CHAPTER 11

Future Global Ethical Issues

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Executive Summary

In the period from August 2004 to July 2005, the Millennium Project conducted a study of emerging global ethical issues and principles by which such issues might be resolved in the future. The scope was global and the time horizon stretched to 2050. More specifically, the purposes of this study were to:

- Identify important, novel ethical issues of global scale that might come on the scene within the next 50 years

- Assess the relative importance of these issues and the likelihood of their resolution

- Articulate the key principles that might be used in the solution of such ethical issues.

For all of these, we hoped to identify the similarities and differences in perceptions among the subgroups participating in the study, for example, people from various regions and men and women.

In the first round questionnaire the respondents were given illustrative statements about potential ethical issues and were asked to reword the statements if they thought the statements could be improved. The statements were presented in three time periods: 2005- 2010, 2010- 2025, and 2025-2050. The respondents were also asked to add similar issues in all three time periods that seemed significant and new. In addition, in an open-ended question, respondents were asked to provide statements of principles by which such issues might be resolved in the future (the Golden Rule is an example).

The volume of the responses to the Round 1 questionnaire was almost overwhelming; suggestions for over 1,200 ethical issues were received from about 200 respondents.

The second round 2 was crafted on the basis of the Round 1 responses. As before, it had two major components: the first dealt with the issues and the second the principles for resolution. A small subset of key issues was selected from and respondents were asked to judge the relative importance and chances for resolution of these issues. In the second portion, some resolution principles from Round 1 were listed and respondents were asked to judge how widely these principles are accepted today and might be accepted in the future.

The questionnaires were translated into several languages and were made available in hard copy and on-line: English online, Portuguese MS Word, English MS Word, Russian MS Word, Chinese MS Word, Spanish on line, French MS Word and Spanish MS Word.

Indicative of the wide interest in this work, over 300 Round 2 responses were received. In both rounds, Europe and Latin American respondents contributed about 30% of the total responses each; North American and Asian/ South Pacific respondents each comprised about 20% of the sample. Contributions from academics ran about 25% of the total in both rounds, followed by NGO's, independent consultants, government employees, and corporate employees, who provided between 13 and 15% each.

The **Round 1** analysis processes involved the following steps:

1. Editing. Some respondents were succinct in their suggestions; others were expansive. In editing we attempted to capture the essence of the longer responses in shorter phrases, and in addition to remove ambiguities that make have occurred in translation

2. Filtering. While most of the responses were of the sort we sought, there were some that fell into categories that were outside of our immediate interest. We sought the to identify ethical issues of global dimension, that were really new, had some new aspect of an existing problem or were likely to grow in magnitude in the years ahead, or were likely to have deep impact and be of broad interest. In all some 874 items of the 1,221 suggestions were used in the study.

3. Grouping. We studied the post-filter suggestions as a set and asked ourselves what principal themes were contained in answer to the open ended question we asked about future ethical issues. We found that the 874 suggestions could be grouped into the following themes:

1. What ethical behavior should guide corporate and economic decisions?
2. What ethical issues are involved in attempting to improve global education?
3. What new ethical issues are implicit in policies associated with global environment?
4. What is involved in ethical governance?
5. What new ethical challenges stem from biotechnology and public health?
6. How can the ethical issues raised by ownership of intellectual property be resolved?
7. What is published or not by media raises ethical questions about censorship.
8. What ethical issues are raised on the new frontiers of science and social behavior?
9. What are the new questions of religion and moral philosophy?
10. What are the ethical implications of future political issues?
11. What ethical issues are associated with science and technology and their management?
12. How will the ethics of social behavior change?
13. What are the new ethical issues surrounding birth and childhood?
14. What are the new ethical issues surrounding aging and death?
15. What are the ethical issues of entry into space?
16. New developments in brain science and artificial intelligence bring unique ethical issues.
17. Is it right for people of wealth to have advantage?
18. What is a future crime?

The issues were sorted into domains; those domains that received an increasing number of suggestions over time were: brain, new frontiers, space, death, birth, the environment, and philosophy. Those domains that received a diminishing number of suggestions over time were crime, education, corporate/economy, political, and media

Some issues were suggested independently by multiple respondents; among these were:

- Should people, corporations, or nations that are rich, be able to buy their way out of problems?
- What ethical rules should guide intervention of a person, corporation, or nation into the affairs of others?
- What are the ethics of aging and dying, particularly the ethics of euthanasia?
- What issues are involved in designing humans and other living organisms?
- Should machines have rights and what ethical issues are involved in the interactions between humans and technology?
- What new ethical issues will arise when society goes into space?
- What constitutes ethical or unethical behavior?

- Is it ethical for people, corporations, or nations to create future problems or uncertainties by current actions, even if well intended?
- Is it ethical to detain people or interfere with their lives on the basis of expectations about their future actions?
- What is the ethical trade-offs between human rights and the need for national security, particularly preservation of privacy and freedom from search?

In the end, some 31 items were selected for further study in Round 2. This sele3ction was based on a number of factors including the frequency with which the items or similar items appeared, the ability of the item to open important discussions about global ethics, scope- that is the number of people likely to be affected by the issue, severity- that is the depth of the affect of the issue, and novelty. These were:

Between the years 2005 to 2010

- Is it right to allow people and organizations to pollute if they pay a fee or engage in pollution trading?
- What is the ethical way to intervene in the affairs of a country that is significantly endangering its or other people?
- Do parents have a right to create genetically altered "designer babies?"
- What are the ethical ways to develop applications of artificial intelligence?
- Should religions give up the claim of certainty and/or superiority to reduce religion-related conflicts?
- Should scientists be held personally responsible for the consequences of their research?
- Should national sovereignty and cultural differences be allowed to prevent international intervention designed to stop widespread violence perpetrated by men against women?
- Do we have a right to clone ourselves?

Between the years 2010 to 2025

- Is it ethical to extend lifespan, no matter what the cost?
- Should there be two standards for intellectual, athletic, musical, and other forms of competition: one for the un-augmented and another for those whose performance has been enhanced by drugs, bionics, genetic engineering, and/or nanobots?
- Is it ethical to recreate extinct species?
- Do we have the right to alter our genetic germ line so that future generations cannot inherit the potential for genetically related diseases or disabilities?
- As the brain-machine interface becomes more sophisticated and global, do the demands of collective intelligence outweigh those associated with individual identity?
- Should there be a code of ethics to deal with the proliferating space junk?
- When does information pollution become a crime?
- Would the advent of global ethical norms unduly constrain the differences among groups or the evolution of values?
- To what degree should the rights and interests of future generations prevail in decisions of this generation?

Between the years 2025 to 2050

- Do we have the right to genetically change ourselves and future generations into a new or several new species?
- Is it ethical for society to manage the creation of future elites who have augmented themselves with artificial intelligence and genetic engineering?

- Is it right for humans to merge with technology, as one way to prevent technological hegemony over humanity?
- With accelerating advances in psychoactive drugs and virtual reality, should there be limits to the pursuit of happiness?
- Should elimination of aging be available to everyone or just to those who can afford it?
- Is it right to pursue research that will result in the creation of intelligent technological "beings" that will have the capacity to compete with humans or other biological life forms for an ecological niche?
- Should artificial life (life-mimicking software, sentient robots, etc.) or animals whose intelligence has been increased to near human levels, have rights?
- Considering the economic and other consequences of an aging population, should we have the right to suicide and euthanasia?
- Do we have a right to colonize other planets and use their resources?
- If technology develops a mind of its own, what ethical obligations should its creator(s) have?
- Do we have a right to genetically interfere with newborns or embryos because their genetic code shows a high probability for future violent behavior?

In Round 1, the panelists also suggested some 260 principles for the resolution of ethical issues. A subset of principles was selected for further exploration in the second round on the on basis that certain items were suggested by multiple respondents; in addition principles were drawn from the various categories, and seemed to represent ideas that particularly appropriate for further consideration. These were (with sub divisions that were later used in the Round 2 analysis):

Principles from Philosophy
Human survival as a species is the highest priority.
People must be responsible for their actions or inactions.
Make decisions which minimize (or preferably do no) harm.
Treat other people the way you would like to be treated.
Collective considerations should prevail over individual well-being; make decisions that bring the most good to the most people.
Make decisions that have universal applicability.

Principles Related to Science
Scientific research is a more reliable path to truth than religious faith.
Any artificial form of life intelligent enough to request rights should be given these rights and be treated with the same respect as humans.
Human space migration is part of human evolution.
Society has the obligation to intervene in genetic evolution to avoid its pitfalls and cruelties.
Science and technology should serve society, rather than be just a pursuit of knowledge for its own sake.

Principles Related to Religion and Spirituality
Life is a divine unalterable gift.
Compassion is required for justice.
The spiritual dimension of human life is more important then the material one.
The family in all its forms is the foundation of social values.
Treat other people the way you would like to be treated.
Human beings have an obligation to mitigate suffering.

Principles Based on Policy Imperative
World interests should prevail over nation-state interests.
Collective security is more important than individual freedom.

Protection of the environment and biodiversity should be considered in any policy.
Care for future generations should be a major focus of today's actions.

Principles Related to Operations Research
Collective judgment is generally better than individual judgment.
Fairness underlies most successful policies.
Economic progress is the most reliable path to human happiness.
Consideration of equity (e.g. distribution of benefits) is essential in decision making.

Wisdom-based Principles
Harmony with nature is more important than economic progress.
Intolerance leads to hate and social disintegration.
Human rights should always prevail over the rights of other living and non-living things.
The rights of women and children are uninfringeable and fundamental for a healthy society.
Access to education is a fundamental human right.
Precedents and tradition are important.

In Round 2, respondents were asked to provide their judgments about the significance of each issue (5= most important, 1= least) and resolution difficulty (5= most difficult, 1= least). Their judgments about the most important issues are summarized in the following tables:

2005-2010

| Issue Number	Issue	Significance	Resolution
1.2	What is the ethical way to intervene in the affairs of a country that is significantly endangering its or other people?	4.233	3.997
1.5	Should religions give up the claim of certainty and/or superiority to reduce religion-related conflicts?	4.133	4.110
1.8	Do we have a right to clone ourselves?	4.023	3.897
1.3	Do parents have a right to create genetically altered "designer babies?"	4.020	3.278
1.7	Should national sovereignty and cultural differences be allowed to prevent international intervention designed to stop widespread violence perpetrated by men against women?	3.902	3.657
1.1	Is it right to allow people and organizations to pollute if they pay a fee or engage in pollution trading?	3.748	3.378
1.4	What are the ethical ways to develop applications of artificial intelligence?	3.278	2.946
1.6	Should scientists be held personally responsible for the consequences of their research?	3.249	3.053

2010-2025

Issue Number	Issue	Significance	Resolution
2.4	Do we have the right to alter our genetic germ line so that future generations cannot inherit the potential for genetically related diseases or disabilities?	4.023	3.452
2.9	To what degree should the rights and interests of future generations prevail in decisions of this generation?	3.983	3.392
2.8	Would the advent of global ethical norms unduly constrain the differences among groups or the evolution of values?	3.685	3.457
2.10	Should a person be subjected to psychological, social, or cultural mechanisms for having the propensity to commit a crime (including, for example, the use of weapons of mass destruction) even if he or she has not yet committed such an act yet?	3.684	3.668
2.5	As the brain-machine interface becomes more sophisticated and global, do the demands of collective intelligence outweigh those associated with individual identity?	3.624	3.390
2.1	Is it ethical to extend lifespan, no matter what the cost?	3.525	3.450
2.7	When does information pollution become a crime?	3.357	2.939
2.6	Should there be a code of ethics to deal with the proliferating space junk?	3.244	2.643

2025-2050

Issue Number	Issue	Significance	Resolution
3.1	Do we have the right to genetically change ourselves and future generations into new species?	4.199	4.115
3.2	Is it ethical for society to create future elites, augmented with artificial intelligence and genetic engineering?	4.164	4.060
3.11	Do we have a right to genetically interfere with newborns or embryos because their genetic code shows a high probability for future violent behavior?	4.017	3.767
3.6	Is it right to create intelligent technological "beings" that can compete with humans or other biological life forms for an ecological niche?	3.953	3.814
3.8	Should we have the right to suicide and euthanasia?	3.919	3.608
3.3	Is it right for humans to merge with technology, as one way to prevent technological hegemony over humanity?	3.820	3.539
3.10	If technology develops a mind of its own, what ethical obligations should its creator's) have?	3.704	3.367
3.5	Should elimination of aging be available to everyone or just to those who can afford the treatments?	3.613	3.409

There was an extremely strong correlation between the judgments about importance and resolution, the more important the issue, the more difficult to resolve, as shown in the following chart which displays the judgments by responses from various regions in the world.

Importance vs Ease of Resolution
(by region)
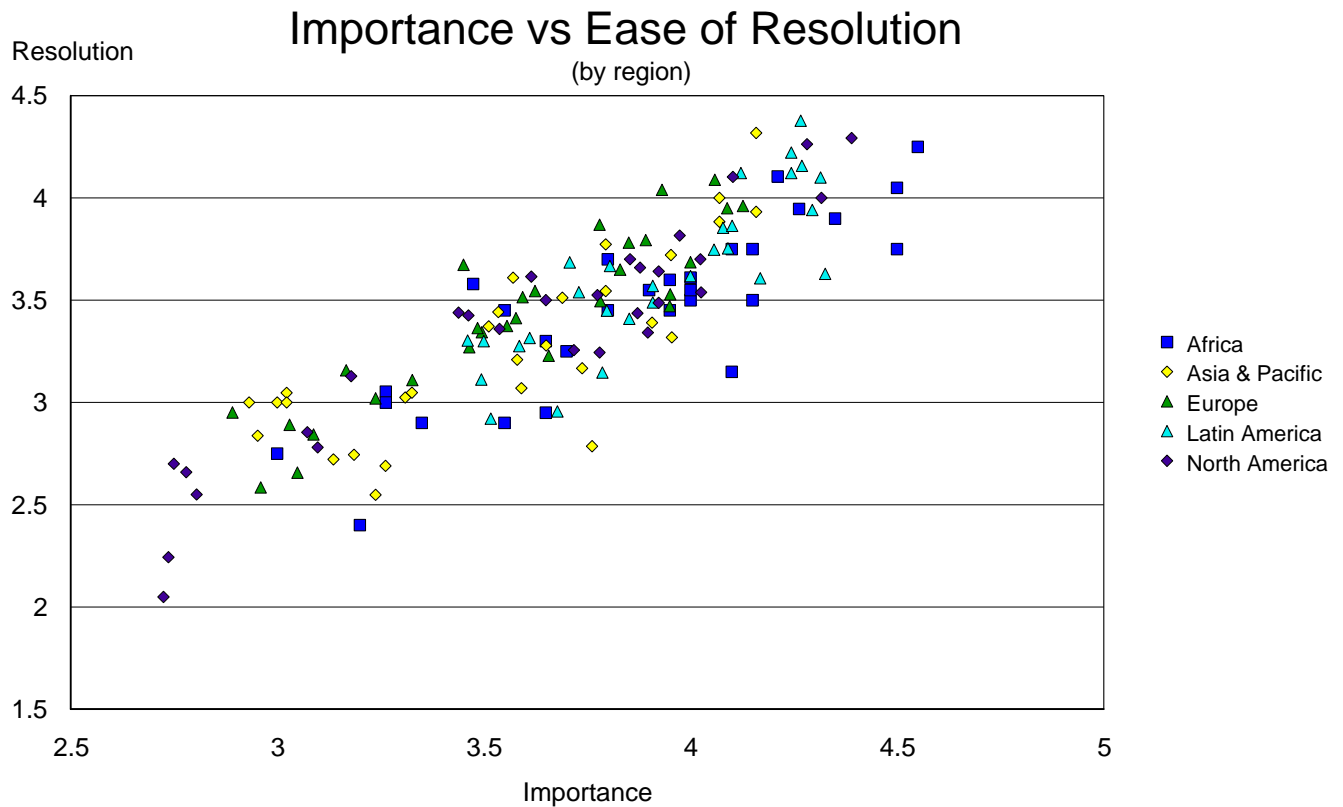
This same correlation held for the sample as a whole, and all sub groups examined including responses by both men and women and the various regions.

In Round 2, also asked respondents to evaluate ethical principles in terms of the spread around the world. Following is the list of principles.

Ethical Principles and Value Statements

1. Life is a divine unalterable gift.
2. Scientific research is a more reliable path to truth than religious faith.
3. Harmony with nature is more important than economic progress.
4. Collective judgment is generally better than individual judgment.
5. Collective security is more important than individual freedom.
6. Human survival as a species is the highest priority.
7. Compassion is required for justice.
8. People must be responsible for their actions or inactions.
9. Fairness underlies most successful policies.
10. Intolerance leads to hate and social disintegration.
11. Any artificial form of life intelligent enough to request rights should be given these rights and be treated with the same respect as humans.
12. Human rights should always prevail over the rights of other living and non-living things.
13. Human space migration is part of human evolution.
14. Make decisions that minimize (or preferably do no) harm.
15. Society has the obligation to intervene in genetic evolution to avoid its pitfalls and cruelties.
16. Science and technology should serve society, rather than be just a pursuit of knowledge for its own sake.
17. The spiritual dimension of human life is more important than the material one.
18. Care for future generations should be a major focus of today's actions.
19. Economic progress is the most reliable path to human happiness.
20. Consideration of equity (e.g., distribution of benefits) is essential in decisionmaking.
21. World interests should prevail over nation-state interests.
22. The family in all its forms is the foundation of social values.
23. Protection of the environment and biodiversity should be considered in any policy.
24. The rights of women and children are uninfringeable and fundamental for a healthy society.
25. Access to education is a fundamental human right.
26. Treat other people the way you would like to be treated.
27. Collective considerations should prevail over individual well-being; make decisions that bring the most good to the most people.
28. Human beings have an obligation to mitigate suffering.
29. Precedents and tradition are important.
30. Make decisions that have universal applicability.

Note: in all the following analysis, the principles' numbers correspond to those of this list.

In this evaluation, 5 = very widely spread, that is, accepted by almost everyone throughout the world, and 1 = almost no one believes it; less than 10%. The resolution principles seen as having the greatest spread were:

in 2005:

Number	Principle	Spread
1	Life is a divine unalterable gift.	4.138
12	Human rights should always prevail over the rights of other living and non-living things.	4.003
6	Human survival as a species is the highest priority.	3.899
22	The family in all its forms is the foundation of social values.	3.828
8	People must be responsible for their actions or inactions.	3.709
29	Precedents and tradition are important.	3.635
25	Access to education is a fundamental human right.	3.541
19	Economic progress is the most reliable path to human happiness.	3.537
16	Science and technology should serve society, rather than be just a pursuit of knowledge for its own sake.	3.451
10	Intolerance leads to hate and social disintegration.	3.411

in 2025:

| Number	Principle	Spread
25	Access to education is a fundamental human right.	4.017
6	Human survival as a species is the highest priority.	3.976
8	People must be responsible for their actions or inactions.	3.895
12	Human rights should always prevail over the rights of other living and non-living things.	3.773
1	Life is a divine unalterable gift.	3.744
6	Science and technology should serve society, rather than be just a pursuit of knowledge for its own sake.	3.737
24	The rights of women and children are uninfringeable and fundamental for a healthy society.	3.728
10	Intolerance leads to hate and social disintegration.	3.718
11	Any artificial form of life intelligent enough to request rights should be given these rights and be treated with the same respect as humans.	3.718
414	Make decisions which minimize (or preferably do no) harm.	3.694

in 2050:

Number	Principle	Spread
25	Access to education is a fundamental human right.	4.344
24	The rights of women and children are uninfringeable and fundamental for a healthy society.	4.147
8	People must be responsible for their actions or inactions.	4.130
23	Protection of the environment and biodiversity should be considered in any policy.	4.130
6	Human survival as a species is the highest priority.	4.027
10	Intolerance leads to hate and social disintegration.	3.997
14	Make decisions which minimize (or preferably do no) harm.	3.997
16	Science and technology should serve society, rather than be just a pursuit of knowledge for its own sake.	3.916
28	Human beings have an obligation to mitigate suffering.	3.880
26	Treat other people the way you would like to be treated.	3.876

A review of these three tables shows that, remarkably, five of top principles in 2005 were present in all three time periods:

6	Human survival as a species is the highest priority.
8	People must be responsible for their actions or inactions.
10	Intolerance leads to hate and social disintegration.
16	Science and technology should serve society, rather than be just a pursuit of knowledge for its own sake.
25	Access to education is a fundamental human right.

Since the principles had been sorted into groups it was possible to find which groups seemed to be spreading more rapidly than others. As shown in the chart below, based on average responses, all classes of principles increased their spread over time, but the strongest growth was seen for

Policy Imperatives; modest growth for *Philosophy, Wisdom*, and *Science*; and relative stasis for *Operations Research* and *Religion*.


Shifts in Spread 2005- 2050 by Principle Category
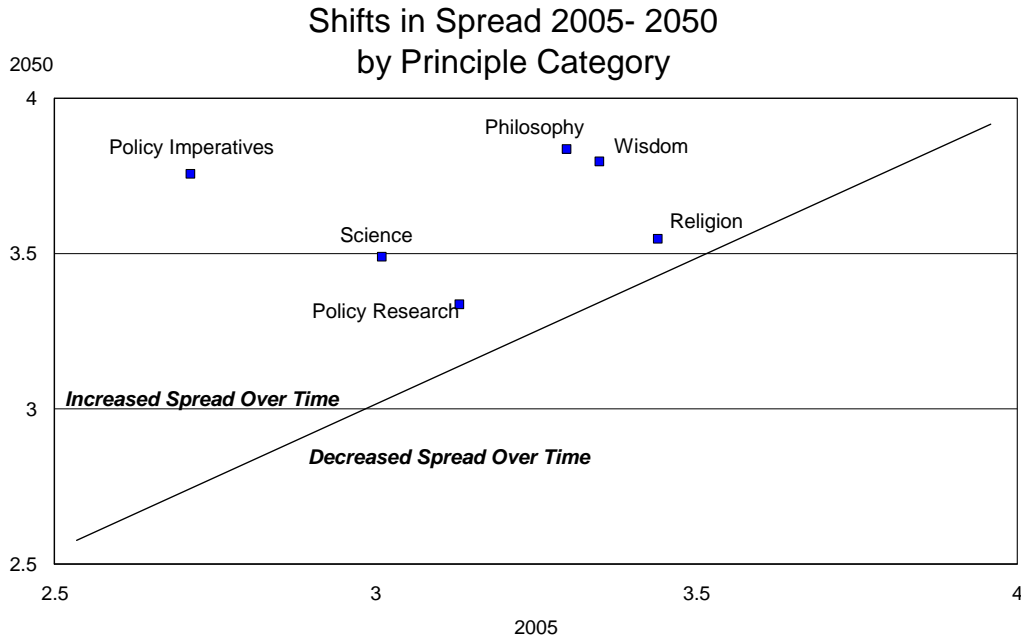
Analyses were carried out to see if there were significant differences among the various sub-groups responding to the questionnaires. First, the responses from men (about 200) were separated from the responses from women (about 100). This differentiation by gender was interesting in that it showed both men and women held almost identical views. For example, the chart below plots the judgments of men about both importance and resolution on the ordinate and the judgments of women on the abscissa; if the judgments were identical they would fall on a 45-degree line. While there is some scatter, the views nevertheless are quite close.

Importance: Gender Differences
Importance and Resolution
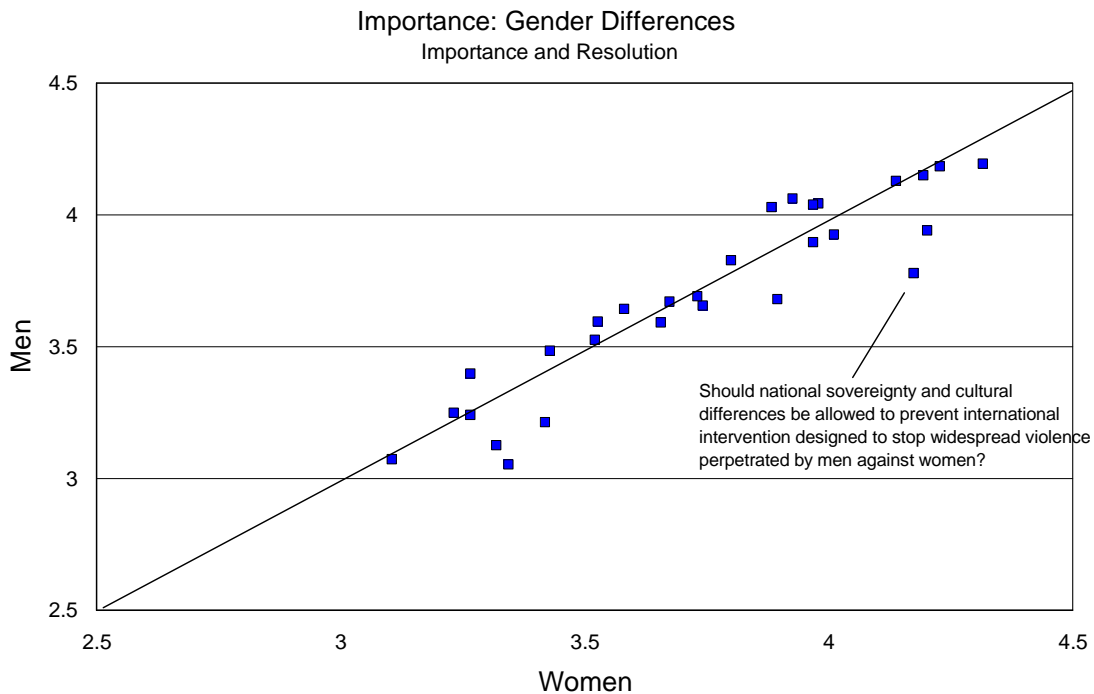
Furthermore, in all time periods, the issues that were most important to men were also the issues most important to women.

Finally, a means was devised to display, synoptically the average responses to the question of spread of principles to facilitate comparison among groups. In this polar coordinate graph, the various principles are deployed around a central point like the spokes on a wheel and the judgments about spread are represented as points on the spokes. Then when two groups are plotted, the places where the curves touch represent points of agreement. The graph below shows the average answers from men and women about the spread of principles in 2005:

Spread of Principles
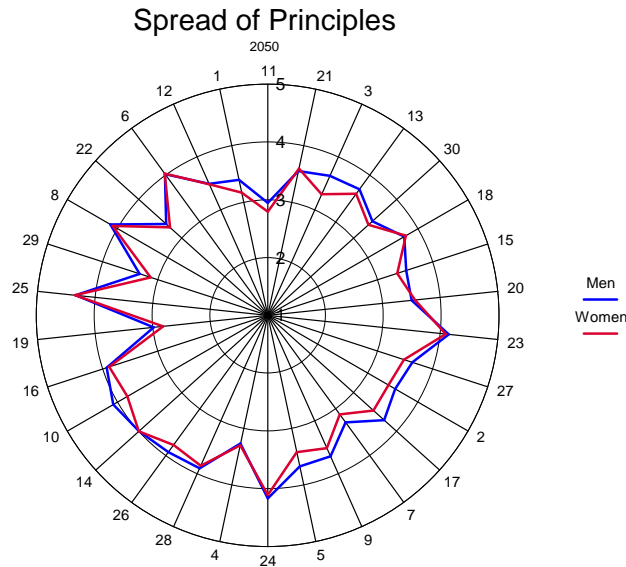
The issues were rank ordered from the one judged to have the least spread (11) to the one with the greatest spread (1), hence the curves appear to spiral outward. For 2050 a similar pattern of agreement is seen although the shape of the curves is different:

Spread of Principles
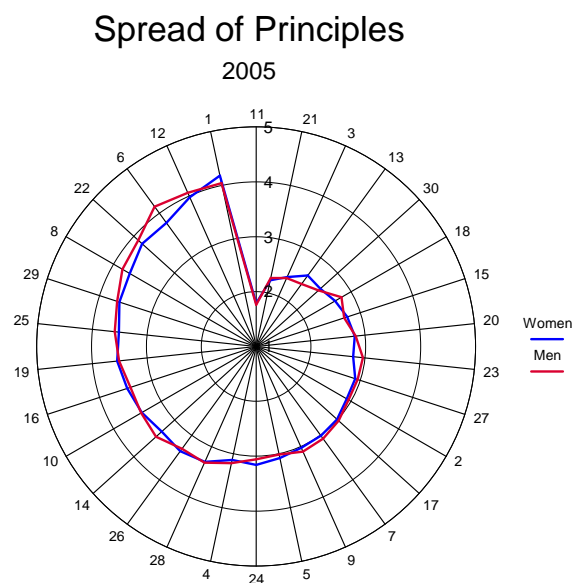
Similar patterns were produced when the responses were divided by regions, although patterns of agreement were not as striking. For example:

Spread of Principles
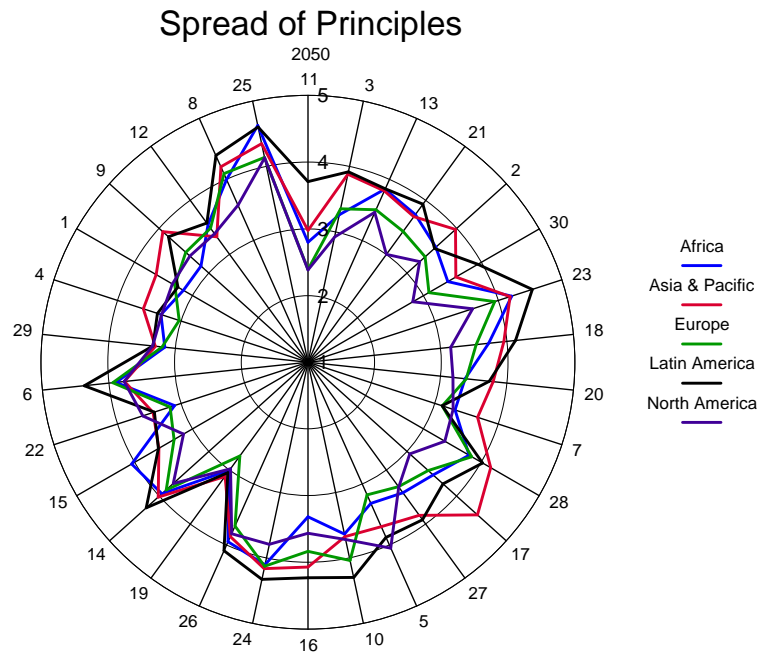
This figure shows average judgments for 2050 about the spread of principles. Respondents from Middle East and North Africa are not shown because they were few in number (5) compared to the other groups. Note that there are many points of coincidence and only a few where disagreements were more than 0.75 points. The table below explores these differences in more detail, listing all of the principles in order of the difference the maximum and minimum values. The bold numbers are the maximum and minimum for each principle and the list extends through a difference of 0.70.

