. Essa exigência normativa de buscar a confirmação de nossas posições nos leva, então, à ética do discurso.

Em 1973, em um dos seus primeiros artigos sobre ética, intitulado "Das Apriori der Kommunikationsgemeinschaft und die Grundlagen der Ethik", Apel denuncia o impacto penetrante da tecnologia no fim do século XX e vai "de Kant a Peirce" na busca pela definição de um novo princípio para a ética. Ele sugere que a interação intersubjetiva entre seres humanos reais e a projeção de uma situação ideal no futuro insere-nos no âmbito de uma "comunidade ilimitada ideal de comunicação" (*unbegrenzte Kommunikationsgemeinschaft*), a qual pode funcionar como um princípio *a priori* para a ética (APEL, 1994, p. 231-253). Tal ideia pode seguramente ser relacionada à nossa discussão sobre os processos comunicativos sem fronteiras ou sem-limites que ocorrem via internet. No entanto, cabe aqui a pergunta: O que pretende Apel com o termo "comunidade ilimitada de comunicação"?

Na medida em que os problemas tecnológicos tornaram-se globais e cotidianos, Apel percebeu que uma nova ética seria necessária, uma ética global

Em sua visão, o século XX testemunhou o maior impacto da tecnologia em nossas vidas diárias. Creio que também podemos considerar esse processo sem-fronteiras (*borderless*). Na medida em que os problemas tecnológicos tornaram-se globais e cotidianos, Apel percebeu que uma nova ética seria necessária, uma ética global. Em sua visão,

esse caráter global da nova ética seria dado pela característica ilimitada, sem fronteiras (*borderless*), do processo de comunicação. A cada encontro que mantemos, não somente estabelecemos relações com outros e assim observamos uma amplificação da ideia de comunidade, mas também temos a consciência progressiva das pressuposições e consequências éticas de um princípio de comunicação que pode guiar nossa relação dialética com essa realidade. Jürgen Habermas chegou a uma posição semelhante em sua definição de uma "situação ideal de fala" que é a expectativa de qualquer pessoa que inicia um diálogo – que será respeitado, livre de violência ou aberto ao melhor argumento (1994). Porém, em "Das Apriori der Kommunikationsgemeinschaft und die Grundlagen der Ethik", Apel coloca de modo mais claro o que está implícito nessa nova ética:

> Quem porventura considerar a relação entre a ciência e a ética nas sociedades industriais modernas ao redor do mundo defrontar-se-á com uma situação paradoxal. Por um lado, a necessidade de uma ética universal, isto é, o reconhecimento de que estamos conectados à sociedade humana como um todo, nunca foi tão urgente quanto em nossa era, uma civilização unificada como resultado das consequências tecnológicas da ciência. Por outro lado, a tarefa filosófica de justificação racional de uma ética universal nunca pareceu tão difícil ou até mesmo impossível, senão nessa era da ciência, precisamente pelo fato de, nesta era, a ideia de validade intersubjetiva foi prejudicada pela ciência, isto é, pela ideia cientificista de uma "objetividade" normativamente neutra ou livre de valores (1973, v. 2, p. 359).

Numa vez que reconheçamos que participamos de um processo de comunicação, teremos de reconhecer que já estamos confiando em uma espécie de ética

Para tratar dessa questão, Apel propõe uma versão sofisticada da ética, baseada nos seguintes passos: primeiro, ele afirma que a lógica e a ciência pressupõem uma ética, pois ambas confiam no fato de que as pessoas estão de acordo, agem baseadas em valores (como coerência e consistência, verdade ou verificação), e seguem as regras do respectivo jogo do qual participam; segundo, a imposição da racionalidade lógico-científica ou da instituição científica por si só não é suficiente para fundamentar uma nova ética; terceiro, precisamos incluir o reconhecimento de que as pessoas são sujeitos (não objetos) e cosujeitos de um processo interativo no qual apresentamos nossas ideias, necessidades e reivindicações perante os membros de uma comunidade de comunicação (1973, v. 2, p. 397). Em resumo, Apel considera que, uma vez que reconheçamos que participamos de um processo de comunicação, teremos de reconhecer que já estamos confiando em uma espécie de ética.

Em *Diskurs und Verantwortung* (1988), Apel desenvolve ainda mais essa visão ao derivar uma concepção de solidariedade e responsabili-

dade implícita em sua ética e ampliada em seu conceito de comunidade. Em sua opinião, não é o monólogo de um indivíduo ou uma decisão particular de acordo com cada caso, mas um diálogo e reconhecimento mútuo entre os membros de uma "comunidade real de comunicação" que levam ao estabelecimento de uma "comunidade ilimitada e ideal de comunicação", que deve ser o ponto de partida para uma nova ética adequada aos novos desafios da era da ciência e tecnologia (1988, p. 38). Esse reconhecimento de que há outros participando no mesmo processo comunicativo (o qual pode ser até mesmo *borderless*, invisível ou geograficamente distante) é o que Apel definiu como o aspecto fundamental de sua ética da comunicação ou ética de discurso (*Diskursethik*).

A ética do discurso nos ajuda a propor a aplicação de processos reais e ideais de comunicação interativa como uma forma de avaliarmos os limites éticos das tecnologias de comunicação

Esse é certamente um ideal ético, uma abstração filosófica. Porém, é baseado nesse ideal que podemos observar e avaliar as reais práticas de comunicação sem fronteiras promovidas pelas novas mídias e tecnologias de telecomunicação. É esse ideal de comunicação que nos ajuda a revelar e identificar os *gaps* e interstícios que ocorrem no processo real de comunicação, indicando o quão distantes estamos de uma forma justa, livre, simétrica, interativa, inclusiva e emancipada de comunicação. O ponto mais importante para nós, porém, é a conclusão de Apel, segundo a qual nossa decisão de participar ou não desse debate contínuo sobre a ética da comunicação não é uma questão de fé ou de escolha privada e conveniente, e muito menos de preferências ideológicas, mas de responsabilidade moral coletiva (*Verantwortung*). Portanto, a ética do discurso nos ajuda a propor a aplicação de processos reais e ideais de comunicação interativa como uma forma de avaliarmos os limites éticos das tecnologias de comunicação.

Comunicação ilimitada e borderless *na prática da educação superior*

Até agora vimos que o desenvolvimento científico de novas tecnologias de radiodifusão, informação e comunicação conduziu a novas formas de interação. Tais tecnologias são centrais nos negócios contemporâneos, já que empresas têm agora condições de operar em um mundo sem-fronteiras. Com tais tecnologias, há também o perigo de objetivarmos nossas relações e muitas vezes nos esquecermos dos sujeitos ou pessoas com os quais interagimos. O processo de abstrair dessas relações pessoais e coletivas abre a porta a uma série de manipulações e formas de exploração. Portanto, essas tecnologias nos levam a muitas questões sobre a ética e responsabilidade nos negócios, especialmente nos casos em que tais negócios estão associados à educação superior (STEDMAN, 1998).

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Se um dos problemas principais das tecnologias sem fronteiras (*borderless*) é sua abstração de pessoas e interações reais, faz-se necessária, aqui, uma ética capaz de responder a esse problema e propor que incluamos as pessoas e interações reais em nossos processos comunicativos. É precisamente essa a base normativa simples e efetiva que poderia nos oferecer uma orientação para nossas ações nesse campo complexo. Porém, debates recentes têm enfatizado a necessidade de se acentuar o significado original da palavra "responsabilidade": responder, ser responsável perante a sociedade. Creio que a ética da comunicação proposta por Apel pode ser muito útil com relação a esse propósito, pois ele não somente propõe nosso envolvimento na comunicação real e o reconhecimento de que há outros envolvidos nesse processo, mas também requer que respondamos a essas outras vozes – baseados, é claro, em princípios complementares a uma ética moderna, tais como liberdade, respeito, democracia, justiça e simetria, os quais parecem desaparecer quando se trata de interações mediadas tecnologicamente.

Debates recentes têm enfatizado a necessidade de se acentuar o significado original da palavra "responsabilidade"

Com base nas considerações acima, podemos agora retornar à pergunta inicial, relativa à possibilidade de se aplicar esse modelo às pessoas e instituições afiliadas à Iamscu (2005). Como tal, todos nós já somos parte de uma rede internacional ou global que enfrenta os mesmos desafios mencionados acima. Se utilizarmos a informática em uma perspectiva sem fronteiras (*borderless*), há uma grande chance de esquecermos ou abstrairmos alguém. Aqui, portanto, o desafio é duplo. É necessário reconhecer esse fato e, uma vez que tenhamos reconhecido que há outros que podem desaparecer nesse processo, somos ao mesmo tempo conclamados a responder a essa situação de modo diferente, indo além dos meios tecnológicos de exclusão e encontrando meios de promover a inclusão e participação de outras pessoas. Como transformar tal ideal em realidade?

Se utilizarmos a informática em uma perspectiva sem fronteiras (*borderless*), há uma grande chance de esquecermos ou abstrairmos alguém

Várias teorias propõem que somente indivíduos são as instâncias responsáveis pela aplicação concreta da ética, já que são eles os que enfrentam dilemas morais e, portanto, devem chegar por conta própria a uma decisão pessoal sobre o melhor curso de ação (WEBER, 1958). Aplicando essa linha de pensamento a instituições de ensino superior, poder-se-ia argumentar que o melhor que poderíamos fazer seria ensinar as virtudes tradicionais e esperar que as pessoas as apliquem em suas vidas reais. Outra aproximação teórica possível enfatiza a coletividade (MCINTYRE, 1984) e a responsabilidade, no sentido de afirmar a necessidade de um modelo coletivo e regras gerais que guiam ações individuais (MANNERS, 2008). Também aqui, uma instituição de ensino superior – enquanto organização coletiva – simplesmente seguiria as diretrizes estabelecidas pelo governo ou uma associação, preocupando-se mais com a legalidade de suas ações do que com o impacto ilimitado de sua rede de comunicação.

Como instituições baseadas na tradição wesleyana, as instituições afiliadas à Iamscu não podem esperar a infalibilidade do comportamento individual nem confiar somente em regulamentos legais estabelecidos por governos, muitas vezes limitados. Na realidade, elas têm que ir além desses marcos e navegar entre eles. Muitas nações estão tentando estabelecer marcos legais novos e rigorosos para conter os problemas relacionados aos negócios ilimitados via internet, mas tais ferramentas são limitadas quando se trata de serem aplicadas além dos limites do Estado-Nação. De fato, as próprias empresas privadas perceberam esses limites e estão tentando ir além do virtuosismo individual e os marcos legais de determinadas nações (SMUCKER, 2006). Como resultado, essas empresas estão estabelecendo seus próprios códigos éticos e diretrizes que orientam como as corporações podem transcender os limites nacionais e operar de modo ético dentro do âmbito maior de um mercado global. Isso é determinado por meio de códigos particulares de responsabilidade social corporativa. Contudo, cabe aqui a pergunta: Onde se insere a educação superior nesse contexto, especialmente quando se trata de instituições relacionadas à Iamscu?

Onde se insere a educação superior nesse contexto, especialmente quando se trata de instituições relacionadas à Iamscu?

Uma forma de responder a essa pergunta poderia ser recordando a tradição ética cristã, seu compromisso com a educação e, nesse contexto, a especificidade da tradição ética e social metodista. As instituições relacionadas a essa tradição confiam no fato de que a primeira escola fundada por John Wesley não somente focalizou a salvação pessoal e a santidade individual, mas também o projeto de "reformar a nação" e as necessidades intelectuais e sociais, inclusive a situação de crianças pobres na Inglaterra (BEST, 1988).

Da mesma maneira, tantas outras escolas, faculdades e universidades criadas a partir dessa tradição e implantadas em partes diferentes do mundo estão embasadas em valores semelhantes. Por exemplo, escolas e faculdades situadas em comunidades empobrecidas em várias partes do mundo oferecem cursos e continuam sendo uma esperança significativa para pessoas reais. Instituições fundadas na Coreia e na China focalizaram a educação de mulheres, como o caso da Universidade Feminina de Ewha, uma instituição relacionada à tradição metodista que se tornou mundialmente conhecida ao propor o ensino de tecnologia a mulheres. Outras instituições enfatizam as necessidades e a situação das pessoas de descendência africana, como os tradicionais *Black colleges* nos Estados Unidos. Na América Latina, a Universidade Metodista de Piracicaba manteve seu compromisso com a promoção dos esforços democráticos desde o início do período republicano no Brasil. E na África, a Universidade da África foi estabelecida no Zimbábue para formar líderes que têm contribuído na busca de soluções para os problemas no continente africano, mais além dos limites de Zimbábue.

Escolas e faculdades situadas em comunidades empobrecidas em várias partes do mundo oferecem cursos e continuam sendo uma esperança significativa para pessoas reais

Não há dúvida alguma quanto ao fato de que essas tradições em educação podem oferecer uma perspectiva diferente para uma ética e responsabilidade social, como as práticas acima mencionadas já indicam. Elas também expressam as preocupações sociais, ambientais e econômicas, promovem a saúde pública, a redução da pobreza e a luta pela igualdade, liberdade política e educação. Tais práticas indicam uma aproximação diferente à responsabilidade social, já que não estão necessariamente baseadas na conveniência governamental e nas máximas empresariais pragmáticas, mas em princípios éticos que transcendem esses limites. Para colocar essa dimensão no idioma que nos guia nessa discussão, trata-se aqui de princípios éticos sem fronteiras (*borderless ethical principles*). Quais seriam esses princípios? Creio que eles podem ser expressos por meio das práticas tradicionais de pessoas e instituições relacionadas à tradição educacional metodista e em termos de uma ética da comunicação. Isto permitiria um processo de comunicação que não somente descobrisse as pessoas mais além das camadas de mediação tecnológica, mas também as envolvesse mais diretamente nos processos educativos, permitindo que as partes envolvidas possam se expressar, concordar com os tópicos em discussão e, finalmente, responder às suas necessidades, preocupações, e propostas. Não podemos explorar todos esses temas aqui em detalhes. Porém, podemos deixar uma pergunta final: Como poderíamos enfrentar os desafios dos negócios em redes sem fronteiras em relação às nossas instituições de educação superior por meio de uma ética comunicativa e responsável que seja também, em princípio, ilimitada?

Essas tradições em educação podem oferecer uma perspectiva diferente para uma ética e responsabilidade social

Conclusão

Baseado nos pontos mencionados até aqui, podemos tentar responder a pergunta acima, afirmando que a prática da comunicação nos termos do ideal da ética do discurso proposta por Apel e a concreta e já existente interação entre as instituições de educação superior afiliadas à Iamscu podem ser combinadas se desenvolvermos um marco institucional que aplique os recursos pessoais, institucionais e tecnológicos disponíveis, a fim de gerar um processo de comunicação contínuo e sem fronteiras. Essa seria uma compreensão e aplicação interessante do conceito de "comunidade ilimitada de comunicação".

Quando consideramos a ampla rede de instituições de educação superior afiliadas à Iamscu, podemos pensar no aproveitamento dessa rede global como uma oportunidade de aplicarmos os elementos que, de acordo com Apel, representam algumas das condições concretas para uma ética global de comunicação. Tal ética pode, em minha visão, ser aplicada tanto aos negócios como à educação sem fronteiras. Valores como a preocupação pela comunidade, a interação por meio de relações simétricas,

Valores como a preocupação pela comunidade, a interação por meio de relações simétricas, a consideração dos direitos das pessoas e tantos outros são compatíveis com os princípios do movimento fundado por John Wesley

a consideração dos direitos das pessoas e tantos outros são compatíveis com os princípios do movimento fundado por John Wesley. Baseados nessa tradição, podemos entender o lema "O mundo é minha paróquia" como a expressão de uma motivação global articulada desde o início por meio de uma rede de instituições educacionais.

Todas as características mencionadas acima indicam que as ferramentas necessárias para uma ação coletiva que promova a responsabilidade social já estão disponíveis. Acredito que a definição de um marco para a comunicação real entre os participantes dessa comunidade já seria um bom início. Também creio que o "iBiZ2008 – Workshop sobre Tecnologia Global, Ética e Responsabilidade Social - Um Programa de trabalho para a pesquisa interdisciplinar e internacional em negócios sem-fronteiras" é um importante passo nessa direção.

As ferramentas necessárias para uma ação coletiva que promova a responsabilidade social já estão disponíveis

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Ethics and Social Responsibility

An Agenda for Interdisciplinary and International Research on Borderless Net Business Ethics

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SYNOPSIS
My remarks aim at presenting some basic concepts of an ethical theory that could provide a framework for discussion, cooperation, and effective partnership in international research on borderless communication, technology, and business. To develop this idea, I introduce the key ideas of discourse ethics, then characterize the work of some global and borderless organizations and networks that promote research and education, and finally discuss how communication can occur effectively within the already existing global framework of educational institutions related to IAMSCU.
Terms: Borderless net businesses – Technology – Research on Education.

Introduction

The 20th century has seen the emergence of a series of technologies that were applied to information, broadcasting, and communication in general. These technologies, such as the radio, telegraph, telephone, television, fax machine, computers, and the Internet, among many others, have now shaped our societies and transformed the way by which we interact with reality as well as with ourselves – both individually and collectively. The traditional and standard account of such progress and development sees this process as very positive. This image is represented by Isaac Asimov in the following chart (reproduced from Erickson, 2005: 90):

The 20th century has seen the emergence of a series of technologies that were applied to information, broadcasting, and communication in general

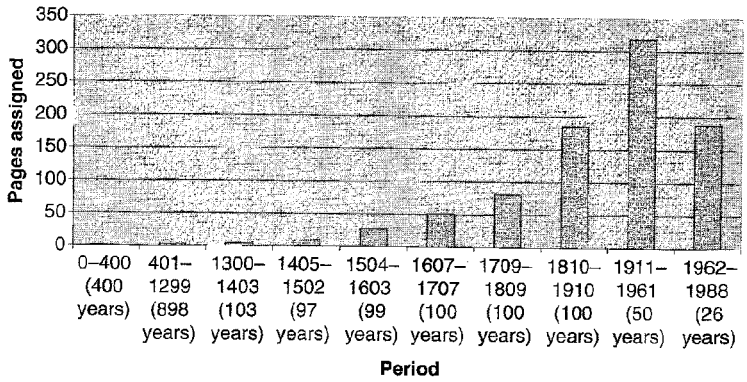

Figura 1 – Asimov's chronology of science and discovery. Note that dates BC raves been omitted (Asimov covers 4,000,000 BC to AD 0 in 60 pages).

There is much research on the impact of these technologies, their advantages, further applications

Beyond this utterly optimistic view, there is much research on the impact of these technologies, their advantages, further applications, as well as the challenges and problems they bring about (SISMONDO, 2004). On the one hand, there is ongoing sociological and philosophical research on the meaning and impact of these technologies. Terms such as cybernetics, information theory, information technology, semiotics, communication technology, information and communication technology, communication studies, net studies, and many others attest to the variety of approaches available in this area. On the other hand, we are becoming increasingly aware of the challenges and problems. This awareness has led to the quest for a more applied ethics that would guide human actions in fields such as medicine, environmental issues, business, and others.

Relying on Masayuki Ida's terminological suggestion, I would like to consider the process he defines as "borderless net business" and

relate this topic to the specific area of higher education (STEDMAN, 1998). In the field of higher education, terms such as online education, distance education, virtual education, and educational technology confirm the growing importance of new technologies for the development of curricula, testing, learning, research, administration, library information, and peer interaction in University settings. More than simply words, these terms also indicate how the University became definitely borderless, transcending not only the classroom and limits of its own campus, but also going beyond national borders by using satellites, Internet connections, television networks, and other recent technological capabilities. Moreover, they also indicate how universities have been more and more intertwined with business practices, requirements, and structures. Also here, ethical and moral questions arise.