Number	Principle	AF	ASP	E	LA	NA	DIFF
17	The spiritual dimension of human life is more important then the material one.	3.526	**4.419**	3.427	3.724	**3.053**	1.366
11	Any artificial form of life intelligent enough to request rights should be given these rights and be treated with the same respect as humans.	2.800	2.976	2.392	**3.709**	**2.385**	1.325
30	Make decisions that have universal applicability.	3.421	3.558	3.093	**3.941**	**2.816**	1.125
3	Harmony with nature is more important than economic progress.	3.263	3.884	3.353	**3.920**	**2.923**	0.996
18	Care for future generations should be a major focus of today's actions.	3.722	3.953	3.535	**4.128**	**3.150**	0.978
23	Protection of the environment and biodiversity should be considered in any policy.	4.211	4.186	3.942	**4.535**	**3.595**	0.940
21	World interests should prevail over nation-state interests.	3.737	3.698	3.427	**3.930**	**3.000**	0.930

16	Science and technology should serve society, rather than be just a pursuit of knowledge for its own sake.	**3.316**	4.070	3.835	**4.230**	3.564	0.914
15	Society has the obligation to intervene in genetic evolution to avoid its pitfalls and cruelties.	**4.053**	3.581	3.320	3.588	**3.154**	0.899
5	Collective security is more important than individual freedom.	3.316	3.698	**3.175**	3.874	**4.053**	0.878
8	People must be responsible for their actions or inactions.	4.000	4.209	4.097	**4.395**	**3.579**	0.816
28	Human beings have an obligation to mitigate suffering.	3.789	**4.163**	3.832	4.023	**3.368**	0.794
9	Fairness underlies most successful policies.	**3.158**	**3.929**	3.465	3.816	3.385	0.771
2	Scientific research is a more reliable path to truth than religious faith.	3.579	**3.977**	3.366	3.552	**3.256**	0.720

A review of the comments made by the respondents showed that some of them considered the following to be the major drivers of value change:

- The family is the fundamental nucleus
- Religious beliefs
- The conflict between religious and non-religious groups.
- The conflict between science and religion
- Presentation of violence in media
- Unexpected disasters.
- Corporate social responsibility.
- Technological advances
- Cyclicity: once a value is fulfilled it is no longer a concern.
- Ethics education
- The political situation
- Demographics

Similarly, their comments indicated some value norms to be:

- Primacy of the family
- Freedom
- Democracy
- Solidarity.
- Protection of the planet
- Justice
- Compassion
- Responsibility
- Love of people, animals, nature
- Security
- Value of imagination
- Value of the human being

Some of the very interesting respondent comments were:

- Would global ethical norms constrain the evolution of values?
- Different cultures and religions may represent barriers for consensus and it is necessary to set these barriers aside.
- A distinction should be drawn between what people say they believe in terms of ethics and values and what they practice.
- There are no government sanctions or overwhelming public opinion that will stop someone from doing the unethical things listed here.
- We have to have in mind the notion of ethical vigilance.
- I think these questions will be argued on the basis of religion, so I expect them to be very divisive for large groups of people.
- A basic theme is the continuing contest between group primacy and the rights of the individual.
- There is a difference in outcome if societal changes happen rapidly or occur as slow transitions
- There should better ways to change society than enforcement.
- Large changes in world values will take more than 50 years.
- Many humanitarian organizations exist; some satiate stomachs, others cure bodies, but who is going to heal souls?
- What one has is a mosaic of differing local and global interests and views that must be solved locally in a global frame.
- The consequences of the convergence of biotechnology, nanotechnology and information technology is a critical uncertainty in the continuing domination of human life form on earth, as will be the ethical underpinnings of the scientists who develop these technologies.
- The developed world should understand that permanence is an illusion.
- Some of the values principles e.g. "Do unto others," utilitarianism, "Do no harm" are common but why not include other ethical systems? Categorical Imperative, Eastern thought, Authoritarianism, and religious belief?

There were extreme views about how the world might evolve, given these ethical issues. For example two respondents said:

- I think that humanity will be better every year, will be more opened and compassionate, with great science and technology achievements in its favor and in favor of the planet. … That process is gradual; but the difficult thing will be to detect and support populations that suffer religious and ideological oppressors, whose tendency to grow is evident now in Latin-America and Africa, disguised very well in pseudo-democratic postulates.

- The traditional nucleus of society- the family- will disappear; the concept of offspring will disappear, the human being will be seen as a couple of chemical reactions inside a bag. Birth and death will not be the basic points of life but singularities of machines. The machine society in which the human being is just another machine, that is the ethics of the future; no ethics at all as we see it today; no values at all as we see them today. Good and bad will have no meaning for the future generations.

Some major conclusions to be drawn from this work are:

- The issue seen as most important changes over time:

  – 2005-10: What is the ethical way to intervene in the affairs of a country that is significantly endangering its or other people?

- 2010-25: Do we have the right to alter our genetic germ line so that future generations cannot inherit the potential for genetically related diseases or disabilities?

- 2025-50: Do we have the right to genetically change ourselves and future generations into new species?

- The issue seen as most difficult to resolve changes over time:

  - 2005: Should religions give up the claim of certainty and/or superiority to reduce religion-related conflicts?

  - 2010: Should a person be subjected to psychological, social, or cultural mechanisms for having the propensity to commit a crime?

  - 2050: Do we have the right to genetically change ourselves and future generations into new species?

- Some principles apply across time:

  Human survival as a species is the highest priority.

  People must be responsible for their actions or inactions.

  Intolerance leads to hate and social disintegration.

  Science and technology should serve society, rather than be just a pursuit of knowledge for its own sake.

  Access to education is a fundamental human right.

- The spread of operations research and religion- based principles is forecasted to grow very slowly while other categories spread more rapidly.

- The more important an issue the more difficult it is to resolve.

- Men and women saw the same issues as important and saw the same spread and shifts of principles across time.

- Judgments by all regions about importance of issues and the spread of decision principles were similar across time.

The Millennium Project intends to extend this work in several directions. A third round questionnaire might ask, for example about answers to issue questions. Several respondents began in this direction from the very first questionnaire. A third round might explore an issue that one respondent brought up: the differences between personal adherence to ethical principles and observations about society's adherence to the same principles. Finally a third round could explore the differences between beliefs and behavior: do people behave in accordance with values they profess to hold?

This work might be extended by creating ethics-based scenarios; some initial examples are:
- The rise of trans-humanism

- New attitudes toward death
- The designed human
- The stasis of religion
- From ethics to law

It might be possible to test 15 challenges with resolution principles and to introduce the resolution principles to computer based decision algorithms. Finally it would be very interesting to compare the principles to classical philosophical teachings and law.

1. Introduction

The central purposes of this study were to:

- Identify the key emerging ethical issues of global scale emerging in the next 50 years

- Assess the relative importance of these issues and the likelihood of their resolution

- Articulate the key principles that might be used in the solution of ethical issues.

For all of these, we hoped to identify the disparities and universalities of thought around the world and to test the effects of the demographic or geographic position of the respondents on the answers.

2. Study Design

The first Round questionnaire dealing with future global ethical issues posed several questions:

First, the respondents were given statements about potential ethical issues and were asked to reword the statement if they thought it could be improved. The statements were presented in three time periods: 2005- 2010, 2010- 2025, and 2025-2050. The respondents were asked to offer comments about the given ethical issues and to comment about the set in general. We found that, in addition, some respondents also provided initial answers to the questions implied by the ethical issue statements. The responses to these questions appear in Appendix H1.

The respondents were also asked to add issues in all three time periods that seemed significant and were

- Unique to the future, rather than perennial issues;
- Whose existence or dimensions seem likely to be affected by future changes; and
- Whose resolution promises to change human behavior, for better or worse.

Finally, participants were asked to add to a list of statements about ethical principles that they though would be operative in the years ahead. These responses are in Appendix H2.

The volume of responses to the Round 1 questionnaire (which appears in Appendix H3) was almost overwhelming; suggestions for over 1,200 ethical issues were received from about 200 respondents.

Round 2 was crafted on the basis of the Round 1 responses. As before, it had two major components: the first dealt with the issues and the second the principles for resolution. A small subset of key issues was selected from the Round 1 list and respondents were asked to judge the relative importance and chances for resolution of these issues using these scales:

Importance

5 = extremely important - challenges religious beliefs and cultural traditions
4 = very important - challenges existing beliefs, laws, and some cultural traditions
3 = important - challenges usual and ordinary beliefs and practices of most people
2 = not too important - challenges some people
1 = not important

Resolution

5 = exceedingly divisive – those with opposing points of view are intransigent
4 = very difficult— no matter the outcome, many will be dissatisfied
3 = tough—compromise is possible; painful but achievable
2 = possible—compromise is in the cards
1 = easy

And in the second part, some resolution principles from Round 1 were listed and respondents were asked to judge how widely these principles are accepted today and might be accepted in the future, using the following scale:
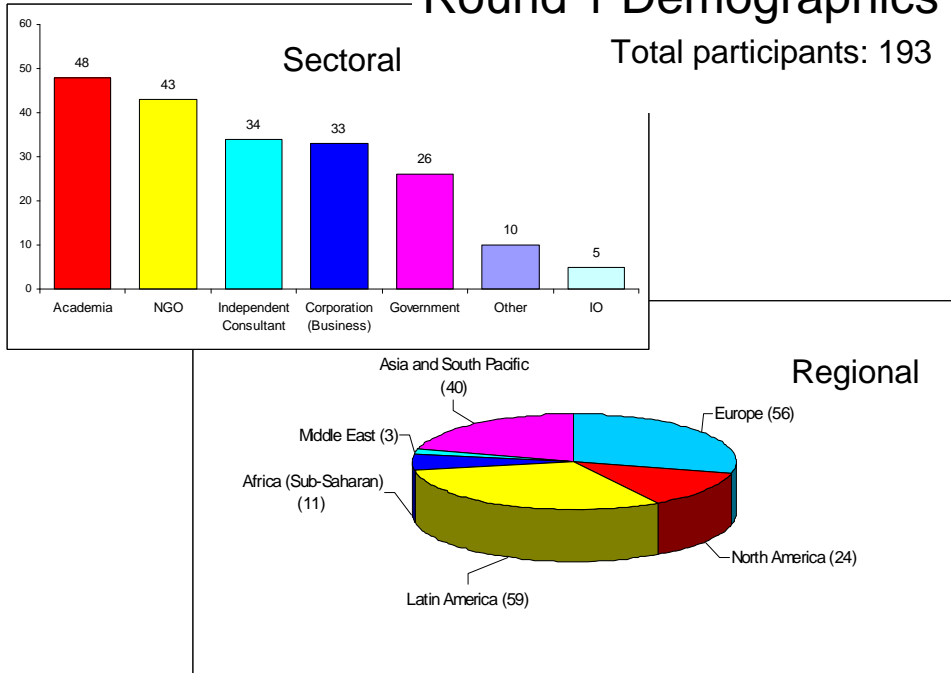
5 = very widely, accepted by almost everyone throughout the world
4 = widely, accepted by 75% of the people
3 = about 50% of the people accept this
2 = narrowly, accepted by 25% or less of the world
1 = almost no one believes it; less than 10%

3. Demographics

The charts below summarize the demographics of the sample in Rounds 1 and 2. In Round 1, the region that had the most respondents was Latin America, but the distribution was such that submissions were received from almost all regions. Similarly, the occupations of the respondents were spread with persons working with government agencies being the most frequent in the sample. Almost 200 responses were received.

Well over 300 responses were received in Round 2. As in Round 1, Europe and Latin American respondents contributed about 30% of the total responses each; the contributions from academics ran about 25% in both rounds, followed by NGO's, independent consultants, government employees, and corporate employees, who provided between 13 and 15% each.

Round 1 Demographics

Total participants: 193

Sectoral

- Academia: 48
- NGO: 43
- Independent Consultant: 34
- Corporation (Business): 33
- Government: 26
- Other: 10
- IO: 5

Regional

- Asia and South Pacific (40)
- Middle East (3)
- Africa (Sub-Saharan) (11)
- Latin America (59)
- Europe (56)
- North America (24)

Round 2 Demographics

Total Participants: 311

Sectoral

- University (88)
- Independent Consultant (61)
- NGO (53)
- Government (50)
- Corporation (Business) (46)
- Other (34)
- IO (12)

Regional

- Latin America (93)
- Europe (105)
- North America (42)
- Middle East and N.Africa (5)
- Africa (Sub-Saharan) (21)
- Asia and South Pacific (46)

4. Round 1 Results and Preparation of Round 2

4.1 Ethical Issues

The Round 1 analysis processes involved the following steps:

1. Editing. Some respondents were succinct in their suggestions; others were expansive. In editing we attempted to capture the essence of the longer responses in shorter phrases, and in addition to remove ambiguities that make have occurred in translation. We are well aware that the respondents used their experience and judgments in offering suggestions about future ethical issues; therefore, we were quite cautious in editing. Nevertheless, some changes were made that might have affected the intent of the respondent. Therefore, all contributions were also preserved in their unedited form and are available for later analysis.

In many instances the statements given by the respondents were not phrased as an ethical issue; when possible these were reworded as ethical issues about which discussion might continue.

2. Filtering. While most of the responses were of the sort we sought, there were some that fell into categories that were outside of our immediate interest. We sought the to identify ethical issues of global dimension, that were really new, had some new aspect of an existing problem or were likely to grow in magnitude in the years ahead, or were likely to have deep impact and be of broad interest..

Those suggestions that did not meet this specification were categorized as follows:

- Beyond our scope; put aside for later study
- Contemporary issues, well known and already subject to intense discussion:
- Biases conveyed by the wording, or had obvious answers:
- International organizations already in existence to address the issue
- Questions related to ethics, but not ethical issues in themselves

In all some 874 items of the 1,221 suggestions were passed by the filter. A half dozen or so examples of filtering, as applied to the newly suggested ethical issues, follow below. Note that each item is preceded with a number. This is a unique serial number that facilitates our referencing it in later work. Numbers lower than 574 were in the 2005-2010 time period. Numbers from 574 to 964 were in the time period 2010 to 2025. Numbers greater that 964 were in the 2025- 2025 period.

Examples of suggestions that have been put aside for later study are:

> Do our decisions affect the destiny of the human race?

> Can we design and construct a livable future for our descendants?

Does the pursuit of perfection compromise our appreciation and celebration of diversity and difference, or affect our spontaneity and creativity?

Is it ever ethical to exaggerate your (or your organization's) ability to achieve a goal?

Is a human being more important than other forms of life?

How can amateur hunters be exposed to immorality of their entertaining behavior since many wildlife species are endangered or under extinction?

3. Grouping. We studied the post-filter suggestions as a set and asked ourselves what principal themes were contained in answer to the open-ended question we asked about future ethical issues. Rather than beginning with a set notion of the compartments into which we would fit the suggestions, we let the categories or themes emerge from our reading of the set. In a sense these themes are mega-issues. Appendix H2 presents the 874 issues that passed the filter arranged by the following themes (with some examples given below):

1. What ethical behavior should guide corporate and economic decisions?
2. What ethical issues are involved in attempting to improve global education?
3. What new ethical issues are implicit in policies associated with global environment?
4. What is involved in ethical governance?
5. What new ethical challenges stem from biotechnology and public health?
6. How can the ethical issues raised by ownership of intellectual property be resolved?
7. What is published or not by media raise ethical questions about censorship.
8. What ethical issues are raised on the new frontiers of science and social behavior?
9. What are the new questions of religion and moral philosophy?
10. What are the ethical implications of future political issues?
11. What ethical issues are associated with science and technology and their management?
12. How will the ethics of social behavior change?
13. What are the new ethical issues surrounding birth and childhood?
14. What are the new ethical issues surrounding aging and death?
15. What are the ethical issues of entry into space?
16. New developments in brain science and artificial intelligence bring unique ethical issues.
17. Is it right for people of wealth to have advantage?
18. What is a future crime?

Following are presented six items selected from each theme.

1. What ethical behavior should guide corporate and economic decisions?

At what level does a national budget deficit become unjust to future generations?

Should the concept of corporate liability be extended to include such things as alcohol, newspapers (causing depression), firearms, and violence in films?

Should corporations be allowed to price the supply of life-saving products beyond the means of the poor?

Should the economic concept of maximizing economic growth on a planet with finite resources be recognized as an ethical fallacy?

Should certain products be banned from production and sale on the grounds that they are trivial and wasteful of resources?

What ethical responsibility do corporations have to address the causes of world poverty?

2. What ethical issues are involved in improving global education?

How should we educate children (and young people) about their rights and responsibilities as ethical adult members of society?

What is the ethical manner to intervene in an educational system that behaves and teach religious preconception as factor of ethnical/social/ cultural superiority?

What is the ethical manner to intervene into an educational system?

What can the educational system do to intensify the human rights development?

Is it ethical to require an educational strategy for the teaching of values?

Is it ethical to introduce microchips-cells into humans to replace learning?

3. What ethical issues are associated with the global environment?

Human action often has an environmental impact lasting far beyond the life expectancy of our culture (nuclear waste, climate change). Is that ethical?

Should the ideas about environmentally ethical behavior as practiced by the majority be imposed upon indigenous peoples and social groups having different ideas about environmental management?

Is it right to enhance environmental situation by means of consumption reduction and population control in less developed countries?

Is it right to classify arms and warfare techniques as environmentally sound?

How can respect for national natural resources be balanced with the necessity of populations to have access to water sources?

Is it ethical to dump toxic waste in space?

4. What is involved in ethical governance?

How to stop the growing corruption in the highest spheres of government against the increasing power of organized crime?

Is it ethical to impose democracy on all people, without taking into account their development, their culture and their habits and customs?

Is it ethical for governments to continue to act alone or in small groups against individual enemies and rogue regimes?

Should the right to collective security be above individual liberty?

What ethics should apply in the development and application of social control techniques?

Is the state ethically obligated to provide to its citizens both economic support and leisure activities?

5. What new ethical challenges stem from biotechnology and public health?

Do we have a right to physically enhance ourselves through genetic manipulation?

Is it ethical to initiate and operate a global commercial market in "spare" body parts?

Should the confidentiality and private life of the individuals be compromised to detect people who have infectious diseases in an effort to avoid epidemics and pandemics?

Would it be ethical to quarantine a continent or nation in order to prevent the expansion of a disease?

In an age of obesity, has the state the ethical right to intervene into the nutritional habits of its population other than by education and taxes/benefits (e. g. prohibition of sweets)?

Is it ethically correct to create new species?

6. How can the ethical issues raised by ownership of intellectual property be resolved?

Should pharmaceutical patents apply in situations in which the patented drugs could benefit poor people or nations?

Should research that could affect all of humanity, e.g. genetic manipulation, bioweapons, nanotechnology, be required to be reported in advance

Should scientists be forced to publish their results in a publicly globally available form, and add a summary that everyone with a secondary degree can understand?

Are electronic commerce monopolies ethical?

Is it ethical to allow the copyrighting of genetic material and even of life forms?

Should the patenting of genes for commercial purposes be allowed?

7. What is published or not by media raise ethical questions about censorship.

Should advertisers be held accountable for the accuracy of their ads?

Is it ethical for media to focus on the sensational and controversial? Can a code of ethics provide truth or even balance?

Is it ethical under any circumstances, to limit the information to which a person has access?

Should the production and transmission of movies, television series, and news items that encourage the development of terrorism in the world be prohibited internationally?

High speed Internet brings a lot of useless information (e.g. trashy email). What ethical issues are involved in coping with this?

Should we use technology to create a highly appealing experiential world through simulators in which we could live lives closer to our ideals?

8. What ethical issues are raised on the new frontiers of science and social behavior?

Should there be two standards for athletic, musical, and other forms of competition: one for the un-augmented and another for those whose performance has been enhanced by drugs, bionics, genetic engineering, and/or nanobots?

Is it ethical for men to sell their sperm? Will women be able to buy sperm (classified according to potentialities and/or characteristics of the ""salesman"")?

Is it right to replace human body members by bionic elements in order to increase physical and cognitive performance?

Should we create sentient beings that could evolve smarter and stronger than humans and become a threat to our existence?

Is it ethical to repopulate the seas with genetically designed fish and mammals?

If the recipe for happiness has been found, how will its appropriate use be defined?

9. *What are the new questions of religion and moral philosophy?*

What ethical obligations do we have toward future "unseen" generations?

Should the moral programs of different religions be restructured?

Should neighbors be held responsible for the behavior of each other in some way?

Should the search for happiness become a fundamental right?

Is there a single set of ethics that can guide the whole world?

Is it ethical to seek immortality?

10. *What are the ethical implications of future political issues?*

Is it ethical for governments to accept immigration to the extent that the number of migrants alters the self-determination of their indigenous population?

Is it ethical to place restrictions on religious or cult activities that manipulate individuals, divides families or communities, or advocates violence?

Is it ethical for a democratic society to allow the diffusion of pseudoscientific knowledge like the astrology, and therapies that are invalidated scientifically?

What ethical means can be employed to hold politicians personally accountable for damages caused by specific policies they pursued?

What would be the ethical method of solving conflicts that involve religion, beliefs, and communities without harming them, respecting the principle of noninterference and sovereignty?

Under what conditions if any can it be considered ethical for one state to intervene in another's affairs when that country has natural resources (water, petroleum) and doesn't want to sell or share them with others?

11. *What ethical issues are associated with science and technology and their management?*

Should scientists be held responsible for their research and its consequences?

What ethical imperatives should guide conflicts between religious and scientific views?

What are the ethical issues associated with making available palm top 'lie detector' software that people could use in their everyday conversations?

Is it duty of developed countries to share research with other nations, especially developing nations?

Is it ethical to artificially induce the mind, during sleep, to assimilate behaviors and attitudes that would not be assimilated in an awakened state?

What are the ethical guidelines for control of the potentially destructive techniques of nanotechnology and proteomics?

12. How will the ethics of social behavior change?

Should migrants be required to accept the norms of their host society?

Is it ethical to suppress findings of studies (on intelligence, or cultural and anthropological patterns) if the studies show differences among groups that could be the basis for discrimination?

What moral duty do the rich owe to the poor, is philanthropy enough, and if not what else is needed?

Will the family be an effective transmitter of values?

Should ethical citizens have the option of being "accredited" and then given special privileges; e.g. lower taxation rates; facilitated passage through airports; more public health care and education subsidies for themselves and their children; etc?

Are there measures or indicators of ethical competence?

1. What are the new ethical issues surrounding birth and childhood?

Should the advent of "designer babies" be welcomed as a significant human advance or outlawed as ethically unacceptable?

Do the social institutions have right to implant microchips to any new-born baby for the purpose of statistical evidence and control of his/her behavior?

Should the number of children that pairs can procreate be genetically and/or legally limited in order to mitigate the consequences of overpopulation and worldwide poverty?

Is it ethical to make decisions about life/career paths for the unborn, especially if you have the power to cause these decisions to be implemented?

Would it be ethical to create human beings for specific purposes?

Is it ethically right to have laws that forbid childbearing to people with serious genetic impairments?

2. What are the new ethical issues surrounding aging and death?

Should suicide be criminalized?

How much public money does an individual have a right to expect will be spent in attempts to extend his/her life?

With the evidence of prolonged life span, should an age for death be legislated?

Should euthanasia be legislated internationally and liberalized?

Are we allowed to abolish death?

Should individuals have the right to prolong their lives by any means available?

3. What are the ethical issues of entry into space?

Should humanity embrace space as a continuation of the Earth's environment, an extension of the global economy, and a place of abundant resources necessary for our growth and prosperity, or should humanity leave space unsettled and undeveloped?

Is it ethical to dump garbage in outer space?

Is it ethical to marry an ET?

Do we have a right to colonize other planets and use their resources?

What are the ethical principles that will help guide encounters with alien intelligent life?

What ethical principles should govern the selection (e.g. diversity) of populations for planetary colonization?

4. New developments in brain science and artificial intelligence bring unique ethical issues.

Is it ethical for humans to neurologically reprogram their minds?

Is it unethical not to interfere with an individual's memory if doing so could make them a happier person?

Will it be ethical to perform or fund research leading to controlling the minds of the others (perhaps even without their awareness and against their will)?

Is it right to pursue research that will result in the creation of intelligent technological "beings" that will have the capacity to compete with humans or other biological life forms for an ecological niche?

Is it right to create self-evolving machines?

What should be the "human rights" of intelligent machines, i.e. those able to have or show emotions? How can such machines be punished?

5. Is it right for people of wealth to have advantage?

Should we support research into extending life expectancy to 100 years even if only a few people can pay for it?

Is it ethically acceptable for couples that can financially afford it to choose the genetic characteristics they wish for their children?

Should deceased people maintained by cryogenics be brought back to life, while others perish for lack of money?

Should elimination of aging and disease be available to everyone or just to those who can afford the treatments?

Is it right that only rich people can afford to enjoy space settlements?

Is it ethical for genetic engineering to improve the condition of human beings to be based on the payment capacity of the wealthiest?

6. What is a future crime?

Should an international code of ethics be established defining acceptable methods for searching, arresting, punishing, re-educating and rehabilitating the perpetrators of crimes?

Should penalties for certain crimes be standardized?

Can a person be put in prison for having the propensity (genetic, cognitive, or otherwise) to commit a crime, even if he or she has yet to commit it?

Do policemen and federal agents have the right to use molecular sized microphones, cameras, and homing beacons to monitor and track suspects of future crimes and terrorist attacks?

Is it ethical to interfere technologically and genetically in minds and bodies of criminals, either as a punishment or as a method of rehabilitation?

Should genetic modification for personal use be considered a crime?

The chart below illustrates the number of post- filtered responses received for each time period.