What are the values guiding the application of technology to the seemingly natural process of communication?

A few questions seem to remain open and unanswered amidst the plethora of initiatives that are characterized as proper of the growing field that could be called "borderless net educational business," in which we all – participants in this specific event on borderless net business – are directly or indirectly involved. Our involvement in this field opens us up to a series of questions, but I would like to focus on a few only: What are the values guiding the application of technology to the seemingly natural process of communication? What happens when natural interactions are mediated by layers of apparatuses, networks, businesses, structures, codes, and anonymity that come along with the use of these technologies? What is the positive impact these initiatives may bring about in higher education?

The Problem

The advent of technological devices is not new. As a matter of fact, technology is a mark of the human civilization process. Thus, the discovery of fire, use of the stone for hunting purposes, development of forks, knives, and chopsticks, as well the advent of printing and the invention of the automobile are all examples in what we define as history of technology. We certainly use these technological devices every day and take them for granted, without reflecting very much on their use or questioning their application in domestic life. What is the problem of applying new technology to higher education?

We certainly use these technological devices every day and take them for granted, without reflecting very much on their use or questioning their application in domestic life

We may present a series of suggestions as to what the problem may be. In ancient Greece, Plato was already questioning those groups that considered technology [techne] more important than reason [logos]. Descartes defined the human body as a mechanical machine. In 20th century Germany, Martin Heidegger discussed the pervasive influence of *Technik* (HEIDEGGER 1953; see also DREYFUS 1979) while

Adorno researched the dangers of what he called the "cultural industry" in the United States [*Kulturindustrie*] (1947). More recently. Jacques Ellul argued that science became enslaved by technology (ELLUL 1972), while Donna Haraway showed that technology has changed the very way we define humans (2004).

Most contemporary technologies for broadcasting and information, resulted from military research during the 20th century

Following these authors, we can see the advent of individualism, capitalism, colonialism, militarism, sexism, consumerism and other modern ideologies as the values guiding the use of recent technologies (ERICKSON 2005). Most contemporary technologies for broadcasting and information, for instance, resulted from military research during the 20th century. The National-Socialist dictatorship in Germany invested heavily in telecommunications. The Manhattan Project in the United States required the development of enciphered telecommunication. Similarly, current anti-terrorist initiatives by several governments include wiretapping, eavesdropping, and other intelligence activities based on the many times illegal search of private citizens' information. One of the big challenges today is not only the danger of authoritarian and military governments using available network technologies to contradict civil liberties and privacy, but also the use of these same techniques by civil groups with criminal purposes (KRUG, 2005).

As a result, there is now the quest for new ethical values to orient a public and private use of network information and communication technologies. Today there is both a need and an opportunity to reconsider which values can address new global situations, contexts and models that are influenced by borderless network information and communication technologies. The field of higher education is not immune from these challenges. All this has led to the need for an ethics for the computer sciences, information studies, and Internet usage in telecommunication (see FLORIDI 1999). Nevertheless, there are key elements of our communication practices that should not be forgotten as we try to develop an ethics for borderless net business. The communication ethics developed by Karl-Otto Apel can be an important guide in this regard.

All this has led to the need for an ethics for the computer sciences, information studies, and Internet usage in telecommunication

An Ideal Ethics of Borderless or Unlimited Communication

Karl-Otto Apel is a German philosopher who pursues a transformation of Kant's transcendental philosophy and deontological ethics by emphasizing the importance of community relations. To achieve this goal, he reinterprets Kant's theoretical philosophy by means of a turn to language, hermeneutics, pragmatics, and semiotics (APEL 1994). According to Apel, the language of our communities provides us already with a medium for a reflection on the very conditions of knowledge, culture, science, and technology. Based on the philosophy of

Charles Sanders Peirce, Apel goes as far as to say that science presupposes a community whose members are constantly submitting themselves to review and verification (APEL 1981). This occurs according to a process of argumentation that presupposes a wider normative context. This normative requirement leads us to his discourse ethics.

In 1973, in one of his first papers on ethics, entitled "*Das Apriori der Kommunikationsgemeinschaft und die Grundlagen der Ethik*", he denounces the pervasive impact of technology at the end of the 20th century and goes "from Kant to Peirce" in order to define a new principle for ethics. He speaks of the a priori of an intersubjective interaction of real human beings projected towards the future in an "ideal unlimited community of communication" [*unbegrenzte Kommunikationsgemeinschaft*] (APEL 1994, pp. 231-253). This idea can surely be related to our discussion on borderless processes enabled by the Internet. What does he mean by "unlimited community of communication"?

As technological problems became global, Apel realized that we need a global ethics as well

In his view, the 20th century witnessed the encompassing impact of technology in our daily lives. I guess we can call this "borderless." As technological problems became global, Apel realized that we need a global ethics as well. In his view, this global character would be given by the borderless characteristic of communication process. In each encounter we establish with our peers, we not only observe an amplification of the idea of community, but also the progressive awareness of the ethical presuppositions and consequences of a principle of communication that must guide our dialectical relationship with reality. Habermas had arrived at a similar position in his definition of an "ideal speech situation" (1994), but in "Das Apriori der Kommunikationsgemeinschaft und die Grundlagen der Ethik" Apel spells out what was at stake in ethics:

> Whoever considers the relation between science and ethics in the modern industrial societies around the world has to face a paradoxical situation. On the one hand, the need for a universal ethics, i.e. one accepted as connecting the whole human society, was never so urgent than in our age of a unified civilization resulting from the technological consequences of science. On the other hand, the philosophical task of a rational justification of a universal ethics has never been so difficult or even hopeless than in the age of science; and that precisely because in this era the idea of intersubjective validity was prejudged by science, namely through the scientific idea of a normative neutral or value-free "objectivity" (1973 2, pp. 359).

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To address this dilemma, he proposes a turn to a sophisticated version of ethics based on the following steps: first, he affirms that even

logic and science presuppose ethics, for they rely on the fact that people agree and consistently act based on values such as coherence, truth or verification; second, that the logic-scientific rationality or the scientific institution alone is not sufficient to ground ethics because the aim of science and technology is to objectify reality; third, that we need to add the recognition of persons as both subjects (not objects) and co-subjects of an interaction in which we address our needs and raise claims as members of a community of communication (1973 2, pp. 397f.). In short, Apel considers that once we recognize we participate in a communication process, we cannot but also recognize that we are already relying on a kind of ethics.

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In *Diskurs und Verantwortung* (1988), he develops this view a bit further as he tries to derive an implicit view of solidarity and responsibility that would expand his ideas on community. In his view, it is not an individual's soliloquy or a particular decision according to the case, but a dialogue and mutual recognition among members of a "real community of communication" that establishes the "ideal unlimited community of communication" which must be the point of departure for a new ethics in the age of science (1988, 38f.). This recognition that there are others participating in the same process (even if it is borderless, invisible or geographically distant) is what he defined as the fundamental aspect of an ethics of communication or discourse ethics [*Diskursethik*].

This is certainly an ethical ideal, but it is based on this ideal that we can observe real practices of borderless communication, such as those that occur through media and telecommunication technologies. The ideal of communication helps us to reveal the gaps that occur in a real process of communication, and indicates how far we are from a just, free, symmetric, interactive, and emancipated form of communication. The most important point for us, however, is his conclusion that our decision to join this ongoing debate about the ehtics of communication is not a matter of faith or convenient private choice, and much less of ideological preferences, but of collective moral responsibility [*Verantwortung*]. Discourse Ethics, therefore, proposes the application of both real and ideal communication processes as a way for us to judge the ethical limits of communication technologies.

Discourse Ethics, therefore, proposes the application of both real and ideal communication processes as a way for us to judge the ethical limits of communication technologies

Borderless or Unlimited Communication in the Practice of Higher Education

So far we have seen that the scientific development of new technologies of broadcasting, information, and communication has led to new forms of interaction. These new technologies are central to contemporary business, since companies can now operate in a world without

borders. With these new technologies we objectify our relationships and often forget or abstract from the subjects or persons with which we interact. This process of abstracting from personal and collective relationships opens the door to a series of manipulations and exploitation. These technologies raise, therefore, a series of questions about ethics and responsibility of business, even in those cases in which businesses partner with higher education (STEDMAN, 1998).

If one of the main problems of borderless technologies is its abstraction from real persons and interactions, a new ethics to cope with this problem could simply propose that we include real persons and real communicative interactions. This is precisely the normative framework that could offer guidance for our actions in this complex field. Recently, however, new debates have emerged on the need to stress the very original meaning of the word 'responsibility': to respond to, to be accountable to society. I believe the ethics of communication proposed by Apel can be very useful in this regard because it proposes not only our involvement in real communication and the recognition that there are others involved in this process, but also requires that we respond to these other voices – based, of course, on principles such as freedom, respect, justice, and symmetry, which seem to disappear in technologically mediated interactions.

These technologies raise, a series of questions about ethics and responsibility of business, even in those cases in which businesses partner with higher education

Now we need to address the question regarding how this model would apply to us as members of educational institutions affiliated to IAMSCU (2005). As such, we are already part of an international or global network that faces the same challenges mentioned above. If we use information technologies in a borderless perspective, chances are that we are forgetting or abstracting from someone. The challenge here is dual. We need to acknowledge this fact and, once we recognize that there are others hidden in this process, we are forced to answer to them in a different way, beyond the technological ways of excluding and erasing people. How to turn this ideal into reality?

New debates have emerged on the need to stress the very original meaning of the word 'responsibility'

Several theories propose that individuals are the ones to be responsible for concrete application of ethics, as they face moral dilemmas and a reach a personal decision about the best course of action (MCINTYRE, 1984; WEBER, 1959). Applying this line of thought to institutions of higher education, the best we can do is teach traditional virtues and expect that persons apply them in their real lives. Another theoretical approach emphasizes collectivity and the need for normative frameworks and rules that guide individual actions (MANNERS, 2008). Also here, an institution of higher education would simply follow the guidelines established by the government or an association.

If we use information technologies in a borderless perspective, chances are that we are forgetting or abstracting from someone

As institutions based on the Wesleyan tradition, the institutions affiliated with IAMSCU can neither expect the infallibility of individual

behavior nor rely only on regulations established by governments. Rather, they have to go beyond these markers. Many nations are trying to erect new legal frameworks to cope with the problems related to Internet borderless business, but their tools are very limited when applied beyond the borders of the Nation-State. As a matter of fact, private businesses realized these limits and are trying to go beyond both individual virtuosity and the legal frameworks of given nations (SMUCKER, 2006). As a result, they are establishing their own ethical codes and guidelines, which would orient them as corporations that transcend national borders and operate within the larger framework of a global market. This is done by means of particular codes for social corporate responsibility. But again, where is the room for higher education in this spectrum, especially of institutions related to IAMSCU?

Where is the room for higher education in this spectrum, especially of institutions related to IAMSCU?

One way of answering this question could be to recall the Christian tradition of ethics and its commitment to education. The same is valid for the Methodist tradition. Those institutions related to this tradition rely on the fact that the first school founded by John Wesley was not necessarily focused simply on personal salvation and individual holiness, but also on social needs, including the needs of poor children in England and the need to "reform the nation" (BEST, 1988).

Accordingly, many other schools, colleges and universities created in different parts of the world were based on similar values. For instance, several institutions were located in impoverished communities and provided courses that were and hopefully still are meaningful to real people. Other institutions founded in Korea and China focused on women's education, such as the case of Ewha Woman's University, a Methodist-related institution that became world-known for focusing on technology for women. Others emphasized the needs and situation of people of African descent, such as traditional Black colleges in the United States. In Latin America, the Methodist University of Piracicaba has maintained its commitment to provide the basis for democratic efforts in Brazil. And in Africa, the Africa University was established in Zimbabwe and has formed many leaders that have contributed to the search for solutions to problems in Southern Africa, beyond the limits of Zimbabwe.

There is no doubt that these traditions in education can provide a different perspective for ethics and social responsibility

There is no doubt that these traditions in education can provide a different perspective for ethics and social responsibility, as the practices mentioned above show. They also express their social, environmental, and economic concerns, and provide support for public health, poverty reduction, equality, political freedom, and education. These practices indicate a different approach to social responsibility, since they are not necessarily based on governmental expedience and pragmatic business maxims, but on ethical principles that transcend these limits. To put it in the language of this workshop: borderless ethical principles. What

are these principles? I believe the traditional practices of persons and institutions related to this tradition of education can be expressed in terms of an ethics of communication. This would allow for a communication process that not only discovers them beyond the layers of technological mediation, but also involves people more directly, allowing the involved parts to express themselves and agree upon the topics of discussion and, finally, respond to their needs, concerns, and proposals. I cannot fully explore these issues in this paper. However, there is room for a question: How could we address the challenges of borderless net business in our institutions of higher education with this communicative ethics and responsibility?

Conclusion

Based on the points mentioned so far, we can attempt to answer the questions above by saying that the practice of concrete borderless communication and interaction among the IAMSCU-related institutions of higher education and the ideal of an ethics of communication as proposed by Apel can be combined if we provide an institutional framework that applies the existing personal, institutional, and technological resources to generate an ongoing borderless communication process. This would be an interesting understanding and application of the "unlimited community of communication."

When we consider the IAMSCU-related institutions of higher education represented in this colloquium, we could use this global network as an opportunity to apply the elements that, according to Apel, represent some of the concrete conditions for a global ethics of communication which, in my view, could be applied to borderless situations in business and education. Values such as concern for the whole community, interaction through symmetric relationships, consideration of the rights of disadvantaged people, and others, are compatible with the principles of that movement founded by John Wesley. Based on this tradition, we could argue that the motto "The world is my parish" could already express the motivation for a global movement articulated around a network of institutions in the area of education, which are characterized by their ethics and social responsibility.

All the characteristics mentioned above indicate that important tools for collective action that promote social responsibility are already at place. I believe that establishing frameworks for real communication among the participants in this community is a good principle. I also believe that the workshop iBiZ2008 "Global Technology, Ethics, and Social Responsibility - An Agenda for Interdisciplinary and International Research on Borderless Net Business" is a good step in this direction.

Values such as concern for the whole community, interaction through symmetric relationships, consideration of the rights of disadvantaged people, and others, are compatible with the principles of that movement founded by John Wesley

Important tools for collective action that promote social responsibility are already at place

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Global perspectives on business, the internet, and ethics

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SYNOPSIS
This essay considers the ethical responsibilities of businesses in a world that has become globalized but remains unbalanced and faces a number of profound risks. In a world of limited resources, businesses must operate sustainably. They must respect cultural and moral diversity and protect and foster community and economic development, especially in relation to the bottom two billion humans living in poverty. Firms should adopt an asset development rather than a cost-minimization or profit-maximization approach as their business strategy. The essay considers a number of practical ways of operating to realize these objectives, with regard to matters as diverse as labour practices, security issues, transfer pricing, supplier relations, infrastructural needs, and government relations.
Terms: Ethical responsibilities – Globalized world – Cultural and moral diversity.

A number of ethical issues have been raised with respect to the uses and abuses of the ever increasing possibilities associated with the global development of the Internet. These include topics related to intellectual property rights, invasion of privacy, censorship, shaming, and basic lack of access. Other topics include issues related to the reliability of Internet information, identity theft, Internet security, Internet addiction, plagiarism, and financial scams. I will focus on these and other issue at the end of this paper. In the meantime, in order to gain greater understanding about how to think about – and act responsibly in relation to – these issues, I will initially adopt a global perspective on these matters and then see what light might be shed on these issues from a value-added model of international business ethics.[1]

We are living in a world that is globalized, unbalanced, and risky

Living in a globalized, unbalanced, and risky world

We are living in a world that is globalized, unbalanced, and risky. As we attempt to think about ethical issues associated with the Internet, it is important to reflect upon the larger global context in which we find ourselves. As we gain a sense of this larger picture, we also obtain a clearer idea on both how to define and how to assign priority to the various ethical issues associated with the uses and possibilities of the Internet.

When we say that our world is now globalized, we mean to communicate several different but related ideas. We talk of globalization in order to indicate, one, how much more interconnected humans have become. This interconnection is a by-product of a number of different developments. Some of these globalizing forces, such as development of intercontinental commerce and the missionary expansion of Islam, Christianity, and Buddhism, have steadily increased over the last millennium and more. Some of the globalizing forces, such as the expansion and improvement of long distant transportation and the modern migration of peoples, have been developing steadily over the past several centuries. The pace and the reach of globalization have been augmented over the past several hundred years by the increasing levels of international commerce and trade. Although there was a burst of world commerce in the half century before the First World War, global commerce has especially expanded in the half century after the Second World War. When thinking about globalizing forces, it is important not to overlook the role played by aggressive imperial forces. Many diverse peoples have been brought into closer inter-relationship as a result of political and economic expan-

Many diverse peoples have been brought into closer inter-relationship as a result of political and economic expansion of the Turkish, Russian/ Soviet, Spanish, French, British, and American spheres of influence

[1] On February 29, 2008, I delivered a public lecture at St Jerome University in Waterloo, Ontario, Canada with the title "Rethinking the bottom line: International Business and Poverty." I have utilized material from this lecture as I wrote the second section of this essay and small parts of the initial section

sion of the Turkish, Russian/Soviet, Spanish, French, British, and American spheres of influence.[2] These forces have been in play for a number of centuries. Over the past 150 years, interconnections between distant peoples have been facilitated by a number of new developments in communication technologies. These include the telegraph, international postal systems, the telephone, long distance cables, television, satellite-relayed communications, and now the Internet.

Several of these globalizing forces – the distance-spanning and interconnecting influence of modern commerce, transportation systems, and communication media – are closely interwoven with another phenomenon, integrally related to them, namely the development of modern industry and business. Modern commerce, transportation, and communication media are in part by-products of modern industry. They also act to extend the possibilities and influence of modern industry. Correspondingly, although modern industry itself and modern businesses are not globalizing forces as such, they have shaped and affected the character of these globalizing forces. Modern industry and businesses have found ways to make more productive use of human and natural resources. In the process, they have helped to raise standards of living for billions of humans. The modern world is clearly a world of nation states, because the dominant and prevailing political jurisdictions are nation states rather than (as often in the past) villages, cities, tribes, manors, and empires. Nonetheless, fifty of the largest economies in the world belong to businesses while 50 belong to nation states.

Modern commerce, transportation, and communication media are in part by-products of modern industry

As a result of the influence of these several globalizing forces – the missionary religions, the migration of peoples, the expansion of the European colonial empires, the development of modern commerce, transportation, and communication, the contemporary globalized world exhibits a number of characteristic features. I will mention several features that seem important when we begin thinking about Internet ethics. For example, one, there have emerged a number of global languages – languages used in many different countries and settings, distant from the locale where they were first used. These include Arabic, French, Spanish, Portuguese, Han (Chinese), Russian, and English. Two, there have been vast increases in the amounts of information that is being created, has been collected, and can be comparatively easily accessed. Correspondingly, the role of information – including the ways it is stored, arranged, communicated, and utilized – plays an ever more influential and decisive role in diverse areas of modern life including politics, industry, the development of energy, and practice of medicine. Three, the forces of globalization have made humans ever more aware

[2] We could add as well the spheres of influence of the Danish, Portuguese, Italian, German, Dutch, Japanese, and Iranians.

of the diversity of human cultures. As people in the North Atlantic countries became conscious of this cultural diversity in the eighteenth and nineteenth centuries, they also attempted to make sense of it, sometimes in quite problematic ways, as Hegel did when he treated other cultures as less advanced. The recognition of cultural, and therefore ethical, diversity remains a challenge that has yet to be fully appreciated and addressed.