Ethical Issues by Time Period

Number of Items Passing Filter
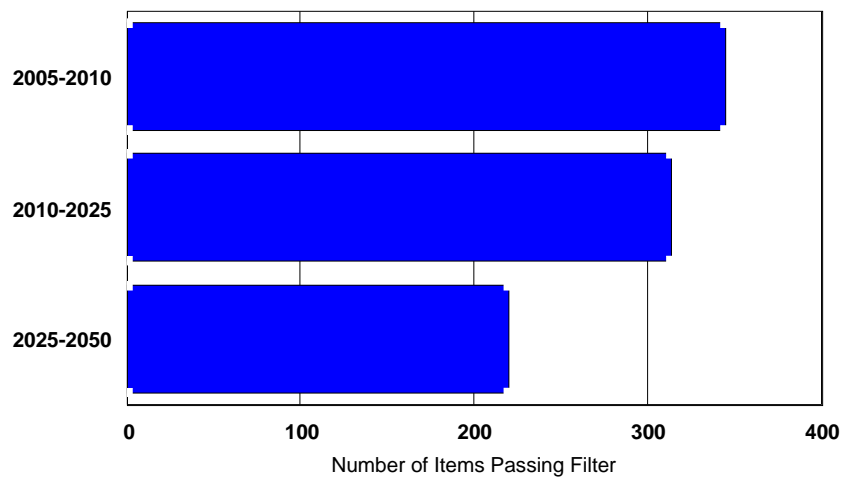
We also examined which categories received increasing or decreasing attention over time as shown in the following charts:

Issues Areas That Received
Increasing Suggestions
Round 1

Percentage of Suggestions in Each Time Period
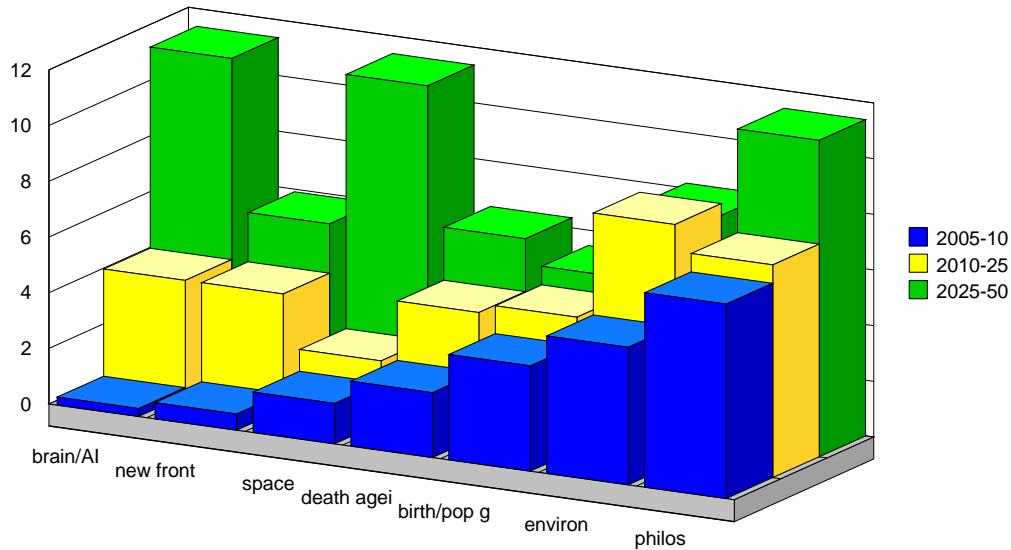
Note that the categories showing the sharpest increase with time are brain, new frontiers, space, death, birth, the environment, and philosophy. Those areas that show a clear diminishing over time are crime, education, corporate/economy, political, and media, as shown in the chart below:

Issue Areas That Received
Diminishing Suggestions
Round 1

Percentage of Suggestions in Each Time Period

Many respondents suggested some similar issues; these fell into the following classes:
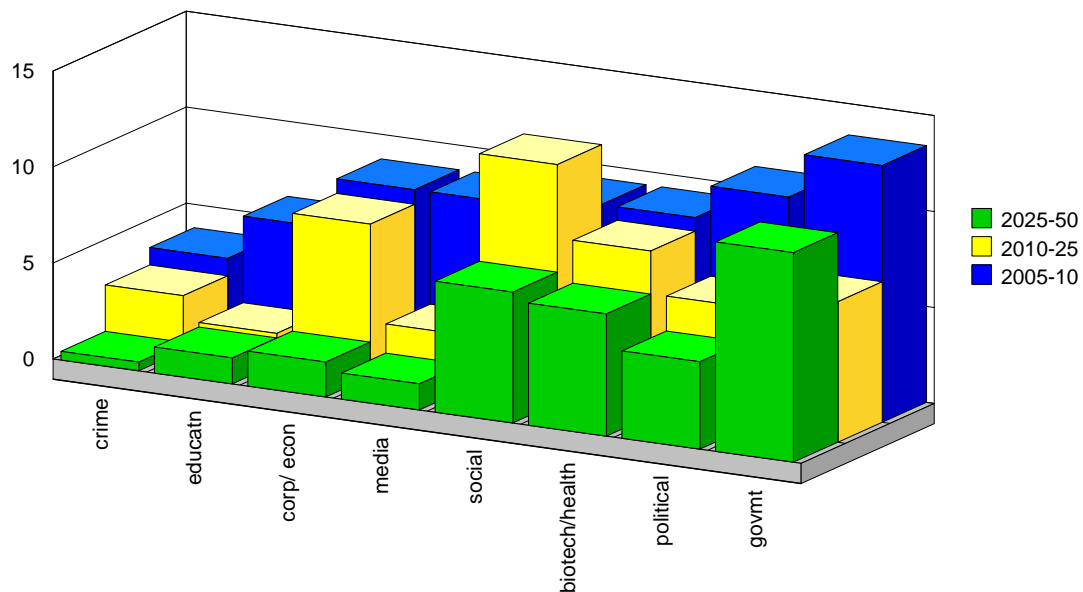
- Should people, corporations, or nations that are rich, be able to buy their way out of problems?
- What ethical rules should guide intervention of a person, corporation, or nation into the affairs of others?
- What are the ethics of aging and dying, particularly the ethics of euthanasia?
- What issues are involved in designing humans and other living organisms?
- Should machines have rights and what ethical issues are involved in the interactions between humans and technology?
- What new ethical issues will arise when society goes into space?
- What constitutes ethical or unethical behavior?
- Is it ethical for people, corporations, or nations to create future problems or uncertainties by current actions, even if well intended?
- Is it ethical to detain people or interfere with their lives on the basis of expectations about their future actions?
- What are the ethical trade-offs between human rights and the need for national security, particularly preservation of privacy and freedom from search?

4.2 Ethical Principles

The number of ethical principles suggested by the respondents was extensive (over 260); these were edited, filtered, and grouped. The first grouping was based on the apparent source of the belief; here judgments of the staff were used to classify the inputs from the panel.
The categories used in this sorting (and some examples) were:

Spiritual, religious, or revealed truths
- The spiritual dimension of human life is more important then the material one.
- Material well-being is only meaningful if it is connected to spiritual development.
- Selfishness, on balance, is an unsustainable and unjust human trait.

Empirical, scientific, or discovered truths
- Technology should create opportunities for us to vastly increase our own intellectual and emotional capabilities.
- Humans merged with technology represent the beginning of a new level of evolution.
- Biodiversity is a vulnerable, natural wealth, requiring active social care.

Cultural truths
- The future is more important than the present.
- Humans value economic security more than any other possession.
- Everybody should be free to choose the life-style they want.

Social truths
- War is no longer an option, as the consequences may destroy all of humanity.
- The family is the most important social unit
- Women must have the right to decide on their own body, including interrupting their pregnancy.

A second grouping followed the structure suggested by the history of moral philosophy that recognizes, among others, three central beliefs: ends-based principles, rules-based principles and care-based principles.[1]

- Ends-based thinking is also known as utilitarianism or consequentialism: Decide on the basis of the greatest good for the greatest number. This set of beliefs stem from the work of John Stewart Mills, and of course implies the ability to forecast the future outcome of actions.

- Rule-based thinking stems from the work of Immanuel Kant, who coined the term "the categorical imperative." By this he meant: act in a way that you would want to see as a universal rule, applying to everyone.

- Care-based thinking, or the Golden Rule: "Do to others what you would like them to do to you." This is a rule taught by most religions of the world in a way or another.

We tried to find examples of each in the 260 responses of our panelists. Here are some suggestions that fit these categories.

Ends-Based Principles
- Care for future generations is as important as for one's own.
- The increasing bipolarization of wealth is not a desired future.
- Society gains as a whole from personal success.

Rules-Based Principles
- Our choices do not distinguish between the well being of one's self and others.
- Human beings have an obligation to mitigate suffering.
- All persons must have the right to their values and not to be persecuted for them.

Care-Based Principles
- Put yourself in other people's shoes before determining action that affects others.
- Treat other people the way you would like to be treated.
- Society has a duty of care to all, regardless of capability.

In the end, the staff selected a subset of principles for further exploration in the second round on the on basis of suggestions made by multiple respondents, were drawn from the various categories, and represented ideas that seem particularly appropriate for further consideration. These were (with sub divisions that were later used in the Round 2 analysis):

Principles from Philosophy
Human survival as a species is the highest priority.
People must be responsible for their actions or inactions.
Make decisions that minimize (or preferably do no) harm.

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[1] See: Rusworth Kidder, How Good People Make Tough Choices, William Morrow and Co. New York, 1995.

Treat other people the way you would like to be treated.
Collective considerations should prevail over individual well-being; make decisions that bring the most good to the most people.
Make decisions that have universal applicability.

Principles Related to Science
Scientific research is a more reliable path to truth than religious faith.
Any artificial form of life intelligent enough to request rights should be given these rights and be treated with the same respect as humans.
Human space migration is part of human evolution.
Society has the obligation to intervene in genetic evolution to avoid its pitfalls and cruelties.
Science and technology should serve society, rather than be just a pursuit of knowledge for its own sake.

Principles Related to Religion and Spirituality
Life is a divine unalterable gift.
Compassion is required for justice.
The spiritual dimension of human life is more important then the material one.
The family in all its forms is the foundation of social values.
Treat other people the way you would like to be treated.
Human beings have an obligation to mitigate suffering.

Principles Based on Policy Imperative
World interests should prevail over nation-state interests.
Collective security is more important than individual freedom.
Protection of the environment and biodiversity should be considered in any policy.
Care for future generations should be a major focus of today's actions.

Principles Related to Operations Research
Collective judgment is generally better than individual judgment.
Fairness underlies most successful policies.
Economic progress is the most reliable path to human happiness.
Consideration of equity (e.g. distribution of benefits) is essential in decision making.

Wisdom-based Principles
Harmony with nature is more important than economic progress.
Intolerance leads to hate and social disintegration.
Human rights should always prevail over the rights of other living and non-living things.
The rights of women and children are uninfringeable and fundamental for a healthy society.
Access to education is a fundamental human right.
Precedents and tradition are important.

4.3 Selection of Candidate Ethical Issues for Round 2

A practical problem: in the anticipated design of the study, respondents were to be asked to elaborate a set of emerging global ethical issues and to provide judgments about the severity and importance. It is clear that some choices had to be made in order for the second round questionnaire to be manageable. We wanted to limit the number of items to be addressed in this study to a small set- say 5 to 7 from each of the three time periods.

The list below shows our selection; it was based on a number of factors including the frequency with which the items or similar items appeared in the first round, the ability of the item to open important discussions about global ethics, scope- that is the number of people likely to be affected by the issue, severity- that is the depth of the affect of the issue, and novelty.

We included in our consideration the original 31 examples we provided to the respondents as well as the newly suggested items they furnished.

Between the years 2005 to 2010

- Is it right to allow people and organizations to pollute if they pay a fee or engage in pollution trading?
- What is the ethical way to intervene in the affairs of a country that is significantly endangering its or other people?
- Do parents have a right to create genetically altered "designer babies?"
- What are the ethical ways to develop applications of artificial intelligence?
- Should religions give up the claim of certainty and/or superiority to reduce religion-related conflicts?
- Should scientists be held personally responsible for the consequences of their research?
- Should national sovereignty and cultural differences be allowed to prevent international intervention designed to stop widespread violence perpetrated by men against women?
- Do we have a right to clone ourselves?

Between the years 2010 to 2025

- Is it ethical to extend lifespan, no matter what the cost?
- Should there be two standards for intellectual, athletic, musical, and other forms of competition: one for the un-augmented and another for those whose performance has been enhanced by drugs, bionics, genetic engineering, and/or nanobots?
- Is it ethical to recreate extinct species?
- Do we have the right to alter our genetic germ line so that future generations cannot inherit the potential for genetically related diseases or disabilities?
- As the brain-machine interface becomes more sophisticated and global, do the demands of collective intelligence outweigh those associated with individual identity?
- Should there be a code of ethics to deal with the proliferating space junk?
- When does information pollution become a crime?
- Would the advent of global ethical norms unduly constrain the differences among groups or the evolution of values?
- To what degree should the rights and interests of future generations prevail in decisions of this generation?

Between the years 2025 to 2050

- Do we have the right to genetically change ourselves and future generations into a new or several new species?
- Is it ethical for society to manage the creation of future elites who have augmented themselves with artificial intelligence and genetic engineering?
- Is it right for humans to merge with technology, as one way to prevent technological hegemony over humanity?
- With accelerating advances in psychoactive drugs and virtual reality, should there be limits to the pursuit of happiness?
- Should elimination of aging be available to everyone or just to those who can afford it?

- Is it right to pursue research that will result in the creation of intelligent technological "beings" that will have the capacity to compete with humans or other biological life forms for an ecological niche?
- Should artificial life (life-mimicking software, sentient robots, etc.) or animals whose intelligence has been increased to near human levels, have rights?
- Considering the economic and other consequences of an aging population, should we have the right to suicide and euthanasia?
- Do we have a right to colonize other planets and use their resources?
- If technology develops a mind of its own, what ethical obligations should its creator(s) have?
- Do we have a right to genetically interfere with newborns or embryos because their genetic code shows a high probability for future violent behavior?

5. Importance and Resolution Potential of Ethical Issues

Round 2 produced a set of judgments from over 300 participants about the significance and ease or difficulty in resolution of the issues that presented and invited comments. The tables below summarize the results:

Note: in the issues numbers, the first number represents the period for which that issue was listed, while the numbers after the "." represent the issue's number as listed in the questionnaire under that period. For example:

        1.2 means issue 2 in the first time frame (2005–2010)
        2. 2 means issue 2 in the second time frame (2010–2025)
        3.2 means issue 2 in the third time frame (2025–2050)

2005–2010

Issue Number	Issue	Significance	Resolution	Number of Respondents
1.2	What is the ethical way to intervene in the affairs of a country that is significantly endangering its or other people?	4.233	3.997	300
1.5	Should religions give up the claim of certainty and/or superiority to reduce religion-related conflicts?	4.133	4.110	301
1.8	Do we have a right to clone ourselves?	4.023	3.897	300
1.3	Do parents have a right to create genetically altered "designer babies?"	4.020	3.278	302
1.7	Should national sovereignty and cultural differences be allowed to prevent international intervention designed to stop widespread violence perpetrated by men against women?	3.902	3.657	297
1.1	Is it right to allow people and organizations to pollute if they pay a fee or engage in pollution trading?	3.748	3.378	302
1.4	What are the ethical ways to develop applications of artificial intelligence?	3.278	2.946	299
1.6	Should scientists be held personally responsible for the consequences of their research?	3.249	3.053	301

2010–2025

| Issue Number	Issue	Significance		Number of Respondents
2.4	Do we have the right to alter our genetic germ line so that future generations cannot inherit the potential for genetically related diseases or disabilities?	4.023	3.452	299
2.9	To what degree should the rights and interests of future generations prevail in decisions of this generation?	3.983	3.392	296
2.8	Would the advent of global ethical norms unduly constrain the differences among groups or the evolution of values?	3.685	3.457	295
2.10	Should a person be subjected to psychological, social, or cultural mechanisms for having the propensity to commit a crime (including, for example, the use of weapons of mass destruction) even if he or she has not yet committed such an act yet?	3.684	3.668	294
2.5	As the brain-machine interface becomes more sophisticated and global, do the demands of collective intelligence outweigh those associated with individual identity?	3.624	3.390	295
2.1	Is it ethical to extend lifespan, no matter what the cost?	3.525	3.450	299
2.7	When does information pollution become a crime?	3.357	2.939	297
2.6	Should there be a code of ethics to deal with the proliferating space junk?	3.244	2.643	299

2025–2050

Issue Number	Issue	Significance	Resolution	Number of Respondents
3.1	Do we have the right to genetically change ourselves and future generations into new species?	4.199	4.115	297
3.2	Is it ethical for society to create future elites, augmented with artificial intelligence and genetic engineering?	4.164	4.060	298
3.11	Do we have a right to genetically interfere with newborns or embryos because their genetic code shows a high probability for future violent behavior?	4.017	3.767	295
3.6	Is it right to create intelligent technological "beings" that can compete with humans or other biological life forms for an ecological niche?	3.953	3.814	296
3.8	Should we have the right to suicide and euthanasia?	3.919	3.608	297
3.3	Is it right for humans to merge with technology, as one way to prevent technological hegemony over humanity?	3.820	3.539	295
310	If technology develops a mind of its own, what ethical obligations should its creator's) have?	3.704	3.367	294
305	Should elimination of aging be available to everyone or just to those who can afford the treatments?	3.613	3.409	297

A very strong correlation was found between the significance of an issue and its difficulty in resolution, as shown in the chart below:

Importance of Issues vs. Difficulty of Resolution

Round 2 (n= about 300)

R-square = 0.797
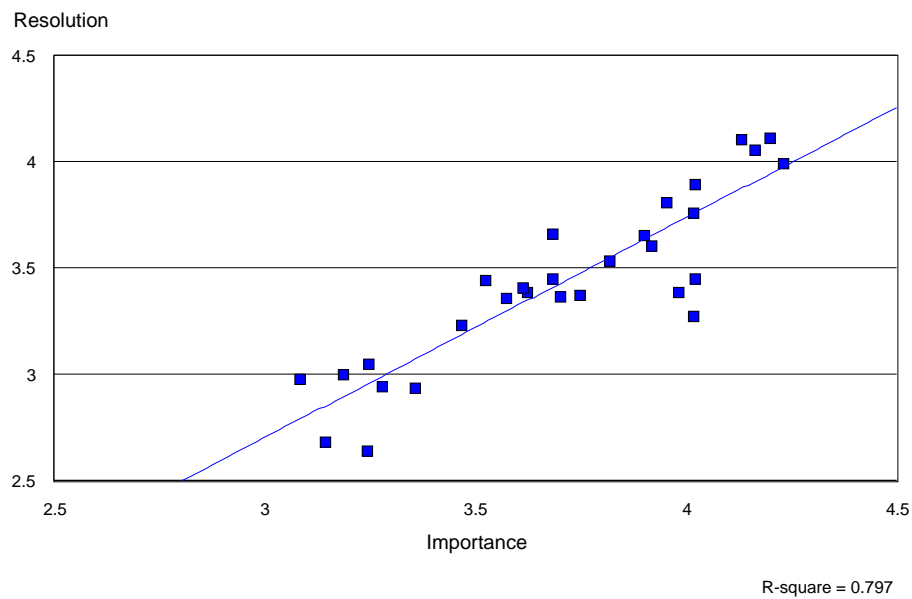
6. Ethical Principles and their Spread

In the second round, respondents were also asked to judge the likely spread over time of principles which might be used in decision making and to resolve ethical issues.

The resolution principles seen as having the greatest spread were:

in 2005

Principle Number	Principle	Spread
1	Life is a divine unalterable gift.	4.138
12	Human rights should always prevail over the rights of other living and non-living things.	4.003
6	Human survival as a species is the highest priority.	3.899
22	The family in all its forms is the foundation of social values.	3.828
8	People must be responsible for their actions or inactions.	3.709
29	Precedents and tradition are important.	3.635
25	Access to education is a fundamental human right.	3.541
19	Economic progress is the most reliable path to human happiness.	3.537
16	Science and technology should serve society, rather than be just a pursuit of knowledge for its own sake.	3.451
10	Intolerance leads to hate and social disintegration.	3.411

in 2025:

Principle Number	Principle	Spread
25	Access to education is a fundamental human right.	4.017
6	Human survival as a species is the highest priority.	3.976
8	People must be responsible for their actions or inactions.	3.895

| 12	Human rights should always prevail over the rights of other living and non-living things.	3.773
1	Life is a divine unalterable gift.	3.744
16	Science and technology should serve society, rather than be just a pursuit of knowledge for its own sake.	3.737
24	The rights of women and children are uninfringeable and fundamental for a healthy society.	3.728
10	Intolerance leads to hate and social disintegration.	3.718
11	Any artificial form of life intelligent enough to request rights should be given these rights and be treated with the same respect as humans.	3.718
14	Make decisions that minimize (or preferably do no) harm.	3.694

in 2050

Principle Number	Principle	Spread
25	Access to education is a fundamental human right.	4.344
24	The rights of women and children are uninfringeable and fundamental for a healthy society.	4.147
8	People must be responsible for their actions or inactions.	4.130
23	Protection of the environment and biodiversity should be considered in any policy.	4.130
6	Human survival as a species is the highest priority.	4.027
10	Intolerance leads to hate and social disintegration.	3.997
14	Make decisions that minimize (or preferably do no) harm.	3.997
16	Science and technology should serve society, rather than be just a pursuit of knowledge for its own sake.	3.916
28	Human beings have an obligation to mitigate suffering.	3.880
26	Treat other people the way you would like to be treated.	3.876

A review of these three tables shows that, remarkably, five of top principles in 2005 were present in all three time periods:

6	Human survival as a species is the highest priority.
8	People must be responsible for their actions or inactions.
10	Intolerance leads to hate and social disintegration.
16	Science and technology should serve society, rather than be just a pursuit of knowledge for its own sake.
25	Access to education is a fundamental human right.

The following graph compares the judgments about levels of acceptance in 2005 with those anticipated for 2050. All entries above the diagonal line represent spreading values.

Shifts in Spread of Decision Prnciples
2005- 2050
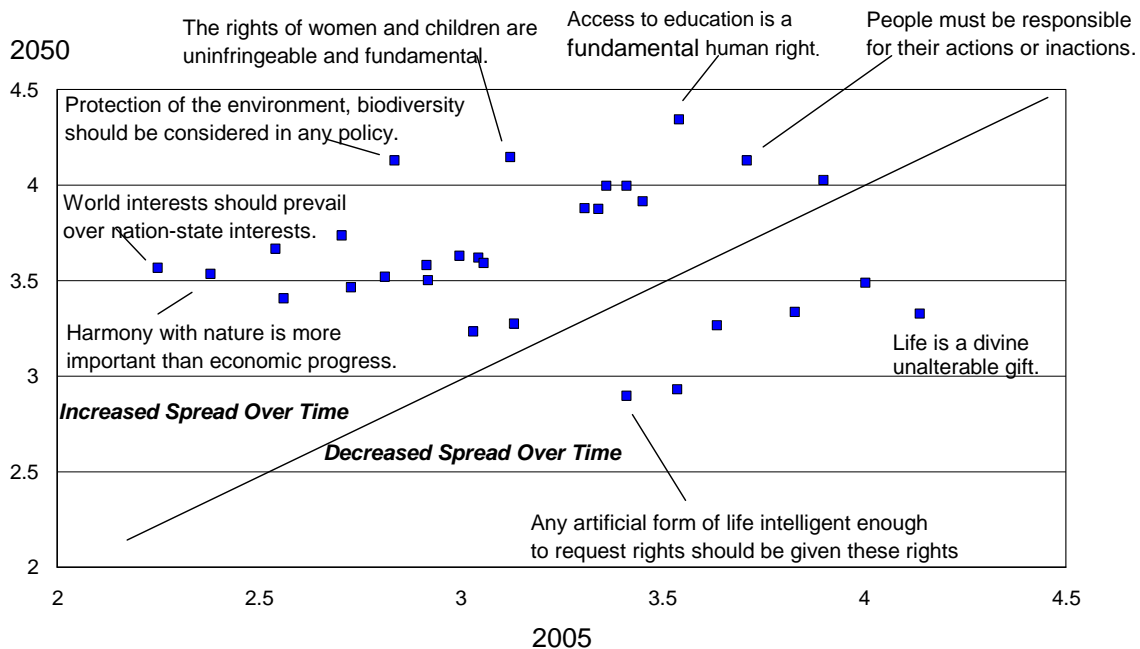
To summarize, the principles that were seen to spread between 2005 and 2050 are: (the numbers at the end of each line represent the difference between the average assessment for 2005 and 2050):

21	World interests should prevail over nation-state interests.	1.318
23	Protection of the environment and biodiversity should be considered in any policy.	1.294
3	Harmony with nature is more important than economic progress.	1.155
13	Human space migration is part of human evolution.	1.127
18	Care for future generations should be a major focus of today's actions.	1.032
24	The rights of women and children are uninfringeable and fundamental for a healthy society.	1.023
30	Make decisions that have universal applicability.	0.847
25	Access to education is a fundamental human right.	0.803
15	Society has the obligation to intervene in genetic evolution to avoid its pitfalls and cruelties.	0.738
20	Consideration of equity (e.g. distribution of benefits) is essential in decision making.	0.708

And the principles seen to contract were:

29	Precedents and tradition are important.	-0.368
22	The family in all its forms is the foundation of social values.	-0.491
11	Any artificial form of life intelligent enough to request rights should be given these rights and be treated with the same respect as humans.	-0.513
12	Human rights should always prevail over the rights of other living and non-living things.	-0.514
19	Economic progress is the most reliable path to human happiness.	-0.605
01	Life is a divine unalterable gift.	-0.810

In order to understand the shifts envisioned by the group, the principles where divided into a number of categories, mentioned previously and as shown below.

Philosophy
> Human survival as a species is the highest priority.
> People must be responsible for their actions
> Make decisions which do no harm.
> Treat people the way you would like to be treated.
> Make decisions bringing most good to most people.
> Make decisions that have universal applicability.

Science
> Scientific research is a more reliable path than religious faith.
> Any artificial form of life intelligent enough to request rights should be given these rights
> Human space migration is part of human evolution.
> Society has the obligation to intervene in genetic evolution to avoid its pitfalls and cruelties.
> Science and technology should serve society, rather than be just a pursuit of knowledge for its own sake.

Religion
> Life is a divine unalterable gift.
> Compassion is required for justice.
> The spiritual dimension of human life is more important then the material one.
> The family is the foundation of social values.
> Human beings have an obligation to mitigate suffering

Policy Imperatives
> World interests should prevail over national interests.
> Collective security is more important than individual freedom.
> Protection of the environment and biodiversity should be considered in any policy.
> Care for future generations should be a major focus of today's actions.

Operations Research
> Collective judgment is generally better than individual judgment.
> Fairness underlies most successful policies.
> Economic progress is the most reliable path to human happiness.
> Consideration of equity (e.g. distribution of benefits) is essential in decision making.

Wisdom
> Harmony with nature is more important than economic progress.
> Intolerance leads to hate and social disintegration.
> Human rights should always prevail over the rights of other living and non-living things.
> The rights of women and children are uninfringeable
> Access to education is a fundamental human right.
> Precedents and tradition are important.

Using these divisions, the paths of evolution of the principles seen by the respondents could be traced, as shown below.

Shifts in Spread 2005- 2050
by Principle Category
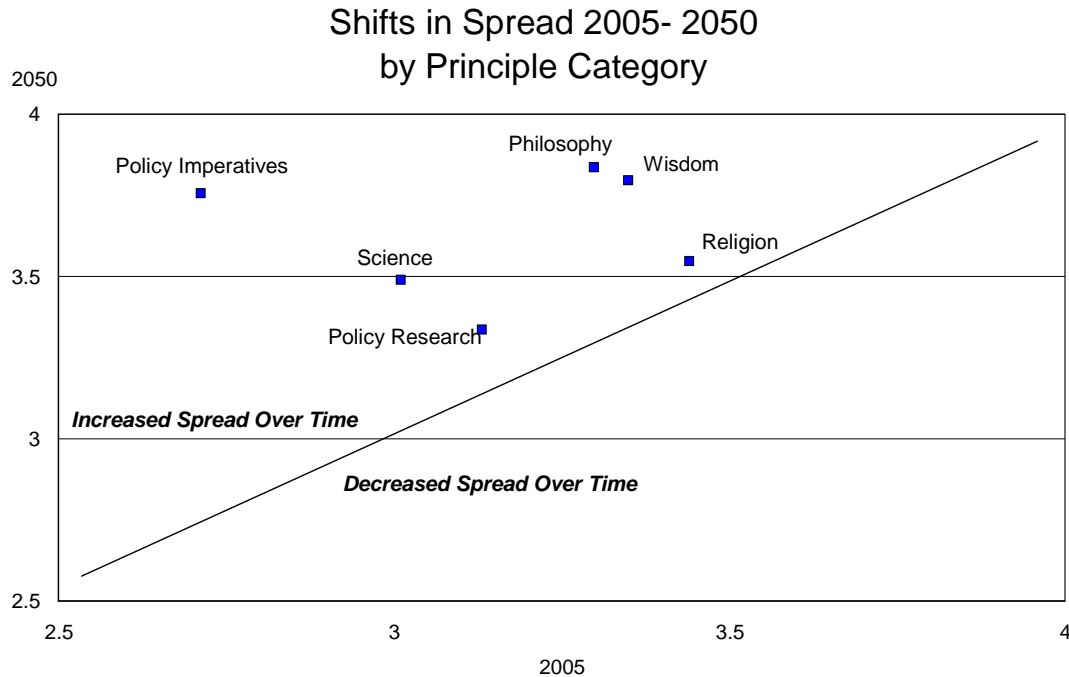
Thus, strong growth is seen for the groupings we have titled *Policy Imperatives*; modest growth for *Philosophy, Wisdom*, and *Science*; and relative stasis for *Operations Research* and *Religion*

7. Respondents Comments

In Round 2, the respondents were invited to comment on the given issues and principles, to add other issues and principles and to comment on the process as a whole. The material submitted was thoughtful and extensive.