Three, globalization has in the past century assumed, as well, an emerging civil and semi-political expression with the creation of a number of world-governing, world-connecting associations and organizations. I have in mind here the establishment and role of organizations like the International Committee of the Red Cross (with respect to Prisoners of War and Geneva Conventions), The World Health Organization, The International Atomic Energy Association, The World Wildlife Association, the World Court, The International Monetary Fund, and the World Trade Organization. These associations variously establish global norms and activate and mobilize people from varied countries to act on behalf of common objectives. All of these organizations establish policies and norms with which national governments are expected to comply. This is true for the international organizations already cited as well as groups like the United Nations, the High Commission of Refugees, the World Bank, and the International Labour Organization. Peoples from diverse countries are inter-connected as well through a host of religious and civil society associations – groups like UNICEF, Amnesty International, the World Economic Forum, the Roman Catholic Church, The World Council of Churches – as well as international trade and international industry associations – like the Kimberly Agreement among firms involved in diamond mining and diamond selling, the Global Compact among businesses generally, and the International Olympic Committee. We could easily name many other associations, gatherings, and councils which exercise some form of global public authority. These associations share in common the following traits: they are comprised of people from many different countries; they seek to foster cooperation among people from around the world; and they establish and seek to gain compliance with particular international policies and norms. The number of these organizations has greatly increased during the past couple of generations.

The recognition of cultural, and therefore ethical, diversity remains a challenge that has yet to be fully appreciated and addressed

To adopt a global mind set means to look at the world as a whole, to view particular issues and concerns in terms of their relationship with this whole

We use the words global and globalization to refer to a variety of forces and organizations that have functioned to increase the number and intensity of the social connections that link people from different cultures and nations. In addition, we use the words global and globalization to describe a mind set, a way of thinking about the world. To adopt a global mind set means to look at the world as a whole, to view particular issues and concerns in terms of their relationship with this

whole. To think globally is to think broadly and to look for and recognize these kinds of larger inter-relationships. The opposite of global thinking is to think in exclusive and parochial terms. To think and act "globally" also entails viewing particular issues in terms of their relationship with and impacts upon the earth as a whole including all of the organic and inorganic systems which are part of the earth. Some observers have referred to this larger whole as the biosphere or the "commonwealth of life." However, the earth includes more than what these terms refer to, encompassing as well both its mineral bases and atmospheric heights. In any case, to adopt a global perspective involves assuming responsibility to care for or help take care of this earth-bound whole. It means recognizing that as humans we are part of, and interact with, a larger earthly reality, which we are dependent upon and which we affect by how we live. Accordingly, we use the term globalization to refer to the degree to which various groups and communities, over time, have moved themselves to adopt this mind set and have, correspondingly, altered and extended their horizons and points of reference to embrace a truly global, earth-grounded perspective. As a result, many groups and communities have become more concerned about environmental issues and sustainable practices in business and personal ways of living. It follows then that the forces of globalization refer not only to developments which inter-connect diverse people in multiple ways but also to developments that lead people to think more globally about their own lives and agendas.

Many groups and communities have become more concerned about environmental issues and sustainable practices in business and personal ways of living

Over the course of the past generation the world we live in has become both more globalized and more unbalanced. In spite of the recent developments in electronic communication, world commerce, and inter-governmental collaborations, the world is far from balanced and far from flat. Today about 2.3 billion humans have incomes of less than $2/day. That means that one in three humans lives in poverty. As a whole these people live shorter lives: more than seventeen years less on the average than those with moderate incomes. They are more likely to experience poor health, to suffer higher rates of infant mortality, to live in the midst of violence, and to receive less education. They are less likely to be able to cushion risks with insurance and to be able to access credit. They are more likely to feel powerless. About half of these people live in the 60 least developed countries. These countries, most of which are in Africa and Central Asia but include as well Haiti, are not working well at all. They seem trapped by cycles of violence, bad government, and their own poverty.[3] The other half of these impoverished

[3] Paul Collier (2007) *The Bottom Billion: Why the Poorest Countries Are Failing and What Can Be Done About It* (Oxford University Press).

people live in rural areas of countries like China, India, Mexico, and Brazil; in the slums growing around and within big cities throughout the developing and industrialized worlds; and in impoverished indigenous communities.

To be sure, as a result of economic development and industrialization, rates of poverty have declined over the past century. This is worth noting because this decline means that millions are living longer, receiving more education, enjoying better diets, and residing in healthy circumstances. However, because the numbers of humans have steadily grown, the number affected by poverty has not changed much. It is true that 400 million fewer people experience absolute poverty with incomes of less than $1/day than two decades ago. Almost all of this gain has occurred as a result of economic growth in China and India. However, over these decades in much of Latin America, Eastern Europe, The Pacific, and Sub-Saharan Africa the situation has gotten worse or stayed much the same. At the same time, the relative status of the poor has been aggravated by growing inequality, both within countries and between countries. As those with wealth have gotten richer, average income levels of the poor have fallen.[4]

Because the numbers of humans have steadily grown, the number affected by poverty has not changed much

In a world with as much wealth as there is today, why do so many people live in poverty? Although there are other factors, overwhelmingly people are impoverished because they live in economies that are impoverished. They live in slums, rural districts, nations, and regions whose economies do not produce enough opportunities for work or sufficiently well-paying jobs. As a result, households in these areas cannot adequately meet their basic needs for sustenance and shelter, education and decent living. In many cases these economies are situated geographically in difficult settings with inadequate access to basic natural resources. In many cases, these economies have suffered from natural disasters or temporary economic downturns. In practically all cases, compared to economies that have expanded as a result of the growth of commerce and industry, these impoverished economies remain under-productive. To be sure, for centuries many, many humans lived in these kinds of economies: and they lived shorter lives and more meagre existences. It is important to underline this point: Most people are poor because they happen to live in impoverished economies. There is such a tendency to moralize about poverty – to blame it on the poor themselves or on their leaders, that we often overlook this basic economic fact. Thus, if we want to reduce poverty, then we must find ways of making these impoverished economies work better.[5]

For centuries many, many humans lived in these kinds of economies: and they lived shorter lives and more meagre existences

[4] Aside from the recently improved economic circumstances in places like China, India, and Malaysia, there was greater economic growth in the developing world in the period 1950 to 1975 than in the past twenty-five years. See Branko Milanovic (2005) *Worlds Apart: Measuring International and Global Inequality* (Princeton and Oxford: Princeton University Press).

Our contemporary world faces a number of risks, which cannot be ignored. Because humans are now more closely interconnected, we are more vulnerable to the spread of infectious diseases. Globally, humans face increased risk from climate change and environmental degradation. Although some populations are at greater risk than others, as a whole the insecurity of humans is affected by the deforestation and desertification of large areas, the reduction in the extent of arable lands, and the lowering of water tables and diminishing quantity of water in aquifers. As the overall climate of the earth warms, we face the risk both of rising sea levels and dramatic changes in ocean currents, both of which changes would adversely affect the life chances of millions of humans. In addition to these environmental risks, we face a range of political risks, associated especially with the wide spread resort to violence by militant dissidents, disadvantaged social groups, semi-organized gangs, and nation states which in various ways feel threatened by local insurrectionaries. There are ongoing violent civil conflicts in several dozen contemporary countries, some overtly experienced and some experienced as threats which from time to time break out into actual attacks. In many cases, civilians have become the targets of these attacks. For many people the sense of threat is aggravated by the fact that so many countries now possess or seem capable of developing extraordinarily lethal weapons, including nuclear bombs as well as chemical and biological weapons. In addition to these quite serious and sizeable environmental and political threats, the processes of industrialization bring with them not only enhanced standards of living but also a number of economic risks. These include both the threat of periodic economic depressions and bouts of inflation, which may be managed in ways that reduce or aggravate the distress of the households adversely affected, as well as the threats of income loss through unemployment, old age and accidents, which are variously managed in many developed, but few underdeveloped, countries through social insurance programs.

Because humans are now more closely interconnected, we are more vulnerable to the spread of infectious diseases

The processes of industrialization bring with them not only enhanced standards of living but also a number of economic risks

In many ways the contemporary world has become more globalized. It remains an unbalanced and risky world. It is as well a world

[5] In many settings, to be sure, impoverished people and their leaders occasion or aggravate the poverty they experience. However, most people are poor because their economies are not working well. Poverty is occasioned primarily by weak economies. In both developing and industrialized countries, it is also occasioned by unfair distributions of jobs, income, opportunities, education, access to natural resources, and access to credit. Viewed from the perspective of poor households, many people suffer from poverty because their capacity to generate household income from employment, welfare, credit, and land is blocked, frustrated, or in other ways limited compared to others in their same economy. As I talk about the role of international businesses, I will touch upon how businesses affect these areas. See Frederick Bird (2006) "Perspectives on Global Poverty" *Just Business Practices in a Diverse and Developing World* eds Frederick Bird and Manuel Velasquez (Houndsmills, U.K.: Palgrave-Macmillan), chapter eight.

of many distinct communities, countries, cultures, religions, and economies. Although these groups may interact in diverse ways, and affect and be affected by each other in various ways, these groupings remain distinct and serve as the reference bases for personal identity and the objects of considerable loyalty. Because of the increased interconnectedness, especially as this has been occasioned by modern communication and commerce, some observers have argued that we are living in an increasingly borderless world. Given the degree to which most people live within in distinct communities (as well as nations, cultures, religions, and economies), and given the extent to which these groupings have established authoritative forms of self-governing to manage their group life, it seems inappropriate to describe the world as borderless. It is probably more accurate to describe our world as one in which some kind of border-crossing can now be managed with greater ease.

Because of the increased interconnectedness, we are living in an increasingly borderless world

As we attempt to identify the issues and contours of a responsible Internet business ethics, we are well-advised to begin thinking globally and taking seriously the larger context in which both these new modes of business and communication arise as well the ethical issues they occasion. The larger context is one of a globalized world that continues to be constituted by many diverse communities, a world that remains in specific ways unbalanced and faces a range of identifiable risks.

Responsible business practices. How do we best think about the ethical responsibilities of business?

One response is captured by the belief that businesses should be socially responsible. Businesses should increase their philanthropic giving and social investments. They should help to address social problems like poverty, hunger, and the AIDS crisis. They should become greener. They should especially steer clear of certain questionable practices like uses of forced labour. In a phrase: They should become morally good organizations. Often those who advocate this view argue that businesses should focus less on their profits and their bottom line. Or stated somewhat differently, they allow the concerns for social and environmental issue to modify their strictly business interests. There is much to recommend this position.[6] It has been championed by many groups.[7]

In a phrase: They should become morally good organizations

[6] Joseph Smucker (2006) "Pursuing Corporate Social Responsibility in Changing Institutional Fields" *Just Business Practices in a Diverse and Developing World* eds. Frederick Bird and Manuel Velasquez (Houndsmill, U.K.: Palgrave-Macmillan), chapter 3.

[7] Although many an advocate has argued that socially responsible firms financially perform better, the case for this position cannot conclusively be demonstrated empirically. (see Simon Zadek, (2004) "The Path to Corporate Responsibility" *Harvard Business Review* (December) (Reprint 80412.; D. Margolis and J. Walsh," Misery Loves Companies: Re-Thinking Social Responsibility by Business" *Administrative Science Quarterly*, Vol. 49 pp. 268- 305) As I have argued elsewhere, this formulation misconstrues the issues at hand (Bird and Velasquez. Intro to part Two).

However, this view of business responsibility has been subject to a number of weighty critiques. Businesses are, after all, businesses not social welfare agencies. They do not especially have expertise in social problems. In any case, firms have an important and basic fiduciary responsibility to their customers, employees, creditors, and shareholders. These groups expect businesses to be good at their business so that these groups will in turn benefit appropriately from their corresponding investments. Often in their effort to be, or appear to be, socially responsible, firms have undertaken initiatives that put themselves and their stakeholders at excessive risks.[8] For example, Levi Strauss in the mid-nineties refused to work with suppliers in China because of human rights violations in that country. Later, recognizing in part the huge market from which they were excluding themselves, the firm found it had to reverse this position. This was too good of an opportunity to miss out on. In any case, from the perspective of the developing world, what these communities need most are initiatives that will help their impoverished economies to grow. Social projects add less overall value than business operations that foster economic development.

Many of those who criticize the view that businesses should become socially responsible do so because they have adopted the polar opposite position: namely that, in the words of Milton Friedman, "The social responsibility of business is to increase its profit." In practice, in developing areas, this approach has often led international businesses to seek to minimize their costs – with respect to labour, operations, taxes, and supplies. Whether these firms were extracting, harvesting, fabricating, or assembling, typically many such businesses have attempted to further their overall interests by reducing their expenses. This view of business has been widespread. To be sure, it makes sense to conserve expenses as one important concern among a number of others. However, pre-occupation with cost-minimization, especially when business people focus on short term results, often leads to cutting corners. Correspondingly, there are many accounts in the developing world of underpaid and overworked laborers, employees forced to work in unsafe and unhealthy conditions, ravaged environments, and firms using clever but dubious accounting practices to avoid local taxes.[9] All these practices result from narrow-minded efforts to reduce costs and maximize short term returns.

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[8] C. Crook (2006) "The Good Company: A Survey of Corporate Social Responsibility" *The Economist* (22 January) pp 1-22.

[9] Naomi Klein (2000) *No Logo* (London: Flamingo); Raymond Baker (2005) *Capitalism's Achilles Heel: Dirty Money and Howe to Renew the Free Market System* (Hoboken, N.J.: John Wiley and Sons).

In fact, if this approach to business is too strictly followed, it exposes firms to a number of risks. These include the obvious risk of engendering disaffected and therefore underperforming workers – with high turnover rates. Cost minimizing strategies also raise the risk of giving rise to disaffected consumers, who do not want to buy products made by firms regarded as morally corrupt.[10] There are also the risks of getting caught bending laws or accounting principles. Firms regarded as exploiters also face greater security risks, as they are more likely to become targets for acts of vandalism and sabotage. In several cases, firms have faced the additional risk of angry investors selling off their shares when firms were exposed as being complicit with human right abuses. So, to a degree, a strictly bottom-line approach to business in the developing world can become risky business.

I propose a third way of thinking about the ethical responsibilities of businesses, which I refer to as the value-added approach. In order to explain what I mean by a value-added view of business interests, it is useful to begin by looking at what firms are as social organizations. Briefly-stated, businesses are organizations that utilize human and natural resources in order to produce and market goods and services. Furthermore, in so far as they stay in business, we can add that businesses are wealth creating organizations. Firms add economic value in the form of profits, wages, interests, as well as useable commodities and services. In order to do these things – that is, add economic value, businesses put into motion a series of ongoing wealth-creating interactions with their stakeholders. Stakeholders typically include employees, creditors, customers, suppliers, shareholders, and affected communities. It is often said that businesses *have* stakeholders. This way of discussing stakeholders is not in fact accurate because it makes it seem as if firms could exist independent of their stakeholders. But they cannot. Firms do not strictly have stakeholders. Rather, firms are constituted by their interactions with their stakeholders. Firms cannot stay in businesses without these ongoing interactions.[11]

So, to a degree, a strictly bottom-line approach to business in the developing world can become risky business

A value-added approach to the bottom-line seeks to protect and enhance the overall economic value of firms as they are embodied in the varied assets associated with these several sets of interactions. These assets take a number of different forms. For the purpose of analysis, we

[10] In order to better manage this risk, many of the big brand retailers are now contracting with social auditors to make sure their third world suppliers operate in keeping with minimum codes. See Sylvie Babarik (2006) "Monitoring Labour Conditions of Textile Manufacturing: The Work of COVERCO in Guatemala" Just Business Practices in a Diverse and Developing World, eds. Frederick Bird and Manuel Velasquez (Houndmills, U.K.: Palgrave-Macmillan) chapter 7.

[11] Anderson, Dan R. (2005) *Corporate Survival: The Critical Importance of Sustainability Risk Management*. New York: iUniverse, Inc.

can distinguish between five different kinds of assets. These include, one, financial assets, which include income and shares; two, productive assets, which include physical operations and organizational structures; three, human assets, which refer to the skills and dispositions of workers; four, social assets, which refer to social trust and networks; and, five, natural assets.[12] Overall, a firm is genuinely creating wealth if, as it utilizes and modifies these various assets, it adds to and does not deplete them. To be sure, firms draw upon and add to some assets more than others. A firm may become imbalanced in how it utilizes, uses up, conserves, and adds to particular assets. A value-added perspective calls for firms to keep tract of the overall state of the assets with which they are working. This perspective requires firms to gauge how well they are protecting, conserving or depleting these assets. Businesses in the extractive industries face a special challenge, because, by the very nature of what they do, they are using up certain natural assets. The following case might be made with respect to businesses in the extractive industries: these firms may overall add economic value, even though they do in fact deplete some resources, such as underground fossil fuel reserves, if they correspondingly add value by expanding financial, human, productive, and/or social assets, and do not measurably deplete other natural assets.

As I describe this value-added approach to business, I am making a crucial assumption. I am assuming that as firms interact with their several stakeholders, they engage in fair exchanges. That is, on both sides, I am assuming that these exchanges meet the following minimal criteria: they are voluntary, based upon adequate and reliable information, and benefit each partner in ways that are roughly proportionate to contributions and efforts each makes and the risks each faces. These are the minimal ingredients of what has traditionally been called "commutative justice." To the extent that businesses interact with their stakeholders on the basis of fair exchanges then as businesses grow their assets, they correspondingly add economic value to the larger society to the degree their immediate stakeholders benefit from these exchanges. Let me add: It makes sense for businesses to engage in fair exchanges with stakeholders both for moral reasons, because it is just, and for reasons of self-interest. Because fair interactions with stakeholders are mutually beneficial, stakeholders are likely to act in

[12] R. E. Freeman (1984) *Strategic Management: A Stakeholder Approach* (Boston: Pitman); R.E. Freeman (2004) "The Stakeholder Approach Revisited" *Zeitzschrift für Wirtsschaft- und Unternehmensethik*, Vol 5 (3, pp. 228-41; Frederick Bird (2001) "Good Governance: A Philosophical Discussion of the Responsibilities and Practices of Organizational Governors" *Canadian Journal of Administrative Studies* Vol. 18(4), pp. 298-312.

ways that add more value.[13] I can illustrate this point with respect to employees. When, for example, employees feel their interests are not well respected, they act differently to the disadvantage of their employers. Turnover, absentee, and tardiness rates increase; employees are much more likely to work to rule and to do sloppy and careless work. Productivity drops markedly. Moreover, when firms introduce regimentation and surveillance to address these problems, workers typically react in ways that intensify these negative rates and traits.[14]

It is important to observe that the firm may well produce profits while running down their productive assets – allowing both their machinery and their organizational operations to deteriorate. Firms may also produce profits while running down their natural assets by depleting them, and running down their human assets by abusive labour practices. No matter how sizeable their profit margins or their market niches, firms do not add economic value if their overall economic value decreases because of appreciable declines in the value of the productive, human, social, and/or natural assets with which they are working.

When, for example, employees feel their interests are not well respected, they act differently to the disadvantage of their employers

This value-added approach to responsible business practices has special relevance to developing areas. Businesses in these areas can and should think of their business interests not in terms of minimizing their costs but in terms of protecting and developing their assets and thereby adding economic value. Moreover, they should think of their assets broadly in term of the ways their interactions with their stakeholders work with and variously add to or deplete their overall store of financial, productive, human, social, and natural resources. When international businesses operate in these ways, they correspondingly add economic value to these developing areas. They have done so by providing jobs and income, chances to learn new skills, taxes, stimulus for other businesses, and valued goods and services. As the economies of these areas have grown, the rates of poverty have declined.