The range of opinion and the intensity of feeling with which those opinions were delivered and the great diversity of viewpoints is captured in these diametrically opposed views of the future of values in our society:

- I think that humanity will be better every year, will be more opened and compassionate, with great science and technology achievements in its favor and in favor of the planet. … That process is gradual; but the difficult thing will be to detect and support populations that suffer religious and ideological oppressors, whose tendency to grow is evident now in Latin-America and Africa, disguised very well in pseudo-democratic postulates.

- The traditional nucleus of society- the family- will disappear; the concept of offspring will disappear, the human being will be seen as a couple of chemical reactions inside a bag. Birth and death will not be the basic points of life but singularities of machines. The machine society in which the human being is just another machine, that is the ethics of the future; no ethics at all as we see it today; no values at all as we see them today. Good and bad will have no meaning for the future generations.

The comments were organized into several major headings.

1. Discussion of Issues That Appeared in Round 2
2. Discussion of Principles That Appeared in Round 2
3. Newly Suggested Issues
4. Newly Suggested Principles
5. Drivers of Value Change
6. Global Norms
7. What Contributors Suggested as Proper Values
8. Personal Perspectives
9. Professed Values vs. Behavior
10. Methodological Criticisms
11. Content- Based Criticisms
12. Forecasts of Value Changes
13. General Comments
14. Kudos and Thanks

First, a few of the comments about specific issues and principles are presented. Then several examples of respondents' contributions are presented under each major heading. In many instances the comments have been truncated and are included in more complete (though edited) form in Appendix H2. Appendix H2 also contains additional contributions that do not appear in the summaries below.

1. Discussion of Issues that Appeared in Round 2

Issues 2005-2010

1.2 What is the ethical way to intervene in a country that is endangering people significantly enough to justify collective action by other countries, abridging the first nation's sovereignty?

- The wishes of powerful countries to create political and cultural homogeneity in other states oblivious to the inherent or fundamental beliefs and culture of the lesser states is potentially destructive and will cause the opposite of the intended or desired harmony.

- You seem to consider that it is proper for a country to get involved by itself in other countries' affairs; that is inadmissible. Nobody is the "police of the world." Each country must make its own decisions and to advance towards its specific solution of its problems.

1.5 Should religions give up the claim of certainty and/or superiority to reduce religion-related conflicts?

- Most religions are based on the principles of subjugation and homogenization. For this reason it is exceedingly difficult to see any alleviation in their claims for superiority in relation to other cultural and ethical viewpoints.

1.7 Should national sovereignty and cultural differences be allowed to prevent international intervention designed to stop widespread violence perpetrated by men against women?

- The issue on stopping widespread violence perpetrated against women is linked to the question on intervention. I think that rights of people should go ahead of national sovereignty. The question of course is who or what decides when a country is significantly endangering its or other people or what counts as violence against women. If taken to its extremes, one could ask "is a country (rich, democratic, western) significantly endangering its people if income distribution gaps are widening and a growing part of the population can be considered poor?" Should this kind of development call for outside intervention?

1.8 Do we have a right to clone ourselves?

- The issue of cloning pales to insignificance next to the problem of, say, cleans drinking water in the developing world. It is a luxury for those whose necessities are met. Therein lays the danger. Because a deeper question then arises - When it comes to cloning and genetic enhancement, can a kind of capitalistic eugenics be avoided? And if human cloning is perfected, what color will most cloned children be?

- The question, 'Do we have a right to clone ourselves?' gives rise to that most fundamental of considerations - the tension between the rich and poor, and between the developed and developing worlds. I suspect that cloning will only be an option for the affluent. I am therefore left wondering - Who are the 'we' in the question, 'Do we have a right to clone ourselves?'

- During the last couple of years humanity has been concerned with the cloning problem. …It would be good to note that long before the notorious baby Dolly appeared, humanity had faced similar problem, but in a different, may be less evident form. History from time to time gives people similar problems, changing them only depending on the current moment and the condition or level of technical progress.

- Cloning life forms that could not grow old or die or become extinct could destroy diversity and evolution which are natural and make life more interesting…

Issues 2010-2025

2.1 Is it ethical to extend lifespan, no matter what the cost?

- To extend lifespan - what lifespan of what countries do you mean? Developing countries - it is better to increase lifespan, it is not so expensive and positive. Developed countries - it is expensive and no gain at all.

2.2 Should there be two standards for intellectual, athletic, musical, and other forms of competition: one for the un-augmented and another for those whose performance has been enhanced by drugs, bionics, genetic engineering, and/or nanobots?

- [Your issue on augmented competition] should make a distinction between two standards of competition: the question of self-development and the competition in the job market; there should be distinction between humans without modified capacities and those with modified ones.

- On augmentation of athletes: we cannot really know today what people will do with the technology and I expect much of it to be benign, even in the long-term time frame given above. We will all hedge, some people will break the rules, and then we'll reset the barrier. As an amateur athlete, I would resent competing against a drug-enhanced athlete, but the older I get, the less I care about it.

2.3 Is it ethical to recreate extinct species?

- "Is it ethical to recreate extinct species?" The answer depends on the context and rationale for the recreation. For what reasons, and in whose interests, will the species be recreated? If the possibility of recreation leads to an acceptance of continued extinction of species and killing of individual animals (since the species can be recreated anyhow), a new sphere of ethical problems will open.

2.4 Do we have the right to alter our genetic germ line so that future generations cannot inherit the potential for genetically related diseases or disabilities?

- The importance of future generations will be relevant to our general description of our life situation. Do we see ourselves as struggling to survive or trying to actualize ourselves? If we describe ourselves as struggling then future generations will not be of importance. If we are trying to actualize ourselves then future generations' quality of life could be central.

2.10 Should a person be subjected to psychological, social, or cultural mechanisms for having the propensity to commit a crime (including, for example, the use of weapons of mass destruction) even if he or she has not yet committed such an act yet?

- All the actions, principles or clauses that direct in any way towards totalization and homogenization (for example the prevention of a crime that has not even happened) are steps toward a totalitarian regime that strives to suffocate differences, creativity and interaction that might lead to a better society

- Is brain washing acceptable?

- Should a person be subjected to psychological, social, or cultural mechanisms for having the propensity to commit a crime? Crime is to a large extent a cultural construction defined by its opposite - law. It would be near impossible to define what are those "laws/crimes" that are somehow so fundamental or objective that they would transcend the cultural setting and which could be used as a basis for this screening of "propensity to commit crime"... How would this propensity show up in the screening process? I think that the only thing that this screening would reveal would be subjects' willingness to conform and obey the orders and rules of the establishment. This in my opinion would not lead to a better world, but to an Orwellian dystopia.

- Who can define if a person has predilection for crime? Based on such criteria, Bush should start those mechanisms, since he has already proven his propensity, by initiating a war based on lies.

Issues 2025-2050

3.2 Is it ethical for society to create future elites, augmented with artificial intelligence and genetic engineering?

- Creating AI (smarter-than-human intelligence) is the most important challenge facing humans because we will either be creating a friend or an enemy.

- The question on AI I ranked low, because I believe the technology itself may undergo some revisions in the next ten years that will alter the way it is practiced; and if no change occurs, it will simply fail to produce anything to argue about.

3.6 Is it right to create intelligent technological "beings" that can compete with humans or other biological life forms for an ecological niche?

- Personally I do not believe that another species will develop such an intelligence before 2050; however, I believe that in time, small human groups could understand the nature of their interdependent relation with other beings that are alive on the planet. But this change will not be significant by 2050.

3.7 Should artificial life (life-mimicking software, sentient robots, etc.) or animals whose intelligence has been increased to near human levels, have rights?

- "Should artificial life (life-mimicking software, sentient robots, etc.) or animals whose intelligence has been increased to near human levels, have rights?" First, artificial life and animals can neither be compared, nor be part of the same question. These two issues belong to two radically different discourses. Second, it is not at all clear that the rights of animals should be judged on the basis of human defined "intelligence." Rights are not ascribed to human beings on basis on their intelligence level (which, for various reasons, obviously can differ). In addition, any valuation of animal life with human life as the normative yardstick must necessarily be biased, since the animal always will be viewed as something subordinated to the human "ideal."

3.8 Should we have the right to suicide and euthanasia?

- It surprises me that the euthanasia question is fixed in 2025-2050. In some countries like the Netherlands this is already now a question of significance.

3.11 Do we have a right to genetically interfere with newborns or embryos because their genetic code shows a high probability for future violent behavior?

- Do we have a right to genetically interfere with newborns or embryos because their genetic code shows a high probability for future violent behavior? … There are times when violence is actively promoted by the society/state. Furthermore it would be very difficult to define the "right" level of aggressive behavior. Some levels of aggression are deeply connected to fundamental human behavior like mating. In addition defining violence would be very difficult (just physical violence, or should it include emotional violence too?)

2. Discussion of Principles That Appeared in Round 2

4.2 Scientific research is a more reliable path to truth than religious faith.

- "Scientific research is a more reliable path to truth than religious faith." I personally find this a biased question. At least if the idea was that religion and scientific research are contradictory. I think that these should not be mixed. They are issues at different levels. There is no way to prove this but some just know it.

4.3 Harmony with nature is more important than economic progress.

- Your question on harmony with nature is more important than economic progress should have read...... more important than technological progress. Economic progress does not necessarily threaten society rather it is technological progress.

4.4 Collective judgment is generally better than individual judgment.

- Collective judgment is generally better than individual judgment. This is likely the most important challenge for the 21st Century. It implies answers to some of the further questions.

- Collective judgments are better when they are arrived at on the basis of discussions among individual experts.

4.11 Any artificial form of life intelligent enough to request rights should be given these rights and be treated with the same respect as humans.

- "Any artificial form of life intelligent enough to request rights should be given these rights and be treated with the same respect as humans." The ability to "request" rights is irrelevant. Infants, mentally retarded people, and other persons lacking this capacity are still ascribed rights and should be treated with the same respect as others. The question of which beings should be ascribed rights must rest on other principles than their ability to request it.

4.14 Make decisions which minimize (or preferably do no) harm.

- "Make decisions which minimize (or preferably do no) harm." This would very heavily depend on the possible gains. One of the possible trends that would affect all these possibly changing values is the segmentation of people and polarization of their values. For example in the question "Scientific research is a more reliable path to truth than religious faith." it is almost impossible to give a percentage because, the percentages might be the same at present and at 2025 and 2050, but the opinions would be more heavily polarized.

4.19 Economic progress is the most reliable path to human happiness.

- "Economic progress is the most reliable path to human happiness" - People who profit from the economy will usually think this is so. People who don't, won't. This is an excellent example of a question that is rarely answered. It gets co-opted in our perception, changed from 'the most reliable path to human happiness' to 'the most reliable path to MY happiness.' What if my happiness is achieved by means that run counter to the good of humanity? Wealth gained through fossil fuels, for example. The broader question is usually deemed quixotic for such people. It is impractical. Irrelevant. But above all, it is dangerous.

- The statement "Economic progress is the most reliable path to human happiness." is completely wrong and unfounded (beside the fact that is unethical). If money or material things made people happier, then suicide rate in poor countries would be expected to be higher than in rich countries. However, the evidence is the other way around. In the U.S., more young people die from suicide than from AIDS, cancer and heart disease combined. Japan, the most technically advanced country in the world and one of the richest, also has one of the highest suicide rates.

4.20 Consideration of equity (e.g. distribution of benefits) is essential in decision making.

- "Consideration of equity (e.g. distribution of benefits) is essential in decision making" - Anyone living on two dollars or less a day would call this paramount. But the people who make the decisions have the equity. And I suspect many of them think differently.

- "Education" is hugely evolving in form and process A UN-globalization question, because we are all different and "want" different things differently.

4.28 Human beings have an obligation to mitigate suffering.

- The position 'human beings have an obligation to mitigate suffering' is one that most anyone can accept on principle. The problem arises at the point of testing. Relativism quickly becomes apparent when the mitigation of suffering might actually cost us something. At that moment, our sense of obligation can become vague and elusive.

3. Newly Suggested Issues

- Add an ethical issue: the respect and rights of animal life.

- To what extent should we accept the fact that the rich enjoy better living standards than the poor? …What ethical obligation should the rich have and why?"

- … most of issues presented here are technology- or science-orientated. But some … are of quite a different nature… (e.g. abortion, future of welfare system in developed countries, economic progress versus welfare system, media and violence, legalization of drugs, relations between North and South, wide environmental devastation in developing countries and growing numbers of poor, rights of religious and national minorities…). … If we don't deal with these issues carefully and with responsibility today,....the technological issues will become an academic luxury or irrelevant...

- Considering that vast numbers of the people in the world are struggling with basic subsistence or very basic technological development, hi-tech future is very far from many. …

- An ethical question that seemed to me poorly treated …concerns the energy forecasts for the sustenance of the humanity in the future.

- What is the ethical compromise between freedom of information exchange and keeping sensitive/dangerous information out of the hands of malefactors?

- Do children have the right of free thought - the right not be indoctrinated into the religion, culture or nation of their parents? Do all children have the right to learn to write and read? To have enough food?

- Should democracy be advanced forcefully?

4. Newly Suggested Value Principles

- To care and love not only yourself and your relatives but all other people, animals, and nature.

- Add a new point about the importance of family relationships: exactly what role parents must play in the education and growing up of their children; about marriage; force or not force their children to marry and marry to whom they want.

- Non-human animals have intrinsic value that must be respected regardless of their usefulness to human beings.

- Some of the values e.g. "Do unto others," utilitarianism, "Do no harm" are common but why not include other ethical systems? Categorical Imperative, Eastern thought, Authoritarianism, and religious belief of authoritarian God?

- .....and why not include the ethical value of "For the Good of the Planet" which might legitimately overrule some existing ethical systems?

5. Drivers of Value Change

- The family is the fundamental nucleus and should be given priority in any program that tries to look for solutions for a fair and just world.

- The mutation of the human values in the decades to come strongly will be influenced by technological advances... .leading to the proliferation of "hedonists" social groups that are looking particularly for the material satisfactions over "the traditional" values.

- Some values will increase in 2025 because technology is not yet advanced enough (like security over individual freedom) but will decrease by 2050 when technology allows such a degree of … Once a value is fulfilled in such a way that it is no longer a concern to most people it becomes less important.

- Humanity drifts with its demographics. I note the impossibility of treating others as you would like to be treated. I can't imagine the 21st century without a strong hint of xenophobia.

- Most of these issues will create conflict between religious and non-religious groups.

6. Global Norms

- The existence of global ethical norms is as important as the existence of a body of international laws observed and enforced for all.

- Would the advent of global ethical norms unduly constrain the differences among groups or the evolution of values?

- …ethics should first consider the humans and never the machines. They are creation of the human beings and are subject to its governing.

7. What Contributors Suggested as Proper Values

- Abortion and euthanasia should be considered murder.

- Homosexuality should not be considered a sin or illness, but different way of life.

- Restrictions on the movement of people should be limited. Any human being has right to live in any place on the Earth.

- Justice requires compassion, first of all, to the affected party.

- Rather than the "golden rule" (treat others as you would like to be treated) - a newer rule is the "platinum rule" - treat others as they would like to be treated.

8. Personal Perspectives

- I believe in diversity but I think these particular issues deal with questions that will be argued on the basis of religion, so I expect them to be very divisive for large groups of people.

- A basic theme here is the right of the individual and thus, the continuing contest between the …-modern Left whose reasoning is based on group primacy over the individual and those who support the rights of the individual … The inherent split over the basic requirement for responsible individual behavior … must be specifically mentioned. This is where the open debate must go and it must do so unapologetically.

- There is a difference in outcome if societal changes happen rapidly as a drastic ruptures or occur as slow transitions.

- The Roman Empire was thought unassailable by so many of its citizens, right up until the very moment it fell. The developed world labors under this same illusion of permanence… This illusion of permanence will not go gently into that dark night. …. It will have to be overthrown.

9. Professed Values vs. Behavior

- … there is a contradiction between what people value and what they do. For example, most people would affirm that the happiness is more important than material satisfaction (economic) but that same majority orients all their efforts of their daily life to improve the amount of material satisfaction. What is it that they truly value?

10. Methodological Criticisms

- Why is the importance of an issue correlated with the divisiveness or ease of addressing it? Many important issues may also be easy to address (just not a focus of media attention).

- The answers are too limited and too simple

- The problem is that the questions don't ask if I think that the future development is a probable, possible or a desirable one

- Completing the form, especially Section 2, requires almost superhuman dedication to the project! Maybe I'm just naturally impatient.

- The issues being raised are interesting and important but I found the way this survey has been constructed to be highly hypothetical and subjective … it is hard to give answers that are anything more than a guess. Perhaps we need processes to deal with issues as they arise rather than try to forecast what the issues will be and hence predetermine our response.

11. Content–Based Criticisms

- There are confused questions or without a real meaning. Which is the utility of life? There are radical differences between committing suicide and euthanasia; to cloning for what, etc.

- Questions concerning conscious technology were too humanistic. If there is conscious technology and high-tech species with consciousness and ethics, then they won't ask us about our ethics but they will apply their own.

- It is disturbing to note the bias in the items towards a human vs. machine perspective, rather than a model which sees artificial intelligence and genetic developments as an extension of human capability and which reflects and enhances human values rather than compete with human processes.

- .. How do we continue these valuable global futures initiatives in a way that clearly demonstrates they are not about a few wealthy Westerners deciding for the rest of the world? An ethical issue of itself!!

- The second part of the question re: evolution of values is overly nebulous and ambiguous and anyhow should not be lumped together with the first.

- Phrases like "Harmony with nature is more important than economic progress" are difficult for me to address. I feel both are equally important, and I don't think many people find one to be more important than the other.

12. Forecasts of Value Changes

- Government monopolies on violence against the individual, including capital punishment and legitimating of third party threats to life and liberty will be accepted as deviance control

- Technological standards of accuracy will be given higher ethical standing than either truth or uncertainty

- Artificial intelligence systems will be increasingly accepted as the basis for justice in human …

- The backlash against scientific progress is likely to get much worse over the next generation, but the quiet development of new perspectives and capabilities is unstoppable. The result will be that new technologies and techniques will emerge in the mid timeframe (fifteen to twenty five years from now) that directly compete with religious interpretations, including new methods of conflict resolution that traditional power structures have no way to defend themselves against. Thus if we survive the downswing, the following upswing will be strong.

- I firmly believe that ethical considerations based on tradition and religious beliefs will tend to disappear and give way to a more scientific, technological and economical world; a world in which the human being, the individual, and the traditional concepts of ethics will tend to disappear to give way to a new ethics of pragmatism, technology and collectivism.

- The traditional nucleus of society- the family- will disappear; the concept of offspring will disappear, the human being will be seen by itself as a couple of chemical reactions inside a bag. Birth and death will not be the basic points of life but singularities of machines. The machine society in which the human being is just another machine, that is the ethics of the future; no ethics at all as we see it today; no values at all as we see them today. Good and bad will have no meaning for the future generations.

- The problem is that within 25 and 50 years the ethical conceptions are going to change. Now the values are those of Capitalism that are not those cherished by the traditions and customs of the majority of the population….Global concepts of fairness, rights, and freedom for all the population in general have to prevail.

- The 21st century … will bring the challenge of control. Today social control is limited due to physical constraints. …In the future the possibility of interfering and controlling will create a major challenge for democracy. Those who will be capable of interfering …will be tempted to control. So either a "New Democracy" based upon the self-restraint of the potentially capable will emerge, or the capable (the New Rulers") will try to subdue the others. In the process of social development some groups/states/nations will

create an ethical system for themselves and will regard it as universal; it is inevitable they will try to impose it upon others.

- I think that humanity will be better every year, will be more opened and compassionate, with great science and technology achievements in its favor and in favor of the planet. In addition one will be interested to take care of the world and it will not allow violations of the human freedom. That process is gradual and can accentuate in the next 50 years. But the difficult thing will be to detect and to make decisions to support the populations that suffer religious and ideological oppressors, or group based on the messianism, all whose tendency to grow is evident now in Latin-America and Africa, disguised very well in pseudo-democratic postulates.

13. General Comments

- Globalization is not absolutely bad, but should encourage developments that could favor all humanity. …Global progress must take this into account, and not only the economic and political interests of a few…

- In the 21st Century humanity will be able to develop areas (biology, neurophysiology, nanotechnology, and something unpredictable), which will allow interfering in the very essence of the human nature. Of course, this has also happened in the past. In some sense, medicine in the middle Ages was also acting against the God's will according to which people had to die early.

- One of the ideas that seem to undergird this survey is that of "history as progress." While it is the prevalent metaphor for understanding "time" and historical processes, this might change as well, altering how we would frame these questions.

- Section 2 seems to me much more interesting than Section 1 as it focus the big issues very sharply.

- The important contribution of this study is to encourage the debate rather than pretend that the numbers themselves have any important significance.

- The two rounds of questionnaires are warning of situations about which generally we think little. Reading them, we get deeper into them, and we better value the consequences, and get into an alert status: what are we doing to ourselves, to our families, to the planet and its resources, how ethical are our acts, are we prepared for the changes and challenges of the future?

- Some of the questions have been present since humanity appeared as such. Therefore, they won't be solved in the next 50 years.

- I think "norms" or "behaviors" is a better goal here than Global Ethics because that allows for people to be different, diverse, and yet get along.

- Families are very complicated institutions meant to put order to the disorders of life. Without them there will be floating beings; when children have done wrong, nobody would be responsible to correct them. Families should be supported by the state so that they continue serving the interests of the state to bring about order at a micro-level scale. State problems emanate from problematic and ungovernable micro-structures and grow out of proportion when the state fails to respect families as institutions …

- The most important factors for the advancement of the humanity have to be: the increase of critical thinking, and basing individual and collective actions on information and responsibility, and less on traditional beliefs and slight knowledge.

- … A state that protects its criminals and kills the unborn is an insensitive state. It makes one wonder how people can be hypocrites, by killing the unborn and loving those who survived the killing and spare those

who have killed and feed them through tax-payer's money. The unborn are killed because the mothers could not afford to feed them and yet the state has money to feed criminals in jail.

.

- Institutions that run research parallel to their governments should have less autonomy, so that whatever research they come up with will be regulated and still serve the interest of the country's people for the good of all those who live in it …The state's money should not further endeavors of oppression. In some countries that are still in a period of healing from their horrible past, one finds that those who were benefiting from the old order will seek any possible way of discrediting the new order. Autonomous Universities and or research institutions can be very detrimental to a democracy that has been watered through the blood of those who died in the struggle for liberation of such states. Too much of democracy without guidelines and stringent regulations could lead to the abuse of the state's money which could in the end be used to perpetuate the needs of a minority at the expense of the people.

- A country that is capable of controlling small issues and takes action before the issue become problems is a country that can conquer syndicate crime at its infancy. Global warfare begins from home.
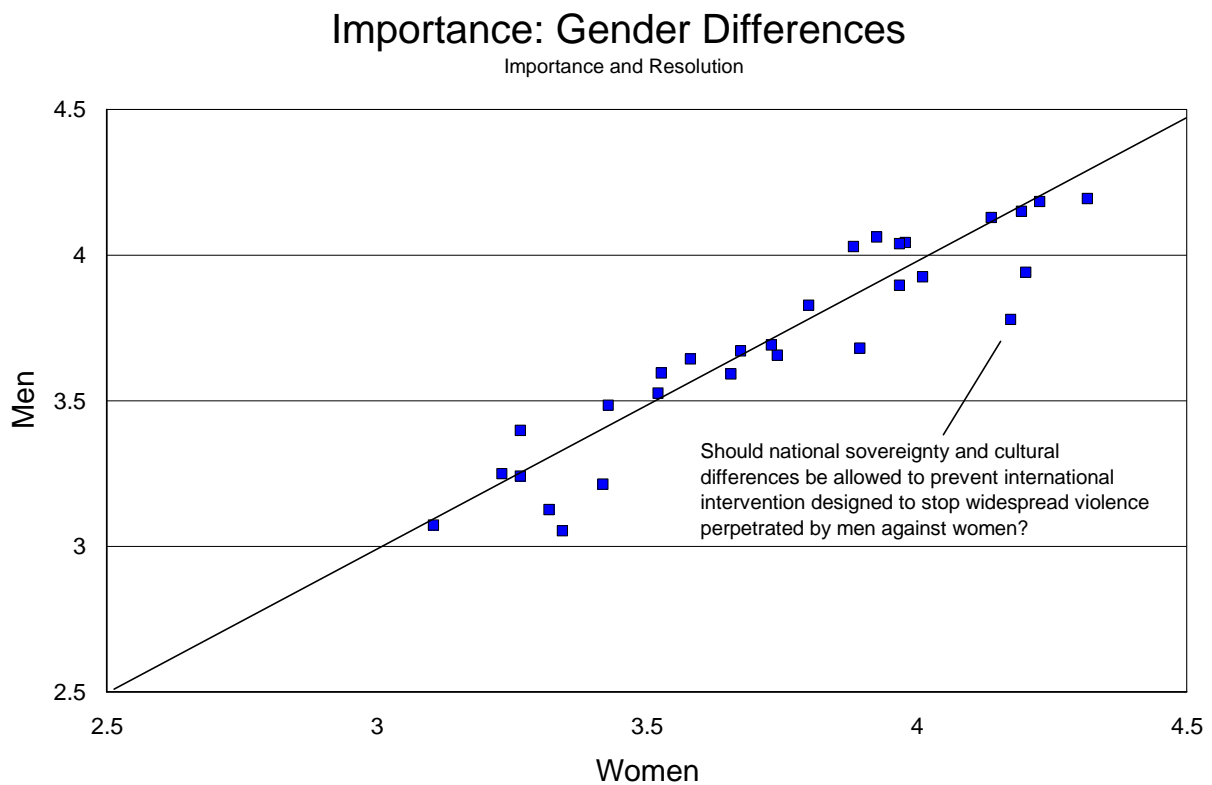

Appendix H2 also contains a listing of the many kudos and thanks sent in with the questionnaires.

8. Group Differences

With a sample of more than 300 respondents, it is possible to search the answers to questions posed in Round 2, in an attempt to identify systematic differences among groups. For example it would be instructive to see if men and women differed in what they saw as the most important issue, or if respondents in the various regions saw the possible spread and acceptance ethical principals in more or less the same way. In fact a number of such special analyses were carried out.

8.1 Gender Analysis.

Judgments about the importance and ease of resolution made by men (sample size was about 200) and women (sample size about 100) on the panel were displayed on a scatter chart. With a few minor exceptions, the answers from both genders were quite similar, as shown on the following two charts:

Importance: Gender Differences
Importance and Resolution

Should national sovereignty and cultural differences be allowed to prevent international intervention designed to stop widespread violence perpetrated by men against women?