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[13] See Frederick Bird (2004) "Ethical Reflections" *International Businesses and the Challenges of Poverty in the Developing World* eds Frederick Bird and Stewart Herman (Houndmills, U.K.: Palgrave-Macmillan, ch 1) Here is a fuller account of these several types of assets. a) There are financial assets – which include investments, credit, insurance, profits, income, wages, and the willingness of its consumers to purchase its products. b) There are productive assets – which include technology, organizational arrangements, energy sources, and relevant physical infrastructures. c) There are human assets – which include the skills and willingness to work effectively by laborers as well as executives. d) There are social assets – which include the networks, trust, and public order (or security) both within firms and within the societies in which they operate. e) There are natural assets – which include raw material firms may process as well as air and water they often take for granted.

[14] Frederick Bird (2006) "Just Business Practices" *Just Business Practices in a Diverse and Developing World* eds Frederick Bird and Manuel Velasquez (Houndmills, U.K.: Palgrave-Macmillan), chapter 2.

This value-added approach to business ethics provides a useful point of reference to begin thinking of issues and concerns that might characterize the field of Internet business ethics. In broad terms, ethically responsible businesses are expected to add and not deplete economic value and they are expected to interact with their stakeholders on the basis of open, reciprocating, and fair exchanges. Correspondingly, they are expected to comply with local and international law as well as widely accepted accounting standards.

Ethical issues related to the use of the internet

Before listing and discussing a number of ethical issues that have arisen with regard to the use of the Internet, I would like to call attention to three quite different forms in which ethical issues generally arise: namely, one, as deviations in behaviour from obligatory standards; two, as short falls from aspiration standards or standards of excellence; and, three, as genuine dilemmas with regard to morally well-defended alternatives. Depending upon the form in which issues arise, quite different kinds of responses are called for. While strict rules, prohibitions, and punishments work quite well with respect to issues that assume the form of deviations from obligatory standards, these responses do not work very well with regard either to short falls or dilemmas. Short falls are often best addressed through encouragement, peer support, and opportunities to learn and to try again. In turn, dilemmas are typically best addressed through debates, discussions, further research, explorations of not yet imagined alternatives, negotiations, and hard-bargaining. Because people often fail to appreciate the form – or combination of forms – in which ethical issues arise, they typically respond in ways that complicate the issues at hand.

Ethically responsible businesses are expected to add and not deplete economic value

A number of different ethical issues have arisen with regard to the use of the Internet. I will list and discuss a number of issues, noting in the process the forms in which these issues typically arise.

1. Ethical issues of access to the Internet.

Many people lack any access or have very little access. These people are denied access for many of the following reasons: they lack the necessary equipment; sources of electricity are absent or irregular; they cannot easily gain assistance in the use and repair of their equipment; broadband connections are lacking; and/or they lack the skills fully and effectively to use their equipment. This lack of access is an issue of fundamental justice, further reinforcing inequalities in an unbalanced world. In this context, fair access represents a valued-objective that seems to be both an aspirational goal and a social minimum that ought to be generally available. In many ways this issue cannot be adequately

or appropriately addressed without addressing the issues related to the corresponding problems of poverty, which affect at least one in three humans. Compared to the other issues, which I will also review, this issue is especially pressing because of the ways it further marginalizes the poor. In circular ways, expanding Internet access in impoverished areas may well work to foster and facilitate economic expansion in these regions just as broadly-based economic development in turn is clearly correlated with increased Internet accessibility. This particular ethical issue is probably best addressed both directly, through special projects aimed at extending accessibility, and indirectly through initiatives at promoting economic growth generally.

Expanding Internet access in impoverished areas may well work to foster and facilitate economic expansion in these regions

In some areas, full access to the Internet is blocked through selective censorship. In particular, a number of people have objected to the way Internet server firms like Yahoo, Google, and Microsoft agreed to comply with the policies of the Chinese government to remove from Internet sites located in China reference to certain terms like equality, Tiananmen Square, and human rights. This issue appears more like a complicated dilemma, in which considerations about local laws, timing of protests, and the search for imaginative alternatives all play a part.

2. Ethical issues related to the odious uses of the Internet

I use the term "odious uses" to refer to a number of practices that violate basic national and international laws and/or fundamental moral principles. In so far as possible, these uses should be eliminated or greatly reduced. Some of these abusive practices cause more damage than others. In most cases, there are no easy ways to curtail these abuses. In some cases, it is easier to develop protective responses – like antivirus software – than to detect and eliminate the abusive practices themselves. All of the following represent examples of odious uses: the use of the Internet, often by governments, to secure private information; identity theft by use of the Internet; and malicious acts of sabotage to interfere with or damage information systems belonging to others. While most people consider these practices wrong, there is less consensus with regard to several other practices, such as, for example, the problem of flight capital. The developing world loses many billion dollars every year through abusive transfer pricing, miss-pricing schemes, bribery, and the private pocketing of public and corporate funds.[15] Much of these funds are transferred electronically to offshore banking centers. From the perspective of the developing world these fleeing funds represent a huge cost to their economies. The practice of

[15] See Ha-Joon Chang (2007) *Bad Samaritans: Rich Nations, Poor Policies, and the Threat to the Developing World* (London: Random House Business Books) and Raymond Baker (2005) *Capitalism's Achilles Heel.*

transferring these funds electronically represents in many ways the odious use of a good and legitimate means. It seems fitting to call attention to this problem, even if the fitting response might have more to do with changes in tax laws in the industrialized societies rather than any alterations in the status and rules of Internet use.

The practice of transferring these funds electronically represents in many ways the odious use of a good and legitimate means

3. Ethical issues related to what might best be described as questionable practices

These questionable Internet uses are not as potentially harmful as odious practices. In most cases, these questionable practices represent activities that were wide-spread before the Internet, but the Internet seems to have extended and multiplied their uses. For the most part direct legal action is not likely to alter these practices in any major ways. With respect to these questionable practices in particular, it is important to use our imagination and to collaborate with others to arrive at constructive responses to these issues. Many of the questionable practices have to do with the ways people use the Internet to send messages. In particular I have in mind uses of the Internet to shame others, to pass along malicious rumours, to distribute pornography, to seek out victims for financial scams, to disseminate widely provocative but not well-established evidence, and to pass along hearsay as fact. The Internet allows these kinds of morally questionable messages to be sent to more people in less time than by means of traditional communications. Most importantly, the Internet allows people to disperse widely information that has not first been reviewed, reflected upon, and edited by third parties positioned to think about the intelligibility of these messages and how they are likely to be received. In a globalized world with an overload of information, these kinds of third parties can play a vital role in helping to distinguish trivia from matters of importance and in helping senders to articulate clearly in comprehensible ways. Sometimes, however, these third parties play an excessively heavy hand, weeding out what seem to them to be odd messages that may be quite important and deferring too much to what is regarded as currently wise and sensible. Correspondingly, the Internet has served as liberating vehicle, making widely available information that previously would never have received much public attention. Nonetheless, this freedom has also facilitated the questionable practices like shaming, rumour mongering, and passing off unsubstantiated information as well-established facts.

Many of the questionable practices have to do with the ways people use the Internet to send messages

Other questionable practices have to do with the ways people use the Internet to obtain information. Some of these practices complement the questionable practices associated with the use of the Internet to send messages. I am referring to the uses of the Internet to pass on rumours and to treat hearsay as fact. Other questionable practices in-

clude downloading music, videos, photographs, or information in ways that are either clearly illegal or at least dubious. Many people use the Internet to copy information they in turn treat as if it were their own. Sometimes this assumes the form of overt plagiarism. In other cases it represents instances of careless copying as well as careless failures to identify and attribute sources of information. These problems have become more aggravated with the increased use of the Internet. All of these questionable practices are morally troubling. What is especially challenging with respect to these questionable practices is to figure out effective measures to limit these practices. Efforts to define these wrongs and to meet out severe punishment in hopes of deterring others do not appear to be particularly effective. The individuals who are caught and punished typically represent a very small percentage of those involved. Clearly, in order to address these practices in more effective ways, we need imaginatively to explore a range of familiar and unfamiliar initiatives.

What is especially challenging with respect to these questionable practices is to figure out effective measures to limit these practices

4. Ethical issues related to promising but ambiguous possibilities

The Internet has created and will create countless promising possibilities, the particular moral value of which cannot easily be determined at the outset. By means of the Internet, specific groups and individuals have created hosts of online markets, developed readily accessible entry ports for encyclopaedic knowledge, constructed meeting places for strangers to converse and meet, brought into being gab-sessions for interested parties, and mobilized hundreds of thousands to participate in public demonstrations. These all represent promising possibilities.[16] But these uses also raise a number of ethical questions that need to be addressed, such as the following: Given what we know and what we have thus far seen developed, what other kinds of initiatives should we be encouraging? How might we apply or expand some of these practices to address some of the perplexing issues that are interconnected with our diverse, globalized world that remains unbalanced and at risk? In what ways might existing initiatives have unanticipated troubling side-effects?

Global perspectives on business, internet, and ethics

As the previous discussion of Internet ethics makes clear, ethical issues associated with the Internet assume diverse forms. Addressing these issues is challenging in a number of ways. In some cases, we only

[16] For a useful exploration of these possibilities see Don Tapscott and Anthony D. Williams (2006) *Wikinomics: How Mass Collaboration Changes Everything* (New York: Penguin Group).

partially understand the full dimensions of the issues themselves. Overall, as we attempt to address these issues, we need to find ways of sorting out which issues are most weighty and important, which issues require more urgent responses, and in relation to which issues are we likely to be in better positions to act effectively. The answers to these questions are likely to be different depending upon our locale and the resources we have available to respond. The most decisive challenge is to develop imaginative and effective responses. Identifying ethical problems is often much easier than developing ways of acting that are likely to have significant impact.