Importance vs. Ease of Resolution

(n= about 200 men; 100 women)
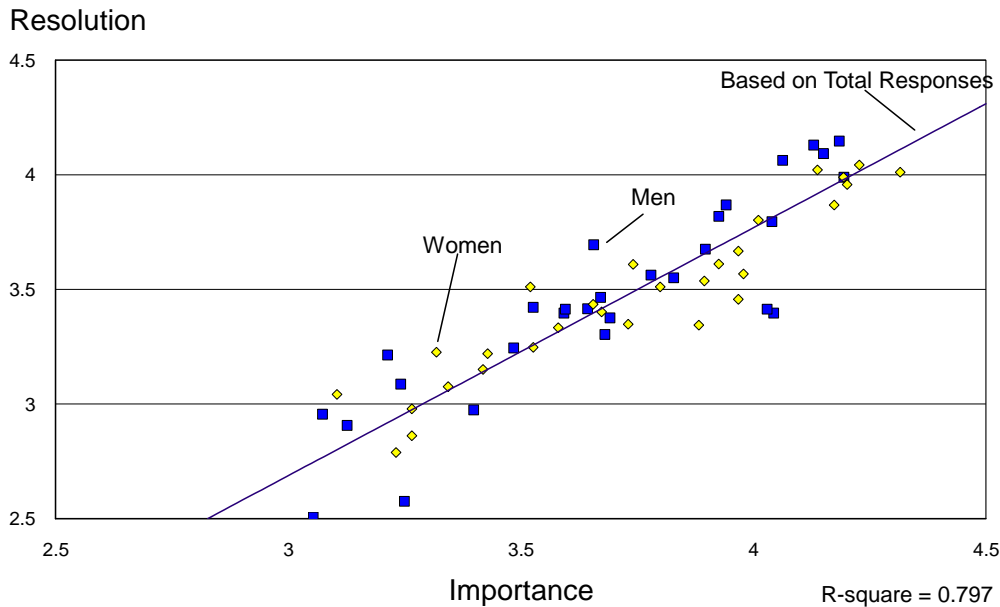
Among the 2005 issues, women and men found the following issues most important (list in order of importance):

Women	Men
1.2 What is the ethical way to intervene in the affairs of a country that is significantly endangering its or other people?	1.2 What is the ethical way to intervene in the affairs of a country that is significantly endangering its or other people?
1.8 Do we have a right to clone ourselves?	1.5 hould religions give up the claim of certainty and/or superiority to reduce religion-related conflicts?
1.7 Should national sovereignty and cultural differences be allowed to prevent international intervention designed to stop widespread violence perpetrated by men against women?	1.3 Do parents have a right to create genetically altered "designer babies?"
1.5 Should religions give up the claim of certainty and/or superiority to reduce religion-related conflicts?	1.8 Do we have a right to clone ourselves?
1.3 Do parents have a right to create genetically altered "designer babies?"	1.7 Should national sovereignty and cultural differences be allowed to prevent international intervention designed to stop widespread violence perpetrated by men against women?

For the 2050 issues, the lists of important issues are:

| Women	Men
3.1 Do we have the right to genetically change ourselves and future generations into a new or several new species?	3.1 Do we have the right to genetically change ourselves and future generations into a new or several new species?
3.2 Is it ethical for society to manage the creation of future elites who have augmented themselves with artificial intelligence and genetic engineering?	3.2 Is it ethical for society to manage the creation of future elites who have augmented themselves with artificial intelligence and genetic engineering?
3.6 Is it right to pursue research that will result in the creation of intelligent technological "beings" that will have the capacity to compete with humans or other biological life forms for an ecological niche?	3.11 Do we have a right to genetically interfere with newborns or embryos because their genetic code shows a high probability for future violent behavior?
3.11 Do we have a right to genetically interfere with newborns or embryos because their genetic code shows a high probability for future violent behavior?	3.6 Is it right to pursue research that will result in the creation of intelligent technological "beings" that will have the capacity to compete with humans or other biological life forms for an ecological niche?
3.8 Considering the economic and other consequences of an aging population, should we have the right to suicide and euthanasia?	3.8 Considering the economic and other consequences of an aging population, should we have the right to suicide and euthanasia?

In other words, the items on the list are identical and their order is almost identical. Conclusion: women and men find the same issues most important in the years ahead.

A second method of analysis was employed in which the rank ordered issued were deployed in polar coordinates. The importance of the issue varied as distance from the origin increased. The following figure takes average importance judgments for all three time frames and plots them for both men and women.

The plot has a spiral form because the issues were arrayed in rank order by importance, starting with the least important to women, issue 2.2 [Should there be two standards for intellectual, athletic, musical, and other forms of competition: one for the un-augmented and another for those whose performance has been enhanced by drugs, bionics, genetic engineering, and/or nanobots?]. Incidentally, this was also the least important to men. Then we track around the spokes until we arrive at the most important issue for women, 1.2 [What is the ethical way to intervene in a country that is endangering people significantly enough to justify collective action by other countries, abridging the first nation's sovereignty?], which, again is close to the top for men.

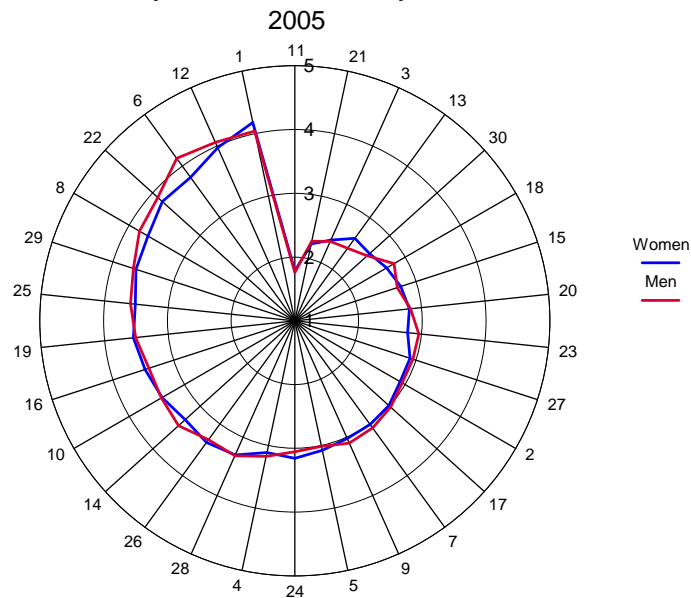Note that in this type of presentation, whenever the two curves touch, the judgments for both groups is identical; the space between the curves is a mark of the level of disagreement.

Importance of Issues
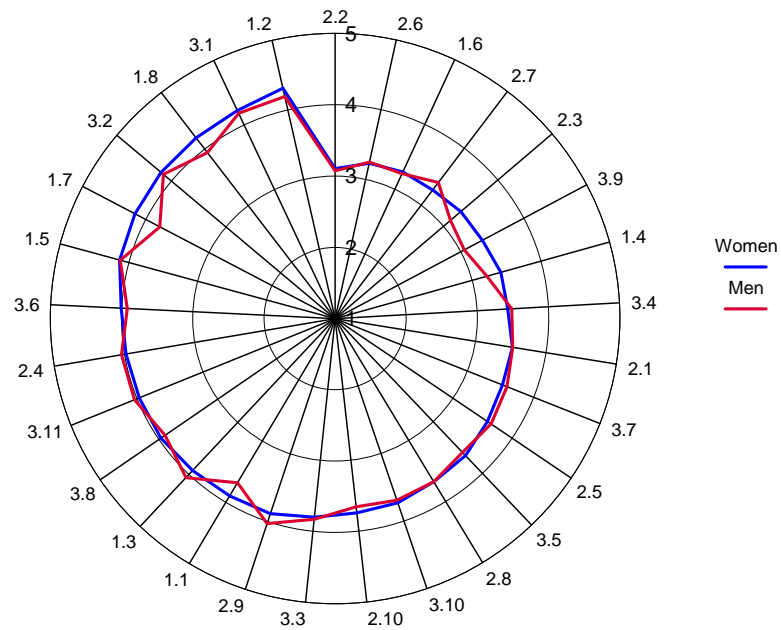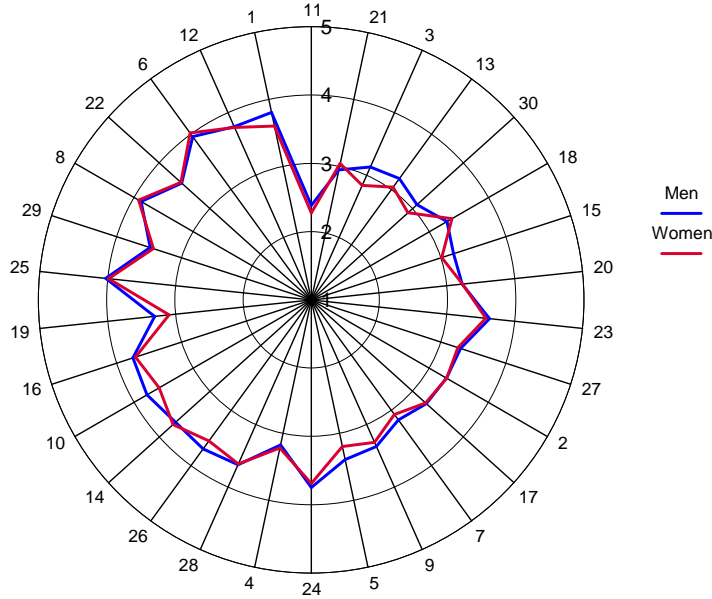

The same analysis was performed for principles in the three time periods, and the polar plots for these were as follows.
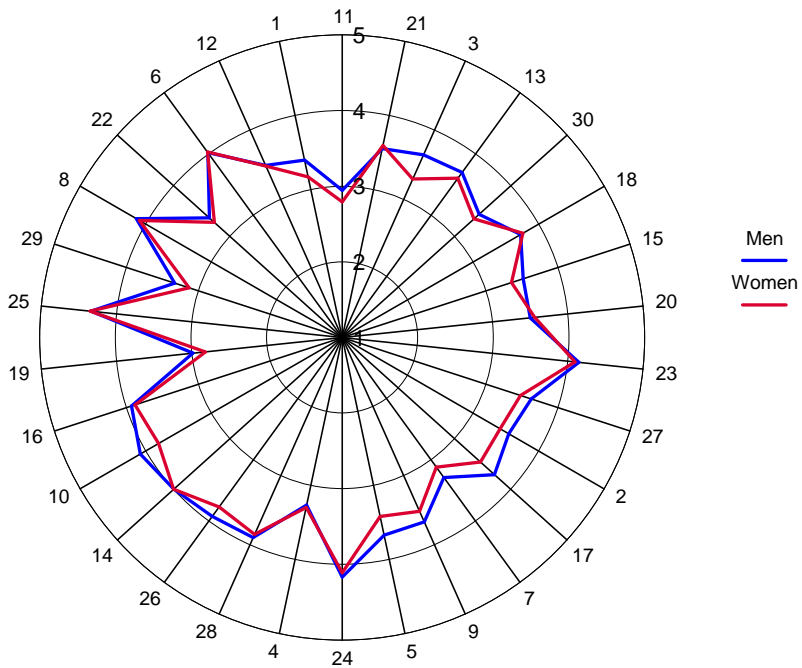
Spread of Principles
2005

Spread of Principles
2025

Spread of Principles
2050

Note that the spiral of 2005 moves out to become almost circular indicating that the respondents felt that some of the least accepted principles of 2005 would become more acceptable with time. Note also at the top of the scale there is a retrenchment: principles 12 and 1 which were near the top in 2005 have retreated by 2050. [Principle 1 is "Life is a divine unalterable gift" and 12 is "Human rights should always prevail."]. By 2050, the biggest disagreement between men and women seems to be about the spread of principle 4 (in the S-SW of the graph) ["Collective judgment is generally better than individual judgment"], with men thinking it more widespread than women, but for the other principles, the levels of agreement are extraordinary.

Thus:

- Men and women ranked the same issues as important

- Men and women saw the same degree of global spread of principles in all years

- Men and women saw essentially the same shifts in the spread of principles

8.2 Regional Analysis

The same sort of analysis was performed using the responses from people in common regions as the basis for comparison. The following numbers of people provided responses:

Africa	20
Asia, South Pacific	44
Europe	102
Latin America	90
Middle East, North Africa	5
North America	41
Total	302

Since the sample was so small for the Middle East, North African region, the following tables and figures do not include this region; however responses from the region were included in all computations involving the entire set of respondents, and their comments were included in the review of qualitative inputs.

The following table lists in rank order the issues that had the highest average importance using the total number of responses. The average of the responses for each region is also shown. The bold print indicates the top rated issue.

		Globl	*AF*	*ASP*	*E*	*LA*	*NA*
1.2	What is the ethical way to intervene in the affairs of a country that is significantly endangering its or other people?	**4.233**	4.350	**4.159**	**4.127**	4.315	**4.317**
3.1	Do we have the right to genetically change ourselves and future generations into a new or several new species?	4.199	4.500	4.070	4.059	4.270	4.282
3.2	Is it ethical for society to manage the creation of future elites who have augmented themselves with artificial intelligence and genetic engineering?	4.164	**4.550**	4.070	4.089	4.244	4.103
1.5	Should religions give up the claim of certainty and/or superiority to reduce religion-related conflicts?	4.133	4.500	**4.159**	3.931	4.122	4.390
2.4	Do we have the right to alter our genetic germ line so that future generations cannot inherit the potential for genetically related diseases or disabilities?	4.023	4.000	3.738	3.951	**4.326**	3.780
1.8	Do we have a right to clone ourselves?	4.023	4.263	3.795	4.000	4.267	3.650
1.3	Do parents have a right to create genetically altered "designer babies?"	4.020	3.800	3.955	3.892	4.244	4.024
3.11	Do we have a right to genetically interfere with newborns or embryos because their genetic code shows a high probability for future violent behavior?	4.017	4.000	3.907	3.851	4.295	3.974
2.9	To what degree should the rights and interests of future generations prevail in decisions of this generation?	3.983	4.000	3.762	3.950	4.169	3.897
3.6	Is it right to pursue research that will result in the creation of intelligent technological "beings" that will have the capacity to compete with humans or other biological life forms for an ecological niche?	3.953	4.150	3.953	3.780	4.079	3.923
3.8	Considering the economic and other consequences of an aging population, should we have the right to suicide and euthanasia?	3.919	4.100	3.651	3.782	4.101	4.026
1.7	Should national sovereignty and cultural differences be allowed to prevent international intervention designed to stop widespread violence perpetrated by men against women?	3.902	3.900	3.795	3.830	4.091	3.854

The similarity among responses from the regions is quite striking.

Considering the regional responses separately, the relationship between importance and difficulty in resolution ca be plotted and the correlation seen earlier for the total set and for men and women, also seems to hold for the individual regions.

Polar plots were also prepared in a manner similar to the plots used in the gender analysis. These are shown below for the issues as well as the principles in three time periods.

Importance vs Ease of Resolution
(by region)
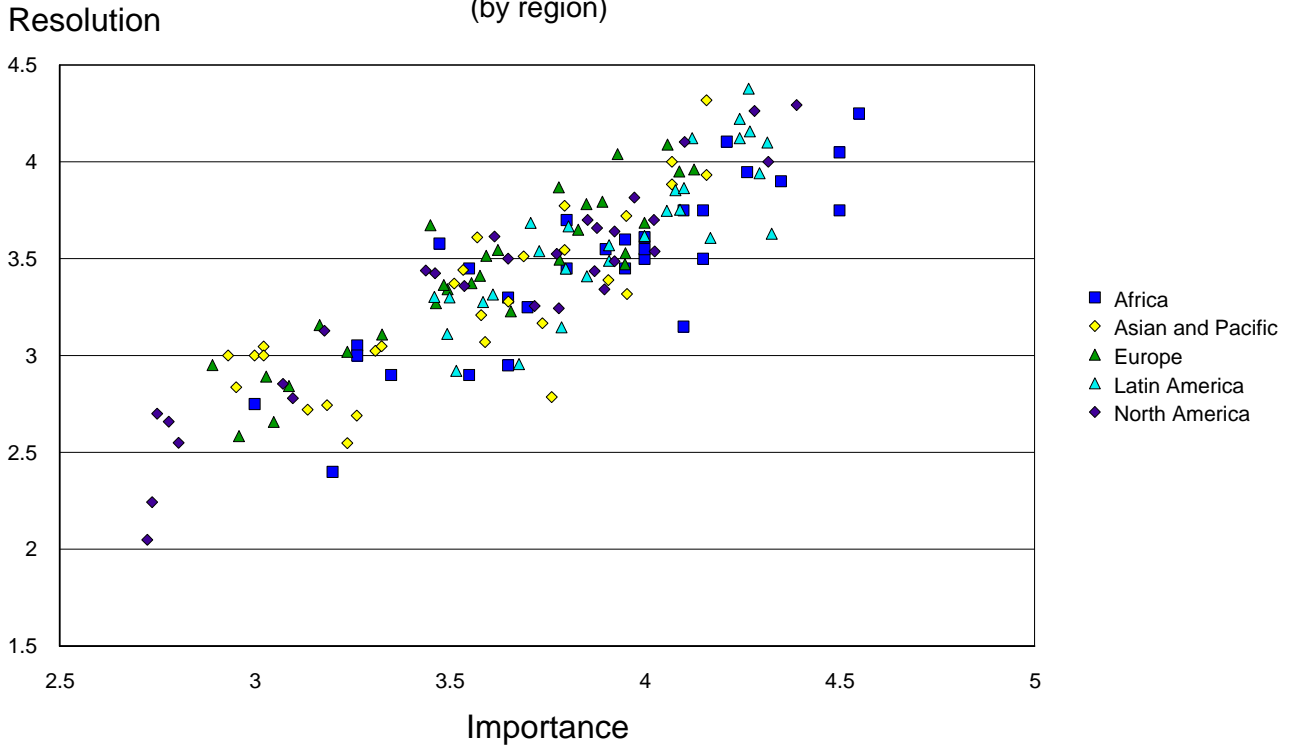
Importance of Issues
by Region
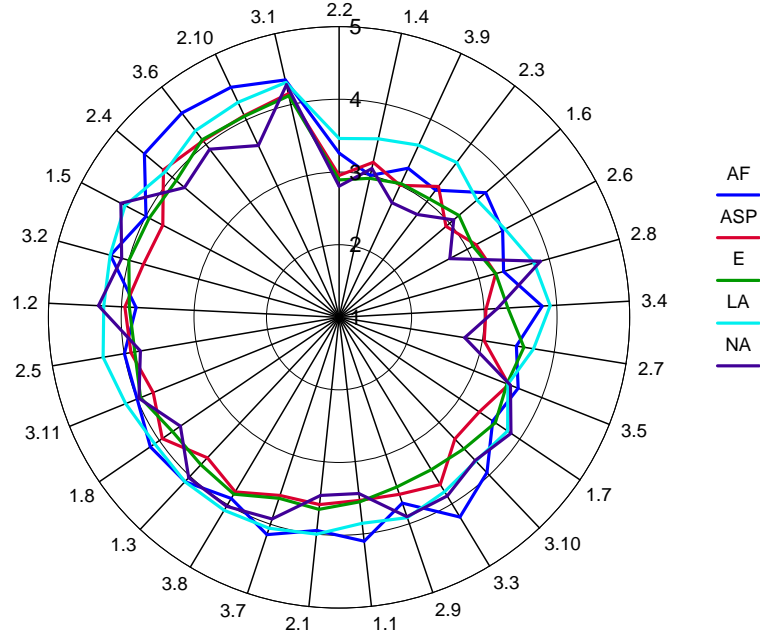
Spread of Principles
2005
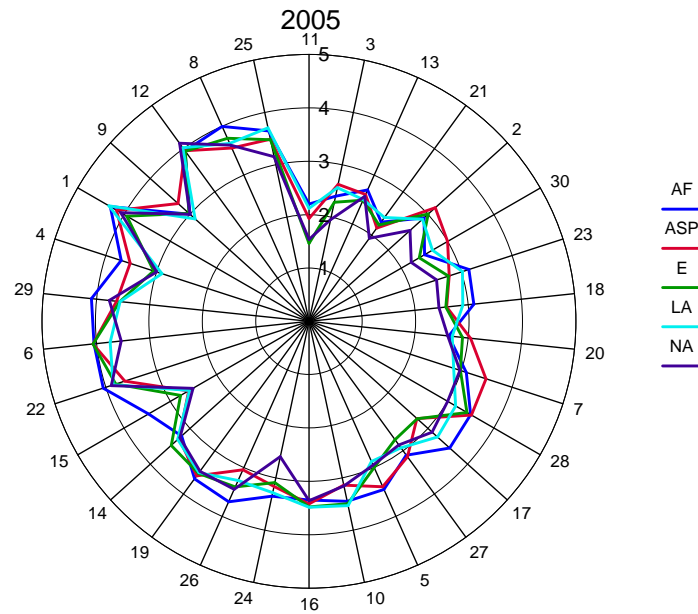
Spread of Principles
2025
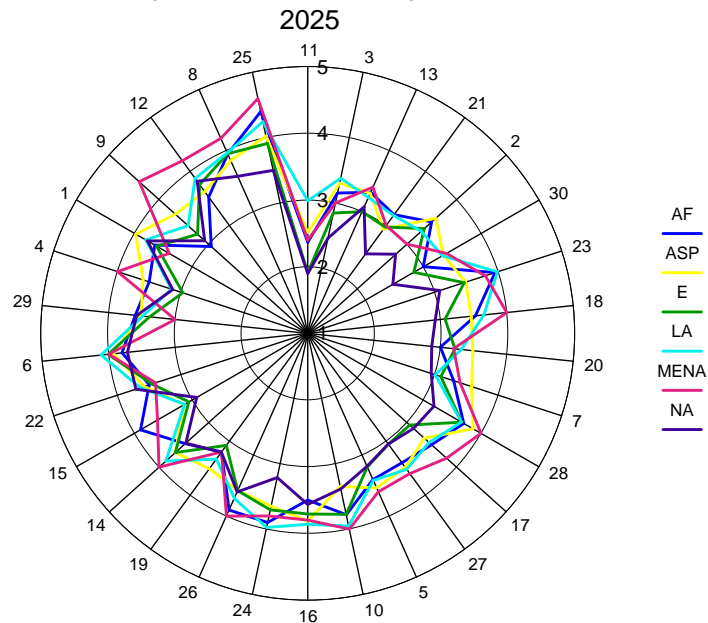
Spread of Principles:
2050
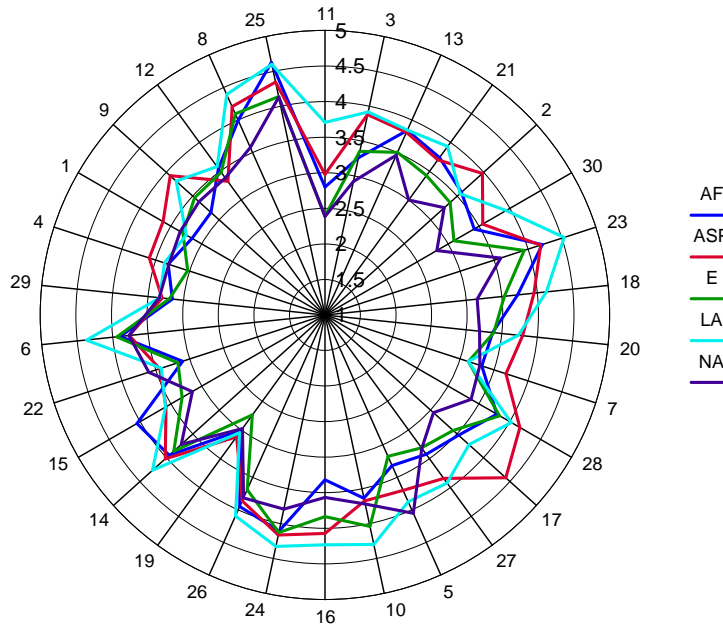
We see more variation among regions than we did between genders, but once again the similarities are clearly apparent. But a few major differences may be seen as shown in the following chart that presents the details for the spread of principles 2050, by region. The listing is rank ordered by difference between the maximum and minimum averages:

	Principle	*AF*	*ASP*	*E*	*LA*	*NA*	DIFF
17	The spiritual dimension of human life is more important then the material one.	3.526	**4.419**	3.427	3.724	**3.053**	1.366
11	Any artificial form of life intelligent enough to request rights should be given these rights and be treated with the same respect as humans.	2.800	2.976	2.392	**3.709**	**2.385**	1.325
30	Make decisions that have universal applicability.	3.421	3.558	3.093	**3.941**	**2.816**	1.125
3	Harmony with nature is more important than economic progress.	3.263	3.884	3.353	**3.920**	**2.923**	0.996
18	Care for future generations should be a major focus of today's actions.	3.722	3.953	3.535	**4.128**	**3.150**	0.978
23	Protection of the environment and biodiversity should be considered in any policy.	4.211	4.186	3.942	**4.535**	**3.595**	0.940

21	World interests should prevail over nation-state interests.	3.737	3.698	3.427	**3.930**	**3.000**	0.930
16	Science and technology should serve society, rather than be just a pursuit of knowledge for its own sake.	**3.316**	4.070	3.835	**4.230**	3.564	0.914
15	Society has the obligation to intervene in genetic evolution to avoid its pitfalls and cruelties.	**4.053**	3.581	3.320	3.588	**3.154**	0.899
5	Collective security is more important than individual freedom.	3.316	3.698	**3.175**	3.874	**4.053**	0.878
8	People must be responsible for their actions or inactions.	4.000	4.209	4.097	**4.395**	3.579	0.816
28	Human beings have an obligation to mitigate suffering.	3.789	**4.163**	3.832	4.023	**3.368**	0.794
9	Fairness underlies most successful policies.	**3.158**	**3.929**	3.465	3.816	3.385	0.771
2	Scientific research is a more reliable path to truth than religious faith.	3.579	**3.977**	3.366	3.552	**3.256**	0.720
10	Intolerance leads to hate and social disintegration.	**3.632**	3.674	4.039	**4.299**	3.718	0.667
27	Collective considerations should prevail over individual well-being; make decisions that bring the most good to the most people.	3.421	3.837	**3.307**	3.919	3.316	0.612
20	Consideration of equity (e.g. distribution of benefits) is essential in decision making.	3.368	**3.791**	3.386	3.733	**3.184**	0.606
6	Human survival as a species is the highest priority.	3.895	**3.767**	3.942	**4.372**	3.769	0.605
4	Collective judgment is generally better than individual judgment.	3.316	**3.595**	**3.029**	3.372	3.308	0.566
7	Compassion is required for justice.	3.316	**3.674**	3.118	**3.116**	3.289	0.558
14	Make decisions which minimize (or preferably do no) harm.	3.947	4.023	3.861	**4.264**	**3.718**	0.546
24	The rights of women and children are uninfringeable and fundamental for a healthy society.	4.105	4.163	4.127	**4.326**	3.789	0.536
22	The family in all its forms is the foundation of social values.	**3.105**	3.442	3.175	3.419	**3.605**	0.500
25	Access to education is a fundamental human right.	**4.632**	4.349	4.140	4.605	**4.132**	0.500

Thus:

- With some variations, all regions saw the same issues as important

- With a few exceptions, the regions saw roughly the same spread of principles in all years

- The regions saw much the same shifts in the spread of principles

8.3 Cluster Analysis

With both the gender analysis and the regional analysis showing that the groupings were more or less similar, we wondered if we could find two groups that showed major differences in assessment. In pursuing this objective we separated the sample into two groups based the respondents' answer to issue 105a "Should religions give up their claim of certainty?" (Remember the respondents were not answering if the believed this to be so; they were only providing judgments about the relative importance of this item, and its difficulty in resolution. Had they been answering about their beliefs, the dichotomy might have been even sharper.) There were 222 respondents who provided an answer greater than 3 to this question, indicating their belief that it was quite important. Only 22 respondents replied with an estimate less than 3, and 79 with a judgment of 3 or above. We rank ordered the importance estimates according to the >3 group and compared the other groups using a polar plot as before which is shown below.

Issue Importance Clusters
Based on 1.5 Should religions give up the claim of certainty?