Identifying ethical problems is often much easier than developing ways of acting that are likely to have significant impact

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Program

Feb. 10, 2008
Day One: "Borderless Technologies: The challenge of the Internet"

3:00 pm	*Welcome Address* (Wanda Bigham)
3:15 pm	*Introduction Lecture* – Asian and Global Perspectives (Masayuki Ida)
4:00 pm	*Keynote Address* – Borderless Net Business and Technology (Guy Steele)
4:30 pm	*Sneak Preview of a Cutting Edge Development* – A Case of Blue Mars, Massively Multiplayer Virtual World (MMVW) (Kazuyuki Hashimoto)
5:00 pm	Break
5:15 pm	*Keynotes for Regional characteristics* Keynote Address – Information Technology for Africa (Martin Dwomoh-Tweneboam) Keynote Address – Research and Technology in Latin America (Klaus Schuetzer)
6:45 pm	Break
7:00-9:00 pm	*Dinner and Roundtable Discussion*: "Questions regarding International Borderless Research" (Amos Nascimento, Chair)

Feb. 11, 2008
Day Two: "Borderless Business: Net-Business Ethics and Responsibility"

9:00 am	*Keynote Address* – Current Issues in Net Business Ethics in Korea (Hubert Kym)

10:00 am	*Presentations on Borderless Business* (Ken Bedell, Chair) Address – Technology in Asia: The Perspective of Business (Sakuko Unten) Address – Information Technology in Latin America (David Betts) Address – A Framework for Business Ethics (Margaret Griesse)
Noon	Lunch
1:00 pm	*Keynote Address* – Ethical and Theological Perspectives (Yoshinobu Tohbo)
1:45 pm	*Presentations on Theology, Responsibility and Ethics* Address – Biotechnology & Environmental Responsibility: European View (Iris Trick) Address – Ethics in the Context of Web-based Education: North America (Ted Brown) Address – Search for Responsible Mutuality (Kil Sang Yoon) Address – Borderless Business, Ethics, and Social Responsibility (Frederick Bird)
3:45 pm	Break
4:00 pm	*Panel Discussion:* An Agenda for Interdisciplinary and International Research on Borderless Net Business Ethics (Wanda Bigham, Masayuki Ida, Amos Nascimento, Chairs)
4:45 pm	*Concluding remarks*: "What should we do for the future as world leaders in a borderless world?" (Masayuki Ida)
5:00 pm	Conclusion of Workshop

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Authors

Amos Nascimento studied music, social sciences, and philosophy in Argentina, Brazil, the United States, and Germany, where he obtained his PhD at the University of Frankfurt. He studied with Karl-Otto Apel, Juergen Habermas, and Enrique Dussel. He has worked at Methodist University of São Paulo, University of Frankfurt, Methodist University of Piracicaba, and is now at the University of Washington. He has participated in conferences and has been guest lecturer in many countries. He is the author of *Grenzen der Moderne* (1997), *A Matter of Discourse: Community and Communication in Contemporary Philosophies* (1998), *Brasil: Perspectivas Internacionais* (2002), *Rationalität, Ästhetik und Gemeinschaft* (2002) and of several articles in Portuguese, Spanish, English, and German focusing on theoretical and applied Philosophy. He has been involved with Iamscu and the World Methodist Council as Chair of the Education Committee, having chaired events and workshops in several countries.

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Daví Nelson Betts was born in Brazil in 1951, being the son and grandson of Methodist missionaries. As a Christian, he is devoted to integrating technology, education, and communication, in the belief that education can transform society when based on Christian values. His main fields of work are: information technology, telecommunications, multimedia, management, and teaching. In his 27 years of service at the Methodist University of São Paulo he was the manager of CAVE (Christian Audiovisual Center) and of New Technologies; he was also the dean of the School of Exact and Technological Sciences and professor at the Undergraduate and Graduate Programs in Communications. Daví is presently the director of Technology and Information. He has served on a number of voluntary activities, such as the Latin American Regional Executive Committee of the World Association for Christian

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Martin Dwomoh-Tweneboah is an Associate Professor and Head of Department of the Computer Science Department at Linfield College in Oregon. He is also the IT Consultant for the General Board of Higher Education and Ministry and Africa University. Martin created and designed the curriculum for a Computer Science Department at Africa University. He also designed and implemented the campus-wide network infrastructure for Africa University. As a member of the assessment team for the Methodist Global Education Fund for Leadership Development, Martin, together with other members of the team, have completed feasibility studies for various IT projects in Congo, Cote d'Ivoire, Liberia, Nigeria, and Sierra Leone. He has just completed setting up an IT center with satellite communication technology in Maputo, Mozambique to be used as a professional training and learning center by the Mozambique Annual Conference and Africa University to offer online courses in Executive MBA, computer literacy, CISCO network training and English as a Second Language.

Frederick Bird is currently a Research Professor in Political Science at the University of Waterloo in Ontario, Canada. Previously he was Research Chair in Comparative Ethics and Professor in Religion at Concordia University in Montreal, Canada. Between 1999 and 2005 he directed an international team of researchers studying the practices of international businesses in economically developing countries. As a result of this project he edited three books published by Palgrave-McMillan: *International Businesses and the Challenges of Poverty in the Developing World* (2004), *International Business and the Dilemmas of Development* (2005), and *Just Business Practices in a Diverse and Developing World* (2006). Based on the same research project he has also edited two special issues of the Journal of Business Ethics (2007 and forthcoming). He wrote an earlier book (1996, 2002) T*he Muted Conscience: Moral Silence and the Practice of Ethics in Business.* He is currently working on a study of "Globalization and the Pursuit of Global Ethics," examining the emergence of global moral discourses with respect to the environment, human rights, religion, business practices, humanitarian aid, and humanitarian interventions.

Guy Steele was born in Missouri and graduated from the Boston Latin School. He received a BA from Harvard University, a MSc and PhD from

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Iris Ruth Trick was born in Neuenbürg, Baden-Württemberg, Germany, and received her PhD in Biology from the University of Stuttgart-Hohenheim. She researched and taught at the university of Hohenheim until 1984, and then became involved in the study of microbiological and hygienic aspects in medicine as part of the Medical School at the Eberhardt-Karls-University in Tübingen. Since 1985 she is an applied researcher at the Fraunhofer Society, Institute for Surface Technology and Biotechnology, working in different fields of biotechnological research. She is visiting professor at the Universidade Metodista de Piracicaba (Unimep), Brazil, member of the Evangelical Methodist Church of Germany (EMK), and continues her works as lay preacher and member of the Annual Conference of the Methodist Church (Southern Germany).

Margaret Griesse received her Ph.D. in Education and International Development at the University of Frankfurt, Germany. She participated in the international research project, "Managing International Businesses in Developing Areas" based at Concordia University in Canada, and continues to be part of the "International Forum on Human Rights," based in Spain. She has worked in non-profit organizations in the United States, Argentina, Germany and Brazil. She edited the book

Responsabilidades Sociais: Práticas de Empresas Internacionais na América Latina on the social responsibility of businesses in Latin America. She has articles published in the *Journal of Business Ethics, Impulso, Revista da ANPAE*, Comunicações em Educação, and other journals.

Masayuki Ida is a professor at the Graduate School of International Management (GSIM), Aoyama Gakuin University (AGU). He received his PhD in 1981. He serves GSIM as the associate Dean since 2004. His research is on Global Information Systems, the technological design of them and the relation with organizational activities and individual creativity. He has worked for introducing the Internet to the University and to Japan since 1988. He has also worked for IT introduction to various Asian countries as the chairman of Asia Open Source Roundtable (2003-2005) and was a member of the IT international policy discussion table inside the Japanese cabinet secretariat in 2004. He is a trustee of the Center of the International Cooperation for Computerization Japan (CICC). He has ample knowledge of usage of IT to empower Asian countries. At the same time, he worked for the cutting edges of programming languages, and had been a principal member of the ANSI standard Committee to make the American National Standard of Common Lisp for 1986–1995. He was a visiting scientist at Artificial Intelligence Lab, Massachusetts Institute of Technology for 1993 and 2002. He organized the FSF Tokyo seminars in the late 80s and was once titled as a VP for Japan at the Free Software Foundation, and founded FSIJ in 2002 as the founding president. Masayuki is regarded as one of the leading experts in Japan and in Asia, on the Internet and IT, and on the impact of IT introduction to Asian countries. He frequently visits several Asian countries, South America, and Europe, for IT human resource development governmental policies using Open Source Software, and technology needed to set up Internet connections. He teaches intensive courses in Vietnam and other countries. At his school, he teaches Internet Business, Information Security, and Web Strategy. Before joining GSIM, he was in charge of the research section of the Information Science Research Center of AGU, where he pioneered (designed and implemented) the three-campus network system, and its Internet connection, starting in 1988 until 1993. He has been an UNIX/Linux expert since 1978. Dr. Ida has been serving as chairs, program committee members or speakers at various international academic and industrial conferences and activities. He is an elder and a choir member for long years at his church. He is a member of the board of directors of IAMSCU.

Wanda Bigham received her B.A. in Music Education and Higher Education at the Morehead State University and received her PhD in Higher Education at the University of Kentucky. She has also studied Educational Management at Harvard University. She was the president of Huntingdon College, in Montgomery, Alabama, besides serving as the president of Marycrest College in Davenport, Iowa, when she led the institution through a reorganization and reordering process. She was also the VP of Development and College Relations and the Executive Assistant to the president of Emerson College, besides working as the director of academic programs at Morehead University. Dr. Bigham is a very active member of the American Council on Education (ACE), the American Association for Higher Education (AAHE), the International Association of University Presidents (IAUP), and the National Association of Schools and Colleges of the United Methodist Church (NASCUMC), as well as the Church's University Senate. At present she is at the General Board of Higher Education and Ministries (GBHEM), where she leads the Division of Higher Education and is responsible for a series of global projects involving IAMSCU and other international organizations. Wanda Bigham was awarded several prizes for her work in the field of Education.

Ted Brown is in his tenth year of service as the president of Martin Methodist College, having led the 138 year-old institution through a time of redevelopment and expansion. He serves as a member of the Board of Directors of the International Association of Methodist Schools, Colleges and Universities (IAMSCU), former board member and currently chair of the International Education Committee of the National Association of Schools and Colleges of the United Methodist Church (NASCUMC). Brown earned a B.A. degree at West Virginia Wesleyan College, M. Div. and Ph.D. from Vanderbilt University and did post-doctoral study at Harvard University.