1.5>3 (n=222)
1.5<3 (n=22)
1.5=<3 (n=79)
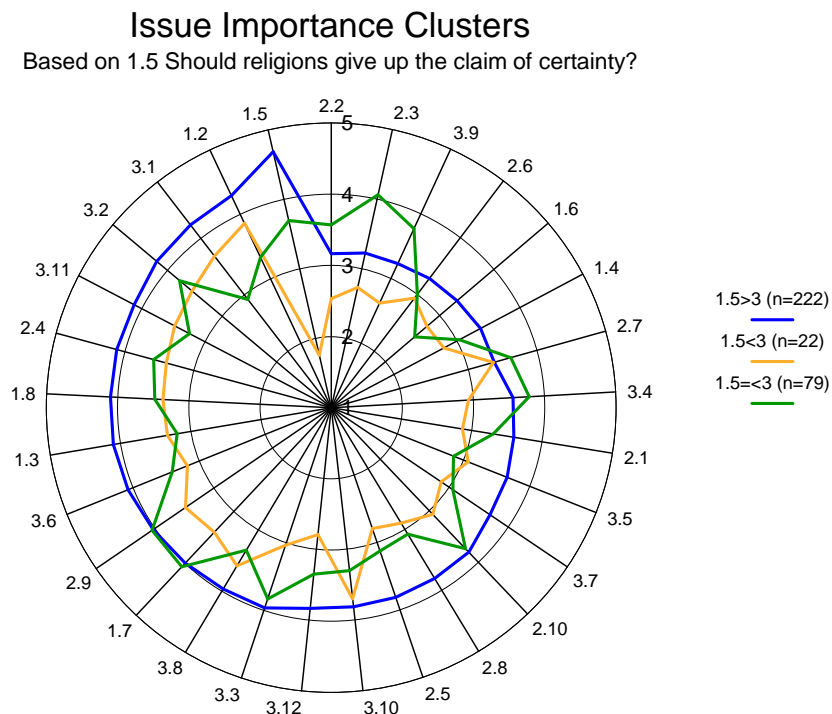
Note that there are very significant differences among these groups. There is of course the great difference in issue 1.5 "Should religions give up their claim of certainty?" This difference is expected since we used it as the basis for clustering. But consider issue 3.1 "Do we have the right to genetically change ourselves and future generations into a new or several new species?". The >3 group considered this relatively important, but the <3 group rated it as much less important.

Thus,

- Although a full statistical cluster analysis (or multi dimensional scaling) has not been done it is clear that groupings of respondents can be found that cluster around similar beliefs.

- Clustering of this sort could lead to identification of like minded people or groups and clarify the issues underlying disagreement and possibly facilitate negotiations.

9. Conclusions

A review of the comments made by respondents showed that they considered the following to be the major drivers of value change:

- The family is the fundamental nucleus
- Religious beliefs
- The conflict between religious and non-religious groups.
- The conflict between science and religion
- Presentation of violence in media
- Unexpected disasters.
- Corporate social responsibility.
- Technological advances
- Cyclicity: once a value is fulfilled it is no longer a concern.
- Ethics education
- The political situation
- Demographics

Similarly, their comments indicated value norms to be:

- Primacy of the family
- Freedom
- Democracy
- Solidarity.
- Protection of the planet
- Justice
- Compassion
- Responsibility
- Love of people, animals, nature
- Security

- Value of imagination
- Value of the human being

Some of the very interesting respondent comments are repeated below:

- Would global ethical norms constrain the evolution of values?
- Different cultures and religions may represent barriers for consensus and it is necessary to set these barriers aside.
- A responsible global ethics shouldn't allow impositions of the power of a few.
- A distinction should be drawn between what people say they believe in terms of ethics and values and what they practice.
- Collective judgment is better than individual judgment.
- It is necessary to have a good definition of what is right and wrong.
- There are no government sanctions or overwhelming public opinion that will stop someone from doing the unethical things listed here.
- We have to have in mind the notion of ethical vigilance.
- I think these questions will be argued on the basis of religion, so I expect them to be very divisive for large groups of people.
- A basic theme is the continuing contest between group primacy and the rights of the individual.
- There is a difference in outcome if societal changes happen rapidly or occur as slow transitions
- There should better ways to change society than enforcement.
- Large changes in world values will take more than 50 years.
- I foresee things getting much worse before they get better.
- Many humanitarian organizations exist; some satiate stomachs, others cure bodies, but who is going to heal souls?
- What one has is a mosaic of differing local and global interests and views that must be solved locally in a global frame.
- The consequences of the convergence of biotechnology, nanotechnology and information technology is a critical uncertainty in the continuing domination of human life form on earth, as will be the ethical underpinnings of the scientists who develop these technologies.
- The developed world should understand that permanence is an illusion.
- How can the substantial differences of religions, political models, and financial interests be resolved?
- Some of the values principles e.g. "Do unto others," utilitarianism, "Do no harm" are common but why not include other ethical systems? Categorical Imperative, Eastern thought, Authoritarianism, and religious belief?

There were extreme views about how the world might evolve, given these ethical issues. For example two respondents said:

- I think that humanity will be better every year, will be more opened and compassionate, with great science and technology achievements in its favor and in favor of the planet. … That process is gradual; but the difficult thing will be to detect and support populations that suffer religious and ideological oppressors, whose tendency to grow is evident now in Latin-America and Africa, disguised very well in pseudo-democratic postulates.

- The traditional nucleus of society- the family- will disappear; the concept of offspring will disappear, the human being will be seen as a couple of chemical reactions inside a bag. Birth and death will not be the basic points of life but singularities of machines. The machine society in which the human being is just another machine, that is the ethics of the future; no ethics at all as we see it today; no values at all as we see them today. Good and bad will have no meaning for the future generations.

Some major conclusions to be drawn from this work are:

- *The issue seen as most important changes over time:*

    – 2005-10: What is the ethical way to intervene in the affairs of a country that is significantly endangering its or other people?

    – 2010-25: Do we have the right to alter our genetic germ line so that future generations cannot inherit the potential for genetically related diseases or disabilities?

    – 2025-50: Do we have the right to genetically change ourselves and future generations into new species?

- *The issue seen as most difficult to resolve changes over time:*

    – 2005: Should religions give up the claim of certainty and/or superiority to reduce religion-related conflicts?

    – 2010: Should a person be subjected to psychological, social, or cultural mechanisms for having the propensity to commit a crime?

    – 2050: Do we have the right to genetically change ourselves and future generations into new species?

- *Some principles apply across time:*

    Human survival as a species is the highest priority.

    People must be responsible for their actions or inactions.

    Intolerance leads to hate and social disintegration.

    Science and technology should serve society, rather than be just a pursuit of knowledge for its own sake.

    Access to education is a fundamental human right.

- *The spread of operations research and religion- based principles is forecasted to grow very slowly while other categories spread more rapidly.*

- *The more important an issue the more difficult it is to resolve.*

- *Men and women saw the same issues as important and saw the same spread and shifts of principles across time.*

- *Judgments by all regions about importance of issues and the spread of decision principles were similar across time.*

We believe that it will be possible to extend this work in several directions. A third round questionnaire might ask, for example about answers to issue questions. Several respondents began in this direction from the very first questionnaire. A third round might explore an issue that one respondent brought up: the differences between personal adherence to ethical principles and observations about society's adherence to the same principles. Finally a third round could explore the differences between beliefs and behavior: do people behave in accordance with values they profess to hold?

This work might be extended by creating ethics- based scenarios; some initial examples are:

- The rise of trans-humanism
- New attitudes toward death
- The designed human
- The stasis of religion
- From ethics to law

It might be possible to test 15 challenges with resolution principles and to introduce the resolution principles to computer based decision algorithms. Finally it would be very interesting to compare the principles to classical philosophical teachings and law.

Appendices

Appendix 1: Round 1 Comments

ROUND 1 Comments

<u>Note</u>: the text given in the questionnaire is in **brown bold.**

The questionnaire presented a number of ethical issues in three time intervals and asked the respondents to reword and comment on the issues. Some respondents also chose to provide initial answers to the questions posed by the ethical issues. The respondents' responses are presented below

Issues 2005-2010

1. What is the ethical way to intervene in a country that is endangering people significantly enough to justify collective action by other countries, abridging the first nation's sovereignty?

Rewording:

- Is there an ethical way to intervene in a country that is endangering people significantly enough to justify collective action by other countries, abridging the first nation's sovereignty?

- What is the ethical way to intervene in a country that is endangering ITS POPULATION significantly enough to justify collective action by other countries, abridging the first nation's sovereignty?

- Which ethical values could be threatened to justify a collective action that limits the sovereignty of a nation?

- Is it ethical to allow ""double standards"" in international interventions, when actual implementation is still the prerogative of "strong, advanced states"

- What is the ethical way in which countries can reduce the supremacy of a nation whose government is putting its people in danger in a sufficiently significant way

- Is it ethical for governments to intervene in a country that is endangering people significantly enough to merit the consideration of collective action by other countries, abridging the first nation's sovereignty?

- What ethical values justify a unilateral or collective intervention that restrains the legitimate national authority?

Comments:

- This needs clarification: "...endangering its own people..."

- There is no ethical way to intervene in another country, regardless of how the population is being treated.

- One thinks that the fact associated with defending the human rights of a society is over any other event. In such sense, the negotiations between nations to resolve vicissitudes in special scenes determined by the crisis and adversities must be carried out through the development of pacific solutions. If it would be

necessary to incorporate elements of pressure to reach agreements, these must be oriented towards actions that do not affect and hit the life or the deterioration of the quality of life of the people involved in the events.

- As far, as rather the nations are and/or cause dangers for people, what measures of "United People", or of "Modern Montesquieu (new kinds of separation of powers)" etc. are conceivable and may be helpful?

Initial answers:

- I think that talking is the ethical way.

- By voting of some related nations, and if this is performed by the United Nation.

- When such threats are clearly demonstrated

- Above all, without violence. First, all the diplomatic resources must be used and then economic and other types of sanctions, always seeking to affect people and their patrimony as little as possible and always with a ridged, transparent and frequent examination of the motives and intentions behind this collective action.

- I think the answer depends a lot on what we mean by "interfere." If we understand that word to mean "military interference," the answer is "hardly ever." If we understand "interfere" as medical, nutritional etc. help, we can think that there are two fundamental conditions to carry it out: when there is a flagrant violation of human rights to a great majority of the population and when there are alarming poverty indexes.

- Sending missions to alert the offending nation on what it might expect if they don't correct their behavior.

- No.

2. Is it right for governments or the public to intervene in the scientific process when, on the one hand, unimpeded science has such great promise but on the other, unintended deleterious consequences are a plausible result of the research?

Suggested rewording:

- Should governmental or social intervention be initiated to restrict academic liberty of scientists, when the non-intentional consequences of their work have a reasonable probability of damaging the population and or species?

- Is it correct for governments or society in general to interfere in the scientific processes when, on one hand, scientific advances offer enormous benefits, and on the other, the research results can, as a very probable result, provoke unintentional damage?

- What are the long-term rights and responsibilities of scientists and corporations which invent, develop, and distribute scientific advances?

Comments:

- Science is by definition amoral. The question is whose morality will prevail. Western cultures imbued with Judeo-Christian values will arrive at different answers than cultures with different cultures. i.e. China.

- There is no doubt that some results of scientific researches have contributed, in important magnitude, to the sustainable development and quality of life of an important number of people in the world, especially in XIX and XX century. However, it is necessary to include some control mechanisms and supervision on the procedures and possible effects that it can generate; these actions of control comprise factors like social responsibility from the competent organizations, as well as warning information to the collectivity about the consequences that can take place.

- And how ethical for governments to undertake in a secretive way all unethical research for military purposes? How can the International community intervene effectively to restrict illegal and harmful military research?

- Scientific processes should not be stopped; I think scientific research should follow its own course. What should be carefully watched are certain applications of these scientific discoveries. It would be convenient to distinguish between when scientific advances are rejected for ideological or religious reasons and when they are rejected because they endanger the population of a country.

- How are companies marketing products liable for the long term, second and third order consequences of their products?

Answers:

- I think that the government or the public should not intervene the scientific process. Because the aim of the science is looking for the truth.

- It is quite wrong for both government and the public to intervene in the scientific process.

- Yes indeed the intervention is justified by public good however defined.

- Yes.

- Yes, if it is for avoiding greater problems.

3. Do people and organizations have a right to pollute if they can pay for it; e.g., by paying carbon taxes, pollution fines, carbon trading, etc.?

Suggested rewording

- Is ethically acceptable that corporations, institutions, or individuals could contaminate the environmental if they are capable of paying for it?

Comments

- This question overlooks the design of pollution trading - it is combined with a declining total permitted amount of pollution, so it is not a ""right to pollute."

- Does wealth per se, give the right to wealthy individuals/government to pollute and harm others under the pretext that Pollutant is to pay for recovery and damage?

Answers

- No one has the right to pollute, under any conditions.

- Actually no. It is essential to incorporate mechanisms to create collective conscience on the damage that is caused to the Earth when we avoided the serious consequences that accompany the use by toxic elements. It is lamentable to think that the future generations will live in a planet determined by the contamination as a result of our social irresponsibility or adoption of an attitude defined by the absence of consciousness concerning the future generations.

- No, I don't think so.

- No, because the health of people cannot be bought by money.

- No, I don't think so.

- No, never.

- No. Earth is everybody's and not even all the money in the world will be able to buy another planet in case we destroy the one we already have.

- I don't think so because ""ecological"" goods are more than merchandise with a price tag. In fact, the ecological problem has not found a solution within the theories that defend the market as an efficient exchange system. I think that ecological goods should be ""blocked"" from the buying and selling process.

- No, there is no excuse that allows contaminating.

4. Should religious or scientific views prevail in embryonic stem cell research?

Suggested rewording:

- Should humanist religious or scientific views prevail in embryonic stem cell research?

- Which ethical values could be preserved in the researches of steam cells?

- What are the appropriate ethics for embryonic stem cell research?

Comments

- Stem cell research. Which religious values?

- Is embryonic stem cell research a scientific or a moral issue?

- It is a debate that must include important elements of analysis to take the best decisions in benefit from the family like main being and construction axis of a society. The religion delivers attacks to establish an order within the society; and science from a constructive perspective, of special way, has contributed with the improvement of the quality of life of the people.

- Should the debate on this issue be binding legally to all concerned, particularly those who do not abide by religious believes or scientific proof?

- What must prevail is ethics for the benefit of humanity more than for the benefit for only a few.

- Should religious views prevail over an individual's potential well being when it comes to scientific research? (Stem cell research is just one example were there is conflict but there could be others)

Answers

- I think that the scientific views should prevail in embryonic stem cell research.

- OK

- I think so.

- Scientific views.

- I don't think the religious ones should. Maybe the scientific and ethical ones should but this is a subject I'm not very familiar with.

- Religious no, as long as their aim is to improve the quality of the life.

5. Should codes of ethics be created and enforced by an international agency to guide the behavior of international corporations?

Suggested rewording

- Should codes of ethics for the behavior of international corporations be developed and enforced by voluntary organizations, governments, industry associations, others or some combination of these?

Comments

- All corporations are non-democratic and amoral by legal precedence. Only state oversight can control them.

- This explanation must be shared and be accepted by the organizations of world order. The ethics can be defined as the freedom that has the people, the organizations, and the society to act correctly in certain scopes. To create citizen and social conscience must be constituted as precursory factor for the construction of a better future for the nations.

- And how to establish and effective international mechanism to enforce internationally adopted codes?

Answers

- I think so.

- No

- I don't think so.

- Yes, indeed.

- Yes, if there is a consensus that they really are for the benefit of humanity.

- Yes, definitely.

- Of course yes.

6. Should national sovereignty and cultural differences be allowed to prevent international intervention designed to stop widespread male violence to women?

Suggested rewording:

- Should the international community intervene in those countries where by cultural concerns the exercise of violence and discrimination towards woman is generalized?

- Should national sovereignty and cultural differences be allowed to prevent international intervention designed to stop widespread violence to women, children, or the elderly?

- Should the reference to national sovereignty and cultural differences to prevent international intervention to stop violence of men towards women be allowed?

- Should national sovereignty and cultural differences be allowed to prevent international intervention designed to stop widespread violence perpetrated by men against women?

Comments:

- Who gets to decide what "violence" is and which culture gets to determine which is better?

- The human rights must prevail before any action. There is no reason not to avoid aggression (sic). We must understand that we are in a society that has evolved, and that we have all kind of right policies such as economic and social, among others.

- And how to avoid double standards in such issues, punishing weak governments/countries and turning a blind eye to strong ones?

Answers

- I don't think so.

- Yes, it is basic for the respect of human rights.

- No. If and when more violence is not generated and it is done taking the highest values into account and the most intense compassion to correct the behavior of those involved in these acts.

- In my opinion there should be international legislation to avoid the violence of men towards women. I think that customs and rites should be respected as long as people's rights are not broken.

- No. Generally, it's not justified any violence of man against the woman.

7. Do we have a right to clone ourselves?

Suggested rewording

- Is it ethical to use genetic engineering to modify our genes to create a "super Race"?

Comments

- Rights have nothing to do with cloning. It will be done for a variety of purposes.

- It is a subject that generates controversies and is, really, delicate. But I do not support cloning of human beings mainly because we humans have a soul that the spirit feeds.

- The question is not clear.

- It's difficult to tell at this moment. In any case, the motives and consequences of this act should be studied and analyzed in depth in order to determine if it is absolutely ethical and benefits humanity.

Answers

- Yes, I think so.

- Yes, I think so

- No, I do not think so as what would happen after us? Just for our ego?

- I don't think so. This would go against the ideas that I think should be defended, the autonomy and individuality of human beings.

- Yes, when the aim is to have spare parts for damaged or unsuitable organs.

8. Does society have a right to clone animals?

Suggested rewording

- How can we avoid abuses (in animal cloning) by companies and individuals?

- Do human beings (not society) have the right to clone animals?

Comments:

- Rights have nothing to do with cloning. It will be done for a variety of purposes.

- Contrary to human beings, I think there are cases when animals could be cloned, as long as this helps solve certain global problems, such as hunger.

Answers

- It will depend on the advances that can be reached, but only in benefit of the society.

- I don't think so.

- No, even if they cannot chose and just because of this.

- It's difficult to tell at this moment. In any case, the motives and consequences of this act should be studied and analyzed in depth in order to determine if it is absolutely ethical and benefits humanity.

- Sure, whenever it is in benefit of the humanity.

9. Should religions give up the claim of certainty and/or superiority to reduce religion-related conflicts?

Suggested rewording

- Should religions accept the religious and cultural plurality as base for human cohabitation?

- What is the place of God in the Society?

- Should religious, democratic, or other claim of certainty and/or superiority be denied as basis for acts of private or public violence?

- How can we guarantee equal "tolerance" among all groups, including those claiming to be the chosen people of God?

- In order to reduce religion-related conflicts, should religious groups be required to give up their right to enforce their influence through the use of violence?

Comments

- Religions are founded uncertainty. If they give up their particular certainties, they will cease to exist.

- With the relation to the religions, I think that the unique truth does not belong to any religion. The respect by laws must exist between the societies of different ideologies, thoughts, and religions; also these must understand that The Peace of a group must dominate on any other event that generates conflicts.

- I think religions have the superiority to reduce the religion-related conflicts.

- The most important thing is to eliminate any conflict that causes suffering to any live being. Religions should not at any moment and in any way be a cause for conflict. Each individual should have the right to establish and express his relationship with others and with his beliefs anyway he finds convenient, as long as it is ethical, compassionate and contributes to increase happiness and diminish his and all the people around him from suffering.

Answers

- No, they should open to dialogue.

- Definitely. It's very important for religions to understand what religious tolerance is all about and how important a non-religious government is.

- No, they must defend their points of view.

10. Does the possible use of future weapons (like dirty bombs or biological weapons) by an individual or group justify governments to ignore the rights of those individuals and groups, and those of innocent others who might be related in some way, to prevent the anticipated action?

Suggested rewording

- Does the possible use of future weapons (like dirty bombs or biological weapons) by an individual or group justify governments to ignore the rights of those individuals and groups, and those of others who might be related in some way, to prevent the anticipated action?

- Does the possible use of future weapons (like dirty bombs or biological weapons) by an individual or group justify governments to REDUCE CURTAIL OR EVEN ignore the rights of those individuals and groups, and those of innocent others who might be …

- Is it justified for governments to act in prevention of the possibility of future arms (such as dirty or biological bombs) used by individuals or groups, even if the rights of these individuals or groups or even other innocent people who may be involved, are ignored?

- Begin the question: "Within what limits and by what guidelines does the possible …"

Comments

- One thinks that the fact associated with defending the human rights of a society is over any other event. In such sense, the negotiations between nations to resolve vicissitudes in special scenes determined by the crisis and adversities must be carried out through the development of pacific solutions. If it would be necessary to incorporate elements of pressure to reach agreements, these must be oriented towards actions that do not affect and hit the life or the deterioration of the quality of life of the people involved in the events.

Answers

- No

- No, I don't think so.

- No, this is not the way; freedom of choice is the greatest value.

- How can we avoid double standards in dealing with groups? Is it ethical for governments to develop such weapons in the first place?

- No. The possible use of violence in no way justifies the use of violence, be it physical, psychological, political, or economic. The best and only protection against terrorism is a universal ethical conduct, beginning with governments, institutions, and corporations, giving, in this way, an example for individuals to follow.

- Definitely not. We have seen examples of this supposed anticipated prevention.

- No. Any justification for the use of that type of arms does not exist. Demonstrating them that they have been mistaken, and showing the correct way.

11. What is the ethical way to intervene into any educational system that teaches hate and violence?

Suggested rewording:

- What is the ethical way to intervene into any educational system, East or West that teaches hate and violence?

- (IS THERE AN) ethical way to intervene into any educational system that teaches hate and violence?

Comments

- There is no ethical way to intervene. That does not mean that intervention should not be done. Just don't use ethics as the reason to intervene.

- Is there a right to intervene into any educational system?

- Even if justifiable, would it make a difference? What other basic measures and/or societal behavior might better prevent terrorist acts?

- How can we avoid double standards among cultural groups, noting that most cultures somehow preach disrespect of other cultures?

- Propose alternative educational systems that include values such as justice, tolerance and the respect for human rights.

Answers

- I think that we change the educational system.

- Yes, this is fundamental for the future even if those involved.

- Through dialoguing and tolerance. Without comparing. With a lot of patience, the development of non-violent strategies takes time. Observing that our intentions and motivation are for the good of humanity and the protection of life. Putting the necessary limits on the system, firmly, but without violence.

OTHER SUGGESTIONS FOR CHANGES TO STATEMENTS

- As borders (cultural, political, economic, social, etc.) become more porous requiring reconciliations between forces that used to be comfortably buffered from each other by "safe distances," will we look to mechanisms that are more analog or more digital in their processes?

- Universalism versus contextual reasoning related to religions and their claim to universal truth.

- I think that almost all the questions should be preceded by the expression "In what conditions"

- The question on stem cell research is a non-issue, i.e., it's neither a scientific nor a religious problem but an ethical one.

- By which processes could ethical ways for intervention be decided?

- "Before the first question: Should the ethical bases and the structure of the United Nations be essentially restructured or should they remain as they are?

- To the end of the first question: Does the United Nations have the duty and the right to order collective action against any country, (thereby) abridging its sovereignty? Would any country, in any case, have the right to order any other country without the order of the United Nations?

- Is the concept of human rights universal for all human beings? If so it would be necessary to formulate something like a Charta of minimal social rights as guarantees for real possibility of application of individual liberties.

Issues 2010-2025

1. Should there be two standards for athletic, musical, and other forms of competition: one for the un-augmented and another for those whose performance has been enhanced by drugs, bionics, genetic engineering, and/or nanobots?

Suggested rewording

- What criteria should be applied to judge if a substance should be classified as a performance enhancing drug?

- Should professional athletic performance be submitted to drug control?

Comments

- The question would seem irrelevant if it weren't so sad, because it makes the futile fight for glory and power we as human beings are stuck in, stand out, without caring what we do or who we hurt to achieve them.

- Would the same question not apply to attempts at enhancing our own brains?

- This question should be moved to 2005-2010 as these are current issues that need addressing.

- Should there be two standards for INTELLECTUAL, athletic, musical, and other forms of competition: one for the un-augmented and another for those whose performance has been enhanced by drugs, bionics, genetic engineering, and/or nanobots?

Answers

- No. Enhanced competitors are simply cheating. I would advocate terminating all amateur events in which enforcement is necessary to catch enhanced competitors.

- Good idea. But the standard for the latter should be much higher than the former.

- I do not know.

- No, because we would be scrimping the efforts of those athletes under normal conditions.

- No, I don't think so.

- No, standards should be the same. Either anabolic drugs are acceptable for all - which would generate inequality - or they are not acceptable for anybody.

- Should there be two OR MORE standards.

2. Should information pollution (as environmental pollution is now) become a crime?

Suggested rewording

Comments

- How can we avoid double standards? Is it ethical to accept information pollution by BIG media corporations?

- More than a crime, this is an aberration caused by ignorance and the confusion of those who do it.

- What leads us to information pollution? What ends are we after? What are the consequences? From this analysis we should arrive at the definition and the consequences of this way of behaving.

- Maybe it shouldn't be considered a crime, but should be considered a possible danger.

- Reformulate: explain what you mean by information pollution and use the word offense, rather than crime.

- If distributed with intent to defraud or as spam, false information is already a criminal offence.

- Information pollution in the sense of disinformation should be amongst the issues 2005-2010

- It is a notion that should be included in the codes of conduct and social responsibility of the organizations in charge to make publicity.

Answers

- Yes - perhaps "crimes against humanity."

- Yes, if the information harms the individuals' moral structure, or if it negatively influences the conduct of the individuals.

- Yes, I think so.

- Sure. Information pollution is more serious than environment pollution.

- Yes indeed as it has terrible consequences on the human wellbeing.

3. Is it ethical for society to recreate extinct species?

Suggested rewording

- Is it ethical for society to refuse to revive extinct species?

- Is it ethical for society to reproduce extinct species?

Comments

- How ethical would be selecting among these distinct species and how can abuses be avoided?

- The question is too simplistic in its present form.

- The extinction of the species is related to a cycle of survival, nevertheless is necessary to study the impact that has exerted on the extinction from human action.

- Comment: the question is not clear.

Answers

- No, I don't think so.

- It's difficult to tell at this moment. In any case, the motives and consequences of this act should be studied and analyzed in depth in order to determine if it is absolutely ethical and benefits humanity.

- No, I think nature should follow its course; it could happen that these species were recreated and then it would be difficult to preserve them.

4. With a vastly more interconnected world, when ideas, people, and resources can clearly come together to solve a problem or achieve an opportunity, is it unethical to do nothing to connect them, when it is clearly in one's power to do so?

Suggested rewording

- Should there be a concerted effort at social engineering to maximize social harmony, preservation of natural environment and resources, and economic progress?

- With a vastly more interconnected world, when ideas, people, and resources can clearly come together to solve a problem or achieve an opportunity, ARE THERE ETHICAL AND UNETHICAL WAYS HOW to connect them, when it is clearly in one's power to do so?

Comments

- The question is not clear.

- "With a vastly more interconnected world..." applies to any technological advancement and in general just has to do with it being ethical to do something to improve anything when you have the power to do it.

Answers

- Yes. My avocation is such connections.

- Definitively the answer is affirmative. Without doubt, not acting would imply a collective irresponsibility, mostly when we are conscientious of the necessity to work and to build a society based on principles, values, and ethical behavior before everything. (

- Yes, it is.

- Very unethical.

- Probably yes. The lack of ethics can occur as much from omission as by mandate. We are responsible for what we do and don't do.

- I don't know if this is anti ethical but clearly it would be better to do it.

5. In this time period it is possible for an individual to become or initiate a weapon of mass destruction. Is it right to integrate the systems of education, security, and mental health to prevent young people from growing up into deranged adults who may be capable of using weapons of mass destruction in the future?

Suggested rewording

- I suggest separating this in two questions: 1. In this time period it is possible for an individual to become or initiate a weapon of mass destruction. 2. Is it right to integrate the systems of education, security, and mental health to prevent young people from growing up into deranged adults who may be capable of using weapons of mass destruction in the future?

- Reformulate: these would really be two questions: 1) Can it be ethically justified for a person to become an arm of mass destruction? 2) What are the mechanisms on a psychological, social, and cultural level that must be implemented to prevent an individual from becoming or using arms of mass destruction?

- Are there ethical fundaments to intervene in security, educational or health system to avoid access or use or massive destruction weapon or other technologies non-bellicose that could produce casualties of civilians?

- Change (see CAPS): In this time period it is possible for an individual to become or initiate a weapon of mass destruction. HOW TO CHANGE OR RE-INVENT THE SYSTEMS of education, security, and mental health to prevent young people from growing up into deranged adults who may be capable of using weapons of mass destruction in the future?

Comments

- I think this question is fantasy. There will always be deranged adults

- This is probably not possible.

- Education systems have little effect on moral growth.

- Should education of the young include the study of religions and their impact on historic decision making?

- I consider that it is not a future question, because already exists the possibility at the present time.

- Adding to this: when is the state allowed to take children out of their parents custody or reduce their influence (for example by enforced daycare), if there is reasonable suspicion that the children can become a SIMAD or the like under the influence of their parents, or that the parents cannot prevent this?

- 'Educate against the use of weapons of mass destruction' seems like a general question of whether we should prevent young people from becoming criminals.

Answers

- Sure. Nowadays, an important part of the society relies on tools and mechanisms that affect the integral development of the young people who constitute the future leaders of the nations.

- Yes, I think so.

- Yes, indeed always it is an ethical duty.

- Yes, of course, to both questions. I reiterate that our only protection is that our descendants have a lucid and ethical mind. This work must begin today, before it's too late.

- Of course this is correct, education should include values.

6. Is it right to computer augment or genetically enhance our pets and other animals' brains?

Suggested rewording

- Is it right to computer-augment or genetically enhance our pets and other animals' brains?

- Is it right to COMPUTATIONALLY augment or genetically enhance our pets and other animals?

- Is it correct to technologically or genetically interfere with our pets and the brain of other animals to better their qualities or prolong their lives?

Comments

- I do not believe that this action is connected with the improvement of the quality of life of the people. I consider that resources and efforts of this nature must be oriented towards the sustainable development of the nations.

- Is it possible to enhance our pets' brains by computer?

- Why would we want to do this?

Answers

- No, but that will not stop the practice, if it can be done, it will be.

- No, I don't think so.

- NO

- Definitely not, I think it's important to respect the natural endowment of each species.

OTHER SUGGESTIONS FOR CHANGES TO STATEMENTS

- As in the previous field, I think that almost all the questions should be preceded by the expression "In what conditions"

- Can we talk about International Community? If yes, what are her values and who preserves them?

- What is the place of Education in the South?

Issues 2025-2050

1. If technology grows a mind of its own, what ethical obligations do we have for its behavior?

Suggested rewording

- If technology develops a mind of its own, what ethical obligations would its creator have?

Comments

- Again, this is not a right/wrong question.

- If technology grows a mind of its own, can we make sure to have an influence on its behavior?

- We should get on well with it.

- Nurture it so that it becomes ethical.

- What is the Definition and the importance of life? Can we live without transforming our environment? What is the role of the environment in our life? What about the Unity of the Creation?

- What ethical obligations of their own do these new life forms/minds have?

- What ethical guidelines should be put in place to guard against the threat of intended or unintended 'virus' exchanges in direct neural brain and computer linkages?

Answers

- None

- The same ones human beings face: to see that their actions are for everybody's benefit.

2. Do we have the right to genetically change ourselves into a new or several new species?

Suggested rewording

- Is it correct for humans to become one with technology, as a way to prevent technological hegemony?

Comments

- This is not a question of ethics.

- Does any government have the right to retard the process of speciation which humanity is undergoing through genetic and mechanical means?

- I do not support cloning of human beings mainly because we humans have a soul that the spirit feeds.

- If we do it anyway, what rights shall them, and common humans, be assigned?

- What obligations do those that change themselves into new species have to themselves, other humans, and other beings or natural systems?

- Should a moratorium be put on the rapid growth of the human organ growth industry when it is used only for aesthetic augmentation purposes?

Answers

- Yes, I think so.

- No.

- It's difficult to tell at this moment. In any case, the motives and consequences of this act should be studied and analyzed in depth in order to determine if it is absolutely ethical and benefits humanity.

3. Is it right to allow the creation of future elites who have augmented themselves with artificial intelligence and genetic engineering, without inventing a way to manage their superhuman abilities?

Suggested rewording

- Add: should such augmentation be available to all?

- Is it right to control or manage other peoples' artificial intelligence and genetic engineering enhancements to prevent the creation of future elites with superhuman abilities?

Comments

- This is an interesting Sci-Fi scenario. What constitutes an "elite" human? We are a concatenation of abilities. How do you select for future environments. The 'best' US solders in Vietnam were the very small men who could infiltrate the tunnels.

- If humanity is going to be formed by elites, what are we going to do with the rest?

- Should we eliminate all concepts about morality and ethics and consider only the rationality of technology?

- What ethical considerations should be contemplated for our use, ownership, or treatment of resources or other life-forms in outer space?

Answers

- I don't think so.

- No, I don't think so.

- No. If the future elites are not ethical, they will be more harmful.

- We should not seek to form elites, but more the well being of the whole of humanity. Beings with super human abilities are of no use if these qualities don't come with compassion and ethics.

4. Is it right for humans to merge with technology, as one way to prevent technological hegemony?

Suggested rewording

Comments

- The feelings and thoughts stored in our brains have always been considered an inviolate personal sanctum. With in mind transhuman, cyborg, or robotic life forms, should legislation be enacted in order to maintain the privacy of our brains from public scrutiny?

- At what point do we become or cease to become human given the potential to merge humans with technology?

Answers

- Not a question of rights. For some it will be a godsend, for others anathema.

- No.

- Yes, I think so.

- No. If there are not many king technology, the society will develop slower than that now.

- If the result is more well being for humanity, yes. If not, no.

5. With accelerating advances in psychoactive drugs and virtual reality, should there be limits to the pursuit of artificial happiness?

Suggested rewording

- With accelerating advances in psychoactive drugs and virtual reality, should limitations to the pursuit of artificial happiness be guided by the potential for harm to the individual and the society or by some absolute criteria?

- With accelerating advances in psychoactive drugs and virtual reality should happiness be a revised concept?

- Consider deleting this word - ARTIFICIAL -happiness

Comments

- These psychoactive drugs are imminent. I would move this question up to 2005-2010

- There always has been. We confuse 'happiness' with 'meaninglessness".

- This question should be in the 2005-2010 section as it is a long neglected and current topic.

- Are technology and ethics related issues?

- I have no memory of artificial happiness. It is an alteration of the natural state of the human beings, and consequently of the family.

- Artificial happiness is an opium dream. It doesn't exist. It's just one new way of suffering. The only sources of pain and happiness are out thoughts, our consciousness. There is no point in setting limits, if no educational movement exists which will lead humanity towards the understanding of reality, towards knowing things as they are. Self-development through ethics and compassion are the only way to interior peace and happiness.

- With increasing choices available for fetal genetic manipulation, should parents be allowed to practice selective breeding, creating 'designer babies' at will?

Answers

- No, I don't think so.

- No.

6. Should artificial life (life-mimicking software, sentient robots, etc.) have rights?

Suggested rewording

- Should the androids (human-machine combination), artificial life forms, and animals whose intelligence has been increased by gene therapy, be given full human rights or semi-human rights?

- Are the rules for robots formulated by Isaac Asimov (including the zeros law) ones that should be imposed as obligations for robots? What rights will/should robots have?

Comments

- Put the artificial life one decade earlier.

- Only if they consistently pass the Turing Test.

- Given the needs of generations to come, is it ethical to flirt with immortality and indefinitely extend human longevity?

Answers

- No. I think that we would become dependent of the sensitivity of a technological device, and if nowadays many societies deprive their citizens of basic human necessities, it would be worth the trouble to ask ourselves which benefits, like society, would technology contribute to our sensibility?

- No, I think they have no rights.

- No. After all, they are not life

- We should act ethically towards every being and object in the universe. Ethics are what should dictate rights and obligations.

Appendix 2: Round 2 Comments

1. Discussion of Issues That Appeared in Round 2

Note: the number in parenthesis in front of each issue represent that issue's number in the questionnaire and the significance is: the first number shows the period for which that issue was listed, while the following 2 numbers are the issue's number in that period. For example:

(102) means issue 2 in the first time frame (2005–2010)
(202) means issue 2 in the second time frame (2010–2025)
(302) means issue 2 in the third time frame (2025–2050)

- (102) The wishes of powerful countries to create political and cultural homogeneity in other states oblivious to the inherent or fundamental beliefs and culture of the lesser states is potentially destructive and will cause the opposite of the intended or desired harmony.

- (102) You seem to consider that it is proper for a country to get involved by itself in other countries' affairs; that is inadmissible. Nobody is the "police of the world." Each country must make its own decisions and to advance towards its specific solution of its problems.

- (105) Most religions are based on the principles of subjugation and homogenization. For this reason it is exceedingly difficult to see any alleviation in their claims for superiority in relation to other cultural and ethical viewpoints.

- (107) The issue on stopping widespread violence perpetrated against women is linked to the question on intervention. I…..think that rights of people should go ahead of national sovereignty. The question of course is who or what decides when a country is significantly endangering its or other people or what counts as violence against women. If taken to its extremes, one could ask "is a country (rich, democratic, western) significantly endangering its people if income distribution gaps are widening and a growing part of the population can be considered poor?" Should this kind of development call for outside intervention?

- (108) The issue of cloning pales to insignificance next to the problem of, say, cleans drinking water in the developing world. It is a luxury for those whose necessities are met. Therein lays the danger. Because a deeper question then arises - When it comes to cloning and genetic enhancement, can a kind of capitalistic eugenics be avoided? And if human cloning is perfected, what color will most cloned children be?

- (108) The question, 'Do we have a right to clone ourselves?' gives rise to that most fundamental of considerations - the tension between the rich and poor, and between the developed and developing worlds. I suspect that cloning will only be an option for the affluent. I am therefore left wondering - Who are the 'we' in the question, 'Do we have a right to clone ourselves?'

- (108) During the last couple of years humanity has been concerned with the cloning problem. …It would be good to note that long before the notorious baby Dolly appeared, humanity had faced similar problem, but in a different, may be less evident form. History from time to time gives people similar problems, changing them only depending on the current moment and the condition or level of technical progress.

- (108) Cloning life forms that could not grow old or die or become extinct could destroy diversity and evolution which are natural and make life more interesting…

- (201) To extend lifespan - what lifespan of what countries do you mean? Developing countries - it is better to increase lifespan, it is not so expensive and positive. Developed countries - it is expensive and no gain at all.

- (202) (Your issue on augmented competition) should make a distinction between two standards of competition: the question of self-development and the competition in the job market; there should be distinction between humans without modified capacities and those with modified ones.

- (202) On augmentation of athletes: we cannot really know today what people will do with the technology and I expect much of it to be benign, even in the long-term time frame given above. We will all hedge, some people will break the rules, and then we'll reset the barrier. As an amateur athlete, I would resent competing against a drug-enhanced athlete, but the older I get, the less I care about it.

- (203) "Is it ethical to recreate extinct species?" The answer depends on the context and rationale for the recreation. For what reasons, and in whose interests, will the species be recreated? If the possibility of recreation leads to an acceptance of continued extinction of species and killing of individual animals (since the species can be recreated anyhow), a new sphere of ethical problems will open.

- (204) The importance of future generations will be relevant to our general description of our life situation. Do we see ourselves as struggling to survive or trying to actualize ourselves? If we describe ourselves as struggling then future generations will not be of importance. If we are trying to actualize ourselves then future generations' quality of life could be central.

- (210) All the actions, principles or clauses that direct in any way towards totalization and homogenization (for example the prevention of a crime that has not even happened) are steps toward a totalitarian regime that strives to suffocate differences, creativity and interaction that might lead to a better society

- (210) Is brain washing acceptable?

- (210) Should a person be subjected to psychological, social, or cultural mechanisms for having the propensity to commit a crime? Crime is to a large extent a cultural construction defined by its opposite - law. It would be near impossible to define what are those "laws/crimes" that are somehow so fundamental or objective that they would transcend the cultural setting and which could be used as a basis for this screening of "propensity to commit crime"… How would this propensity show up in the screening process? I think that the only thing that this screening would reveal would be subjects' willingness to conform and obey the orders and rules of the establishment. This in my opinion would not lead to a better world, but to an Orwellian dystopia.

- (210) Who can define if a person has predilection for crime? Based on such criteria, Bush should start those mechanisms, since he has already proven his propensity, by initiating a war based on lies.

- (302) Creating AI (smarter-than-human intelligence) is the most important challenge facing humans because we will either be creating a friend or an enemy.

- (302) The question on AI I ranked low, because I believe the technology itself may undergo some revisions in the next ten years that will alter the way it is practiced; and if no change occurs, it will simply fail to produce anything to argue about.

- (306) Personally I do not believe that another species will develop such an intelligence before 2050; however, I believe that in time, small human groups could understand the nature of their interdependent relation with other beings that are alive on the planet. But this change will not be significant by 2050.

- (307) "Should artificial life (life-mimicking software, sentient robots, etc.) or animals whose intelligence has been increased to near human levels, have rights?" First, artificial life and animals can neither be compared, nor be part of the same question. These two issues belong to two radically different discourses.

Second, it is not at all clear that the rights of animals should be judged on the basis of human defined "intelligence." Rights are not ascribed to human beings on basis on their intelligence level (which, for various reasons, obviously can differ). In addition, any valuation of animal life with human life as the normative yardstick must necessarily be biased, since the animal always will be viewed as something subordinated to the human "ideal."

- (308) It surprises me that the euthanasia question is fixed in 2025-2050. In some countries like the Netherlands this is already now a question of significance.

- (311) Do we have a right to genetically interfere with newborns or embryos because their genetic code shows a high probability for future violent behavior? … There are times when violence is actively promoted by the society/state. Furthermore it would be very difficult to define the "right" level of aggressive behavior. Some levels of aggression are deeply connected to fundamental human behavior like mating. In addition defining violence would be very difficult (just physical violence, or should it include emotional violence too?)

2. Discussion of Principles That Appeared in Round 2

- (2) "Scientific research is a more reliable path to truth than religious faith." I personally find this a biased question. At least if the idea was that religion and scientific research are contradictory. I think that these should not be mixed. They are issues at different levels. There is no way to prove this but some just know it.

- (3) Your question on harmony with nature is more important than economic progress should have read...... more important than technological progress. Economic progress does not necessarily threaten society rather it is technological progress.

- (4) Collective judgment is generally better than individual judgment. This is likely the most important challenge for the 21st Century. It implies answers to some of the further questions.

- (4) Collective judgments are better when they are arrived at on the basis of discussions among individual experts.

- (11) "Any artificial form of life intelligent enough to request rights should be given these rights and be treated with the same respect as humans." The ability to "request" rights is irrelevant. Infants, mentally retarded people and other persons lacking this capacity are still ascribed rights and should be treated with the same respect as others. The question of which beings should be ascribed rights must rest on other principles than their ability to request it.

- (14) "Make decisions which minimize (or preferably do no) harm." This would very heavily depend on the possible gains. One of the possible trends that would affect all these possibly changing values is the segmentation of people and polarization of their values. For example in the question "Scientific research is a more reliable path to truth than religious faith." it is almost impossible to give a percentage because, the percentages might be the same at present and at 2025 and 2050, but the opinions would be more heavily polarized.

- (19) "Economic progress is the most reliable path to human happiness" - People who profit from the economy will usually think this is so. People who don't, won't. This is an excellent example of a question that is rarely answered. It gets co-opted in our perception, changed from 'the most reliable path to human happiness' to 'the most reliable path to MY happiness.' What if my happiness is achieved by means that run counter to the good of humanity? Wealth gained through fossil fuels, for example. The broader question is usually deemed quixotic for such people. It is impractical. Irrelevant. But above all, it is dangerous.

- (19) The statement "Economic progress is the most reliable path to human happiness." is completely wrong and unfounded (beside the fact that is unethical). If money or material things made people happier, then suicide rate in poor countries would be expected to be higher than in rich countries. However, the evidence is the other way around. In the U.S., more young people die from suicide than from AIDS, cancer and heart disease combined. Japan, the most technically advanced country in the world and one of the richest, also has one of the highest suicide rates.

- (20) "Consideration of equity (e.g. distribution of benefits) is essential in decision making" - Anyone living on two dollars or less a day would call this paramount. But the people who make the decisions have the equity. And I suspect many of them think differently.

- (25) "Education" is hugely evolving in form and process A UN-globalization question, because we are all different and "want" different things differently.

- (28) The position 'human beings have an obligation to mitigate suffering' is one that most anyone can accept on principle. The problem arises at the point of testing. Relativism quickly becomes apparent when the mitigation of suffering might actually cost us something. At that moment, our sense of obligation can become vague and elusive.

3 Newly Suggested Issues

New Issues 2005 to 2010

- The ethics of maintaining a global strategy which benefits the accumulation of intergenerational wealth and hoarding and which necessitates the use of barbaric violence to legitimize.

- Ethics of science spending versus "welfare" spending on national and global levels

- Can countries impose "sanctions" on companies whose products do not comply with producer responsibility requirements?

- What is the ethical compromise between freedom of information exchange and keeping sensitive/dangerous information out of the hands of malefactors?

- Should any one country or small group of countries be allowed to buy up the energy resources of the world without providing for the energy resources and environmental protection of future generations of people on the globe?

- The ethical issues surrounding the insurance industry include kickbacks from the companies to brokers and access to information: How is a public protected when routinely denied basic information and rights, and, when insurance commonly states it represents that public, when in fact it does not?

- Is it ethical for a nation or group of nations to use weapons of war that continue to affect people long after peace agreements are signed?

- Despite advances in sciences and in high-tech technologies, conditions in working places are worsening; people face social uncertainties more than in the past.

- Given virtual reality and the Internet; add ethical questions on the use and advantage of Internet network: Obligations and rights.

- Should all citizens be required to take responsibility for publicly declaring and rationally defending the political and economic norms that they espouse, practice, and impose?

- Do we have the right not to belong to, nor contribute to the defenses of, any sovereign nation?

- Do children have the right of free thought - the right not be indoctrinated into the religion, culture or nation of their parents?

- Should compulsory schools in the world be required to ethically defend their curriculum priorities to stakeholders (i.e., everyone)?

- Should we have a right to contribute to a UN independent, cosmopolitan, peacekeeping force, comprising volunteers without nationality, to respond rapidly to humanitarian need?

- One important issue would be "should democracy be advanced forcefully?

- Add issues on: world overpopulation, endangered species, animal rights.

- Have all children in the world to have the right to learn to write and to read?

- Have all children in the world to have the right to have enough food?

New Issues 2010 to 2025

- The ethics of global businesses in providing or helping to provide necessary public services.

- The issue of the responsibilities of rich people to the less privileged will become important; what sort of assistance should they offer to bring respite?

- If we succeed in achieving meaningful communication with other species (e.g. other primates), what changes will be necessary in the ethics of their treatment?

- Should the concept of national sovereignty established by the Treaty of Westphalia be revisited and debated?

- How do we define/separate "normal" and "abnormal," or health and disease? Alteration of the genetic germ line can be used as a tool of 21st century's genocide.

- A future ethical issue pertains to the food chain and specifically to the consumption of mammals. As research progresses, intelligence and social ordering is being noted in mammals often dismissed as "dumb." The question should be "should we continue to consume mammalian life forms as food"?

New Issues 2025-2050

- What ethical consequences follow from globalization?

- The use of nuclear power plants is a bad legacy for future generations and raises the ethical question with respect to the control of the countries that have nuclear warlike devices.

- Very sick and older people that loose ordinary functions required to live should be able to have state provided ethical hospice.

- Is it ethical to segregate migrants and to accept or reject them on the base of their education and other qualifications?

- Is it ethical for nations to collaborate in order to manage the planet while one of them is dominating the others

- One can only imagine the digital divide issue becoming as pre-eminent as access to health.

Other New Issues

- An important issue is the human-animal relationship, since animal abuse and exploitation is an established and institutionalized global practice. Rather than asking ourselves whether machines should be ascribed rights, we should ask: "Should non-human animals have rights and what ethical issues are involved in the interactions between humans and animals?"

- Add an ethical issue: the respect and right of the animal life.

- An additional issue is the persistent inequalities that exist in the world.

- Is it ethical to let poverty continue?

- There are no questions on the future of the poverty, the diffusion of technology, militarization, among others.

- What is the responsibility of the rich and mighty nations for the others that are poor or not so far developed?

- To what extent should we accept the fact that the rich enjoy better living standards than the poor? It seems that we accept that the rich eat better food and live under better conditions (which already cause a significant difference in life expectancy) - Should we accept the rich continue to widen this gap? What ethical obligation should the rich have and why?"

- (An additional ethical issue ought to be) the right of marriage between homosexuals, and their right to adopt children.

- I believe that the question to ask is "Do we protect the individuality and free will of all humans and is that the very nature of human beings?

- Human rights questions will remain a priority and will become more and more acute in all countries intensifying political struggle in the world especially in the period 2010–2025 and remain actual in the period 2025-2050

- Problems of hunger and homeless children will influence more and more world politics and development especially in the period 2010–2025 and remain in the period 2025-2050.

- I think that most of issues presented here are technology- or science-orientated. But there are still so many (and certainly will be also in the future) issues and challenges of quite different nature, concerning the human psyche and human relations, both on the individual and social level (e.g. abortion, future of welfare system in developed countries, economic progress versus welfare system, media and violence, legalization of drugs, relations between North and South, wide environmental devastation in developing countries and

growing numbers of poor, rights of religious and national minorities - e.g. Moslem girls at French schools). Some of them are minor, but some of them really of great importance (especially those concerning demographic trends, economic growth, environmental issues and developing world). If we don't deal with these issues carefully and with responsibility today, maybe we will risk such social decay and disintegration, and the discussions about scientific and technological issues will become an academic luxury or irrelevant..

- Is it ethical that existent oppressing governments of their people and other countries buy their basic raw materials without being concerned of the freedom of those people?

- Is it or will it be ethical to continue selling arms to governments of countries who will use them to stay in power and to threaten their people and to suppress their freedom and rights?

- Considering that vast numbers of the people in the world are struggling with basic subsistence or very basic technological development, hi-tech future is very far from many. … These are very basic ethical questions for today: should we (as rich north) invest in a couple of designer babies or try to keep annually 2 million poor children alive? Could you please consider the Very Basic things in your final report, just to bring the reality from the growing urban slums and conflict ridden remote areas into global agenda again? Let us give the rest of the world an opportunity to come to the present in this planet before encouraging them to migrate to the space!

- Should support be continued to governments that restrict the freedom and discriminate and violate the fundamental rights of their citizens?

- The possible colonization of new planets is the second phase of the era of the conquests of humans. Without having confirmation of life and beings of other planets, as prevention mechanism one should analyze and think what relation and interaction should humanity have with other inhabitants of the universe.

- I think that your questionnaire doesn't include the possibility of the 3rd world war.

- An ethical question that seemed to me poorly treated in the previous questionnaire is concerning the energy forecasts for the sustenance of the humanity in the future.

- Consider the ethical issues that arise from concentration of power and accumulation of information in strong and more and more unscrupulous multinationals

- Consider the ethical issues from diminishing negotiation power and decreasing consideration of the rights of the native ethnic groups in the 2nd and 3rd world countries

- Ethics of the environment: increasing deterioration of health due to continuous worsening food contamination, electromagnetic contamination, and pollution of water and air, global warming and deterioration of the ozone layer

- More attention should be devoted to the amount of earth resources we are dispersing into the universe for space missions.

- I am surprised that the ethics of global commercialization without proper rules was not included here. It is a very ethical question, to my mind. It is clear that various services should not be seen similar: certainly basic services have more rights than economic goods. e.g. drinking water and basic sanitation vs. mobile phones.

- Where are individual free will and spirituality, Mysticism, situational beliefs?

- Were issues of race, cultural, ethnic, religious, sexual orientation, all prejudice fully addressed?

4. Newly Suggested Value Principles

- To care and love, not only yourself and your relatives but all other people, animals, and nature.

- Globally protective responsibilities need to be exercised by all to ensure global security and universal rights protection.

- Individuals should take public responsibility for their consent to fundamental civic norms and arrangements - to publicly declare and defend their preferences.

- In accord with the Right of Association, individuals have the right to choose not to belong to any sovereign nation, nor to contribute to the defenses of any nation.

- In accord with the Convention of the Rights of the Child, children have the right not be indoctrinated into the religion, culture or nation of their parents.

- All compulsory schools should be accountable to stakeholders (i.e., everyone) and required to ethically determine and defend their curriculum priorities in a democratic, global forum.

- As moral agents, we have a right to choose to contribute to a UN independent, cosmopolitan, peace-force (comprising volunteers without nationality) able to respond rapidly to humanitarian need.

- Add a new point about the importance of family relationships: exactly what role parents must play in the education and growing up of their children; about marriage; force or not force their children to marry and marry to whom they want.

- Non-human animals have intrinsic value that must be respected regardless of their usefulness to human beings.

- Some of the values e.g. "Do unto others", utilitarianisn, "Do no harm" are common but why not include other ethical systems? Categorical Imperative, Eastern thought, Authoritarianism and religious belief of authoritarian God?

- .....and why not include the ethical value of "For the Good of the Planet" which might legitimately overrule some existing ethical systems?

- It seems to me that there is a lack of questions concerning the war or the terrorism, but only general questions on private/collective security. There is also a lack about the right of a human organization (state, government) to decide to kill a man.

5. Drivers of Value Change

- The family is the fundamental nucleus and should be given priority in any program that tries to look for solutions for a fair and just world.

- Within this timeframe, cognitive science is likely to directly challenge many of the tenets of religion--existence and nature of the soul, of free will etc. The current right-wing backlash against science and secularism can be expected to reach a peak.

- The borders separating science and religion can become sharper or more blurred.

- Most of these issues will create conflict between religious and non-religious groups.

- For most of these questions, the answer is that people/corporations are going to do these things regardless of public opinion or government sanctions. They will happen, so the question of "resolution" is either easy or easily compromised.

- Presentation of violence in media should be prohibited or at least considerably restricted.

- Advertising generally harmful things (weapons, spirits, drugs, tobacco products) should be prohibited or at lest controlled globally.

- Is "civil discourse" a thing of the past (in the media, amongst legislators, between people in the streets or public meetings, etc.)?

- Unexpected disasters will have an increasing probability and will have the capacity to provoke major shifts in values (as did 9/11 in the US)

- The degree to which climate change and resource depletion influence the lives of people in society will have the greatest influence on people's ethical response to environment, social and economic issues.

- The greater internationalization of semi-closed countries such as China will change the balance. It is likely that some Islamic countries will maintain or increase social restrictive conformity. Africa remains an open question and we should probably expect social inequalities to increase, to the detriment of women and children.

- Corporate social responsibility will undergo enormous progressive changes and will become one of the most important factors of the world politics and provide reallocation of the world resources to solve all-human problems during all period up to 2050.

- How to preserve western values (democracy, open society, pursuit of happiness, individual freedom), after religious and national minorities become majority (e.g. Moslems in Western Europe)?

- The mutation of the human values in the decades to come strongly will be influenced by technological advances. It seems to me that these advances, without a suitable and coercive axiological frame, could end at the proliferation of "hedonists" social groups that are looking particularly for the material satisfactions over "the traditional" values.

- Novels and apocalyptic and futuristic films are an evidence of the permanent tendencies to influence the collective subconscious mind and are dangerously becoming general models or guidelines of conduct.

- Science should fight blind believers in order not to become a religion.

- People will not change much from what they believe today. Many people have absolutely no opinion on some of these issues, because they are too fundamentally occupied with staying alive.

- The more technology advances, the more in touch with nature and spiritual things that most people will want to get, not the less so

- Most values will increase or decrease according to technological advancements, more widespread knowledge and higher living standards.

- Some values will increase in 2025 because technology is not yet advanced enough (like security over individual freedom) but will decrease by 2050 when technology allows such a degree of advancement that the lost value will become important again, e.g. right now you need economic progress to reach happiness; this will increase in the next 20 years but once most people reach a high standard of living (widespread

economic progress) other more intellectual values will become more important.. Once a value is fulfilled in such a way that it is no longer a concern to most people it becomes less important. If it was lost (which progress will probably not allow to happen in most cases) it would become important again.

- One issue which I believe may resurface is that of the possibility of the emergence of religious values from reformed (orthodox) churches, and an increasing importance being placed on societal (i.e. localized society) values. These give rise to the themes of "fundamentalism" and "tribalism."

- Surprisingly little attention is devoted to education about ethics. Pupils are taught mathematics, physics, history, literature, but almost nothing about ethics. It is common to lead pupils in accordance to accustomed morality only.

- Throughout history we can perceive a natural human tendency to strengthen positions sustained by traditions and religious beliefs.

- I don't think that there is any contradiction between science and religion. My reasons include:
     There are so many excellent scientists both in past and nowadays being deeply religious people;
     Science and religion are dealing with different parts of reality and usually ask different questions;
     There are scientific elements included in religious teachings;
  Also the science could become as dogmatic as religion in bad sense. There is a contradiction, however, between dogmatic totalitarian religion (as in the Taliban or American Protestant traditionalists) and science. But religion itself is not of totalitarian nature.

- It is difficult to make any estimation for some questions, because we don t know how the political situation will be changing in the future.. In the nineties we witnessed general trends toward more open and democratic societies practically anywhere in the world, but with growth of terrorism (especially after September 11th attacks) fear is growing and personal freedom is undermined even in the most democratic countries. So, any judgment about security and freedom is variable depending upon unpredictable political developments and events in future.

- I wonder how some religious scholars or leaders would have answered these, and what are the differences between various religions and their global impact? Their influence should not be underestimated.

- Humanity drifts with its demographics. I note the impossibility of treating others as you would like to be treated. I can't imagine the 21st century without a strong hint of xenophobia.

6. Global Norms

- The existence of global ethical norms is as important as the existence of a body of international laws observed and enforced for all.

- Would the advent of global ethical norms unduly constrain the differences among groups or the evolution of values?

- We should go back to the traditional values as they would be the universal values accepted by all; some examples: freedom, democracy, solidarity, etc.

- These issues require much thought. Different cultures and religions represent barriers for consensus and I believe that it is necessary to set these barriers aside to be able to have shared solutions before it is too late.

- The mind, imagination and the value of the human being are irreplaceable. In that sense, ethics should first consider the humans and never the machines. They are creation of the human beings and are subject to its governing.

- A responsible ethics towards humanity, shouldn't allow unilateralism or impositions of the power of a few

- The transition from individual ethical considerations to macro-ethics, which would consider the set of values that are valid and accepted by all humanity, is not going to be easy. It will be the same as nature imposed and forced humans to accept its rules as a prerequisite for survival. I consider that in about 50 years this will be evident for science as well as for the conscience of most of human beings.

- Ethics, values, religion are undergoing accelerated changes in the last years and they will suffer in the years to come. Nevertheless there are some principles relative to the person, the family, and the environment that will be maintained.

7. What Contributors Suggested as Proper Values

- Abortion and euthanasia should be considered murder.

- Homosexuality should not be considered a sin or illness, but different way of life. Gay and lesbian people have right to marriage and to adopting and bringing up children.

- Restrictions of people movement (visa, strict borders controls) should be limited. Any human being has right to live in any place on the Earth, he/she likes.

- We are not the planet's first inhabitants; the planet does not belong to us as private property in which we can throw away other beings; that we are not most powerful (think of the indestructibility of some virus, for example); there is an interdependence between species exists, that includes affection... all this, in my opinion, will take many decades to be developed.

- Individual freedom should be limited by collective security.

- Justice requires compassion, first of all, to the affected party.

- Responsibility should not remain an empty word.

- Rather than the "golden rule" (treat others as you would like to be treated) - a newer rule is the "platinum rule" - treat others as they would like to be treated.

- Bring out truth in human affairs based on compassion and wisdom

- Understand that all science is a biological process

- Integrate science and Humanities

- Understand the cohesive force of the universe is akin to love

- Research the total domain of healing ---NOT the narrow spectrum of bio medical technological and allopathic medicine

- Cultivate the Noetic powers of the mind

- Understand that all of life is interconnected as the "meshwork called the biosphere"

- A country full of atheists is characterized by having selfish and gluttonous people who are ready to kill so as to have more, because they fear no supernatural power.

8. Personal Perspectives

- I think we generally agree that collective judgment is better than individual ones. However, 6 billion is too large to conduct an Athens style democracy today. Technology might change this picture.

- It is necessary to have very good criteria of what is right and what is wrong.

- I may not do some of the unethical things listed here, but someone will and there are no government sanctions or overwhelming public opinion that will stop them.

- We have to have in mind the notion of ethical vigilance.

- History from time to time gives people similar problems, changing them only depending on the current moment and the condition or level of technical progress.

- The culture of peace and conflict prevention should be the objectives of any education policy.

- Most of the issues in this group have to do with the creation, augmentation, extension, or ending of life. While I believe in diversity I think these particular issues deal with questions that will be argued on the basis of religion, so I expect them to be very divisive for large groups of people.

- A basic theme here is the right of the individual and thus, the continuing contest between the Augustine-Machiavelli- Hobbes-Rousseau-Kant-Hegel-modern Left whose reasoning is based on group primacy over the individual and those who support the rights of the individual such as the reasoning that follows from Pelagius-the Protestant Reformation-Locke-Hume-Smith- Mason-the US Declaration of Independence/Bill of Rights, etc. The inherent split over the basic requirement for responsible individual behavior as a cornerstone of a free society must be specifically mentioned. This is where the open debate must go and it must do so unapologetically.

- These subjects are so important that a supra-national authority is required to take care of them.

- Whether something is a good idea or not is really a moot point. Our approach (in my opinion) should be to highlight unintended consequences, especially those that will affect the perpetrators.

- The questions raised are about ethics of responsibility and try to define what should be considered now, like intergenerational inheritance, for the future generations.

- Without any genetic (and other new) technologies, with the only use of known power sources (economic, technology, politics...), the elites and elite clubs exist in the whole history of man! So why to add genetic technology? No other quality will emerge, only the same (bad) results as previous and contemporary.

- Modern thought is anthropocentric (just like the sustained effective religious beliefs in theology) and must be replaced by another biocentrism that promotes life in general (not only human life), so that the future survival of the human species is possible. Nature can do without humans.

- It's very difficult to know the effects of new innovations before the fact so why not engage in experiments and introduce changes gradually?

- There is a difference in outcome if societal changes happen rapidly as a drastic ruptures or occur as slow transitions. For example, if some electronic or cyborg life-forms enter human society through drastic rupture … I believe that it is possible in an optimal situation (if the life-forms are not too invasive or hostile) to learn to get along.

- Planetary conquest should occur under the force of international rights.

- There should be more civilized and intellectually fruitful forms to change the society than enforcement. Unfortunately, the present global state seems quite murky in this sense.

- What's the importance of renewed efforts to justify reducing the numbers of persons who have genetic differences (seen to be defects)?

- Large changes in world values will take more than 50 years.

- I foresee things getting much worse before they get better. The answers I've provided reflect that: a slump in responsibility and overall enlightenment from now past 2025, which only turns around when the implications of current and near-future science and technology (particularly in cognitive science) begin to sink in.

- Ethical concerns are very important in the present, but will be less important with globalization.

- Let's look at the hot spots of the planet: Israel- Palestine, Afghanistan, Dagestan, Chechnya, the Balkans and etc. …Maybe peace is so difficult because they don't have any ideals, ethical values or even understand about existence of values in others.

- Many humanitarian organizations exist; some satiate stomachs, others cure bodies, but who is going to heal souls?

- I believe in local solutions and practices that are considered in global framework. One should not enforce any "globally accepted" views on different issues, because I don't think that these really exist. What one has is a mosaic on differing local and global interests and views that must be solved locally (locally in a global frame).

- The consequences of the convergence of biotechnology, nanotechnology and information technology is a critical uncertainty in the continuing domination of human life form on earth, as will be the ethical underpinnings of the scientists who develop these technologies.

- The Roman Empire was thought unassailable by so many of its citizens, right up until the very moment it fell. The developed world labors under this same illusion of permanence. And this is the greatest obstacle to the world-saving changes that must take place. The illusion of permanence will not go gently into that dark night. I fear it will have to be dragged there, kicking and screaming. It will have to be overthrown.

- What is the utility of the questionnaire and the universal principles it presents? Would the results be totally accepted by all or just by a few? How can the substantial differences of religions, political models, and financial interests be resolved? Resolution would imply a shift of paradigms in present beliefs, values, and idiosyncrasies of each nation. Who will guarantee the universality and the validity of the results?

9. Professed Values vs. Behavior

- The most overwhelming thought I have is to differentiate between what people "believe" and how they "act." How they act is an indication of their true beliefs, and people's actions almost always center on immediate (or very short term) benefit to themselves.

- What people say they are doing, or the values they claim they hold are very different to what their behavior displays. And not just their behavior towards those they consider important, or wish to impress for one reason or another- the totality of their behavior.

- The problem with values is that there is a contradiction between what people value and what they do. For example, most people would affirm that the happiness is more important than material satisfaction (economic) but that same majority orients all their efforts of their daily life to improve the amount of material satisfaction. What is it that they truly value?

- Some values will be accepted today and in the future, very widely, but the problem is: will they be implemented, or will they remain just at the spoken level? For example: Collective security is more important than individual freedom; World interests should prevail over nation-state interests; Treat other people the way you would like to be treated.

- On issues of poverty and international wealth distribution, I expect that for most people, their focus will remain local and personal. So again, while most people will say they have certain values, what they do is often quite different.

- I have answered … from a global perspective: While most people would like fairness, equity, and compassion to inform decisions… this is not their experience or perception of what happens in reality.

- A fundamental distinction should be drawn between what people say they believe in terms of ethics and values, and what they practice. The two are potentially disparate. It may be worth asking more specific questions about what the respondent believes the active response may be to particular situations as opposed to the philosophical position espoused by people.

- The problem is that, if you ask people, whether they accept statements such as "Human survival as a species is the highest priority" or "The spiritual dimension of human life is more important then the material one," you will almost certainly get "yes" But if you had a way to understand how this value is really accepted, and how it is or is not reflected in the actions of people, you would end up with a different result.

- Why do you use a system of scales based on what people accept rather than what they practice? ... Many people accept a number of things yet they hardly practice them.

10. Methodological Criticisms

- In the scoring system, the 5 seems less important that the 4, so there is a tendency to use the number 4.

- Several questions are "complex," demanding a unique answer to two different questions, thus distorting the answer.

- Many of the questions of this section cannot be solved with the predetermined answers; must have space for a different answer.

- It is not been possible for me to complete this section because I do not think your ranking system reflects more than the bias of your Round 1 participants, and it is a bias which I do not share. For example, defining level 5 as the most important because it challenges religious beliefs and cultural traditions

- Surely you are in a position to design an instrument that can be completed with radio buttons and be subject to relativistic scaling rather than the remote and limited categorical scales that you have adopted. .

- Why is the importance of an issue correlated with the divisiveness or ease of addressing it? Many important issues may also be easy to address (just not a focus of media attention).

- The answers are too limited and too simple

- The … texts of the questions do not correspond with the answer options, which can lead to mistaken conclusions.

- The texts of the questions do not correspond with the answer options, for example "What is the ethical way to take part..." cannot be responded by answering "extremely important or non-important." Many questions are phrased that way, which can lead to mistaken conclusions.

- The problem is that the questions don't ask if I think that the future development is a probable, possible or a desirable one. I think many ethical values have not changed in the last couple of hundred years, but a lot of people make exceptions "in principle you should make decisions that have universal applicability" but do we talk here about personal decisions, your vote in the presidential election, an advice you give your children?

- English is a language in which is hard to speak and write effectively of new or changed things because we use many words for many very different things; e.g., war. The resultant ambiguity or flexibility of meaning is baggage that reduces the usefulness of the word in new setting and for new things.

- It's easy to intellectualize about these questions and come up with seemingly contradictory positions on related issues for reasons that are not immediately obvious (has to do with subjective interpretation of what is being proposed, down to the level of particular wording). (This survey) struck me as interesting and potentially difficult to manage.

- It is not been possible for me to complete this section because I do not think your ranking system reflects more than the bias of your Round 1 participants, and it is a bias which I do not share. e.g. level 5, of the most importance because it challenges religious beliefs and cultural traditions.

- It has been very hard to complete this survey. Because what is missing in these surveys is a set of questions asking how the respondent ranks these issues in their personal values and ethics. Thus, the results will be skewed by the stance of instrumental rationality that has prevailed throughout.

- Completing the form, especially Section 2, requires almost superhuman dedication to the project! Maybe I'm just naturally impatient.

- I… wonder if any research has been done to validate this methodology.

- The issues being raised are interesting and important but I found the way this survey has been constructed to be highly hypothetical and subjective … it is hard to give answers that are anything more than a guess. Perhaps we need processes to deal with issues as they arise rather than try to forecast what the issues will be and hence predetermine our response.

11. Content- Based Criticisms

- There are confused questions or without a real meaning. Which is the utility of life? There are radical differences between committing suicide and euthanasia; to cloning for what, etc.

- Questions concerning conscious technology were too humanistic. If there is conscious technology and high-tech species with consciousness and ethics, then they won't ask us about our ethics but they will apply their own and may be place Homo species with its sapiens in zoos and come with their siblings to see on Sundays. I saw these questions ridiculous in this sense.

- I am concerned that these ethical questions are being posited as absolutes, and that there is no real attempt to establish priorities that have a true set of real priorities. I feel that you are attempting to create ordinal analyses as a substitute for more realistic cardinal preference frameworks.

- It is disturbing to note the bias in the items towards a human vs. machine perspective, rather than a model which sees artificial intelligence and genetic developments as an extension of human capability and which reflects and enhances human values rather than compete with human processes.

- Many of these questions are value- loaded and are framed as probable ethical issues which could not be probable or possible and therefore remain in the realm of the hypothetical. As a result I had to force myself to answer them. Is this questioning process ethical then?

- ... How do we continue these valuable global futures initiatives in a way that clearly demonstrates they are not about a few wealthy Westerners deciding for the rest of the world? An ethical issue of itself!!

- The second part of the question re: evolution of values is overly nebulous and ambiguous and anyhow should not be lumped together with the first.

- The questionnaire is much improved from Round 1 because there are fewer assumptions (e.g. that AI will automatically happen, that science is good or bad, etc.)

- To answer many of the statements, many definitions are needed: 1)"Applications of Artificial Intelligence" could mean simple use of computers or direct connection of computers, drugs, etc to human brains......this would change the answer considerably...2) "Genetically altered Babies" determination of sex would get different response than alteration of physical/mental characteristics

- I found much conflict between what I believe personally and what I think societies would believe and do.

- The formulation of the questions is a little ambiguous. I believe that it might be a translation problem. It offers multiple interpretations.

- Questions were too focused on the future of technology. Social, political, and ecological issues were not pointed out enough.

- Phrases like "Harmony with nature is more important than economic progress" are difficult for me to address. I feel both are equally important, and I don't think many people find one to be more important than the other.

- We do not think that the questions reflect preoccupation on the future of regions like Latin America. The subjects of security and intervention worry the economic powers.

- It seems to me that the questionnaire reveals preoccupations of the developed countries and is not concerned with the preoccupation of the enormous majority of the population that lives in countries with little development. Thus a tendency exists to justify the North American actions indirectly, as if the evolution of the world depends on those decisions and not as a result of agreements reached by all countries and religions.

12. Forecasts of Value Changes

- I believe that in 25-50 years the life of a human being will be a mix of individuality and collective responsibility. … It won't be based on economic and material success as today, because usually it brings unhappiness with it. The new individuality will be based on the quality of life….yet individual decisions will have a strong and conscious connection to collective responsibility concerning the developing countries and state of environment worldwide.

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- Government monopolies on violence against the individual, including capital punishment and legitimating of third party threats to life and liberty will be accepted as deviance control

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- Technological standards of accuracy will be given higher ethical standing than either truth or uncertainty

- Artificial intelligence systems will be increasingly accepted as the basis for justice in human relations but not applied to the unknown but preventable consequences of artificial judgments about issues of relative justice, human conflict interfaces and reductions of limits to life and liberty in the nominal interests of collectives of alienated individuals.

- As Langdon Winner put it, "technology is legislation." The backlash against scientific progress is likely to get much worse over the next generation, but the quiet development of new perspectives and capabilities is unstoppable. The result will be that new technologies and techniques will emerge in the mid timeframe (fifteen to twenty five years from now) that directly compete with religious interpretations, including new methods of conflict resolution that traditional power structures have no way to defend themselves against. Thus if we survive the downswing, the following upswing will be strong.

- I firmly believe that ethical considerations based on tradition and religious beliefs will tend to disappear and give way to a more scientific, technological and economical world; a world in which the human being, the individual, and the traditional concepts of ethics will tend to disappear to give way to a new ethics of pragmatism, technology and collectivism. The traditional nucleus of society- the family- will disappear; the concept of offspring will disappear, the human being will be seen by itself as a couple of chemical reactions inside a bag. Birth and death will not be the basic points of life but singularities of machines. The machine society in which the human being is just another machine, that is the ethics of the future; no ethics at all as we see it today; no values at all as we see them today. Good and bad will have no meaning for the future generations.

- The time-frame should be from 50 years to 100 (and the analysis should be by age) as the interests and life experiences are different and therefore will represent different expectations to the future.

- The problem is that within 25 and 50 years the ethical conceptions are going to change. Now the values are those of Capitalism that are not those cherished by the traditions and customs of the majority of the population….Global concepts of fairness, rights, and freedom for all the population in general have to prevail.

- The 21st century … will bring the challenge of control. Today social control is limited due to physical constraints. …In the future the possibility of interfering and controlling will create a major challenge for democracy. Those who will be capable of interfering …will be tempted to control. So either a "New Democracy" based upon the self-restraint of the potentially capable will emerge, or the capable (the New Rulers") will try to subdue the others. In the process of social development some groups/states/nations will create an ethical system for themselves and will regard it as universal; it is inevitable they will try to impose it upon others.

- …In the 21st Century the most appalling ethical issues will be:
    - Setting the limitations of definition what human is. Perhaps the most relevant definition of the human nature will be the possibilities to change this nature?
    - The major political/security challenge resulting from the development of technology changing the individual will be the capability for self-restraint of those capable of imposing change. Will they withstand the temptation to control of others who are less capable?
    - The actual pattern of international relations stirs a rather pessimistic forecast. In international politics some nations and social groups assume that they are the creators and the bearers of the Universal Good. Having in addition the physical capabilities (e. g. military) they openly declare they do not feel constrained. On contrary, they regard their superiority and lack of constraints as the best opportunity to impose something. (You can find many elements of such behavior in the policy of the USA, and in the ideas espoused by radical/terrorist groups.). In the 21st Century one big difference will emerge. Instead of influencing institutions or states, this impact can be exerted upon individuals, the living ones and upon those to be born.

- I think that humanity will be better every year, will be more opened and compassionate, with great science and technology achievements in its favor and in favor of the planet. In addition one will be interested to take care of the world and it will not allow violations of the human freedom. That process is gradual and can accentuate in the next 50 years. But the difficult thing will be to detect and to make decisions to support the populations that suffer religious and ideological oppressors, or group based on the messianism, all whose tendency to grow is evident now in Latin-America and Africa, disguised very well in pseudo-democratic postulates.

13. General Comments

- Globalization is not absolutely bad, but should encourage developments that could favor all humanity. …Global progress must take this into account, and not only the economic and political interests of a few…

- In the 21st Century humanity will be able to develop areas (biology, neurophysiology, nanotechnology, and something unpredictable), which will allow interfering in the very essence of the human nature. Of course, this has also happened in the past. In some sense, medicine in the Middle Ages was also acting against the God's will according to which people had to die early.

- One of the ideas that seem to undergird this survey is that of "history as progress." While it is the prevalent metaphor for understanding "time" and historical processes, this might change as well, altering how we would frame these questions.

- Section 2 seems to me much more interesting than Section 1 as it focus the big issues very sharply.

- The important contribution of this study is to encourage the debate rather than pretend that the numbers themselves have any important significance.

- The two rounds of questionnaires are warning of situations about which generally we think little. Reading them, we get deeper into them, and we better value the consequences, and get into an alert status: what are we doing to ourselves, to our families, to the planet and its resources, how ethical are our acts, are we prepared for the changes and challenges of the future?

- Some of the questions have been present since humanity appeared as such. Therefore, they won't be solved in the next 50 years.

- I think "norms" or "behaviors" is a better goal here than Global Ethics because that allows for people to be different, diverse, and yet get along.

- Families are very complicated institutions meant to put order to the disorders of life. Without them there will be floating beings; when children have done wrong, nobody would be responsible to correct them. Families should be supported by the state so that they continue serving the interests of the state to bring about order at a micro-level scale. State problems emanate from problematic and ungovernable micro-structures and grow out of proportion when the state fails to respect families as institutions …

- The most important factors for the advancement of the humanity have to be: the increase of critical thinking, and basing individual and collective actions on information and responsibility, and less on traditional beliefs and slight knowledge.

- … A state that protects its criminals and kills the unborn is an insensitive state. It makes one wonder how people can be hypocrites, by killing the unborn and loving those who survived the killing and spare those who have killed and feed them through tax-payer's money. The unborn are killed because the mothers could not afford to feed them and yet the state has money to feed criminals in jail.
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- Institutions that run research parallel to their governments should have less autonomy, so that whatever research they come up with will be regulated and still serve the interest of the country's people for the good

of all those who live in it …The state's money should not further endeavors of oppression. In some countries that are still in a period of healing from their horrible past, one finds that those who were benefiting from the old order will seek any possible way of discrediting the new order. Autonomous Universities and or research institutions can be very detrimental to a democracy that has been watered through the blood of those who died in the struggle for liberation of such states. Too much of democracy without guidelines and stringent regulations could lead to the abuse of the state's money which could in the end be used to perpetuate the needs of a minority at the expense of the people.

- A country that is capable of controlling small issues and takes action before the issue become problems is a country that can conquer syndicate crime at its infancy. Global warfare begins from home.

14. Kudos and Thanks

- Thanks a lot for this opportunity to re-think many points of views.

- I like this questionnaire because it is very clear and easy and because I have to use your language this time only in a passive way.

- Interesting and challenging from a respondent's perspective.

- Very schematic. But anyway, maybe it helps.

- The survey had very interesting subjects.

- Excellent questionnaire on technology, congratulations!

- Interesting questions.

- Interesting and important questionnaire. This has a "global touch" to it

- Learning about prospective and its tools are fundamental and examples like this one help to raise interest and motivate to learning it. I suggest, in the final report, to also annex the methodology used, as it would be very useful to the students.

- Congratulations. Very interesting and challenging.

- I find the concept of conflict between individualism and collectivism, between Man as the perpetual Lord and master versus his creations as very interesting and thought provoking.

- This is an interesting exercise. From my standpoint, I don't think it is structured to have the desired impact. If there is a future effort to structure something like this differently, I'd be interested in participating.

- Nice survey. Forced me to think. I probably would answer some questions differently a second time around, given a different state of mind, set of news items of the day, set of circumstances in the world last year vs. next year. These are tough issues.

- … the questionnaires are a wonderful compilation

- This was a good challenge- I had to try to stay on the optimistic side of human potential!

- Thanks for all the work.

- I hope that this small contribution helps the Future of Humanity in its development.

APPENDIX 3: Categorization of Ethical Issues[2]

2005-2010	corp and econ	educatn	environ	govmt	biotech health	intel prop	Media	new front	philos	political	S&T	social	birth/pop growth	death ageing	space	brain/AI	who pays for it	crime
345	*30*	*21*	*17*	*47*	*31*	*7*	*30*	*2*	*24*	*38*	*16*	*32*	*13*	*9*	*5*	*1*	*9*	*13*
100.00	8.70	6.09	4.93	13.62	8.99	2.03	8.70	0.58	6.96	11.01	4.64	9.28	3.77	2.61	1.45	0.29	2.61	3.77
84 At what level does a national budget deficit become unjust to future generations?	XXX																	
102 Does globalization increase the need for global ethical/legal accountability within international and national organizations, as well as individually?	XXX																	
104 Should the concept of corporate liability be extended to include such things as alcohol, newspapers (causing depression), firearms, and violence in films?	XXX																	
131 Is the imposition of economic policies by international financial organization ethically justifiable?	XXX																	

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[2] The numbers in the second row are total of the columns; the numbers in the third row are percentages.

132	Should developed countries maintain agricultural subsidies when they harm farmers in underdeveloped countries?	XXX
133	Which ethical values should be adopted in international trade?	XXX
135	Should minimum standards of behavior towards one's own citizens be required of national sovereign governments before access is allowed to, for example, international trading arrangements, capital markets, transport systems, and new technologies?	XXX
159	Should corporations be allowed to price the supply of life-saving products beyond the means of the poor?	XXX
198	Which is the ethical manner to intervene into a financial system that does not comply with the public interest?	XXX
203	Is it possible for multinational companies to adopt codes of ethics that can influence corporate behavior?	XXX
205	Is it right for a company to develop techniques that restrict farmers in their ability to re-sow seeds from a previous harvest?	XXX

209	Would it be ethical to limit the free development of emerging countries, based upon environmental considerations, considering that the growth of industrialized countries has been without any kind of limit?	XXX
211	Is it unethical for corporations to ignore the interests of some stakeholders?	XXX
225	Has a country a right to deplete its natural resources in the name of an economic growth if it might benefit the poor segments of its society?	XXX
239	Is there an ethical basis for regulating global consumerism?	XXX
240	How can ethical behavior of corporations best be rewarded and unethical behavior penalized?	XXX
264	Is it ethical to move polluting industries to developing countries?	XXX
276	Is there a code of ethics that might be implemented in international economic relations?	XXX
325	Should the rich states be forced to help the poor ones?	XXX

330	Is it ethical to require working people to support the old, the lower educated and/or handicapped people?	XXX
352	Is it not ethical for the debt of third world countries which was acquired as a result of their historical colonial tradition to be abrogated?	XXX
359	Is it ethical to require major transnational companies pay a special tax to fight against organized crime?	XXX
365	Under ethical principles should the economic system evolve in order to encourage a better distribution of wealth on a personal and national level?	XXX
379	Should poor countries that export labor encourage migration of illegal workers to rich countries to guarantee a flow of money into the country in order to ease its social and economic problems?	XXX
405	Should some companies be permitted to acquire more power than independent states?	XXX
493	Is it right for companies from advanced nations to move obsolete and harmful production facilities to other countries?	XXX

508	Should power and wealth be better distributed?	XXX	
516	Should corporations be entitled to the same rights as human beings -- freedom of speech, due process, equal rights, protection from search and seizure, etc.?	XXX	
517	Would it not be ethical to limit corporate influence on government policy?	XXX	
550	What are the ethical approaches to the use of technologies to improve management and social responsibility of companies and governments?	XXX	
4	Is it unethical to have different levels of access to education?		XXX
36	Should ethics and issues of value become a required course of study in higher education curricula?		XXX
36	Since we are becoming increasingly interconnected at a global level, how do we strike a balance between culturally specific ethical systems and a global - universal ethical system?		XXX

69	Should there be a common curriculum for schools that gives an overview of all major religions, emphasizes the common elements, and contrasts the differences without moral or social judgment to enhance understanding and tolerance?	XXX
86	Should educational systems be based solely on rational and scientific issues or on ethical and moral issues as well?	XXX
87	Should the concept of truth be included in educational systems?	XXX
88	Should the concept of respect to the dignity of the human being be included in educational systems?	XXX
155	How should we educate children (and young people) about their rights and responsibilities as ethical adult members of society?	XXX
189	What is the ethical manner to intervene in an educational system that behaves and teach religious preconception as factor of ethnical/social/ cultural superiority?	XXX
197	What is the ethical manner to intervene into an educational system?	XXX

258	What can the educational system do to intensify the human rights development?	XXX
319	Should society educate all citizens to learn how to approach and resolve ethical issues and moral dilemmas?	XXX
329	Is it ethical to force childless persons to pay for support of education of children?	XXX
384	Is it ethical to make scientific education mandatory within the basic education framework?	XXX
428	Should ethics in teaching be universally required?	XXX
429	Should education promote ethics as an obligatory concept within all areas of knowledge? How could this be applied to educational systems?	XXX
437	Is it not ethical to take advantage of technological media to make quality virtual education available to the sectors that are margined by the digital gap?	XXX
469	Is it right for humankind to keep mass education at a level of general understanding and faith?	XXX

471	Is it right that medical knowledge is insufficiently thought at school?	XXX	
510	Should the global community have mechanisms to intervene substantively on national education?	XXX	
511	Should there be international educational standards? If so how, and of what kind?	XXX	
515	Is it ethical to measure educational attainment by the results of traditional measurements which can be manipulated by new and emerging technologies?	XXX	
23	Should information pollution (as environmental pollution is now) become a crime? If so, what is considered "information pollution"?		XXX
108	How can we ethically limit the proliferation of nuclear weapons and the search of new alternative energy, whose tests can affect the environment and human beings?		XXX

180	Should we grant legal standing in environmental cases to non-human organisms and to future generations? (i.e. allow people to act as spokespersons for such groups).	XXX
193	Is it ethical to deny access to natural resources, such as clean water, to citizens that have not collaborated on its preservation?	XXX
200	Should an international code of ethics be created and be enforced world wide regarding the usage of water?	XXX
308	Human action often has an environmental impact lasting far beyond the life expectancy of our culture (nuclear waste, climate change). Is that ethical?	XXX
461	Should the ideas about environmentally ethical behavior as practiced by the majority be imposed upon indigenous peoples and social groups having different ideas about environmental management?	XXX
462	Is it right to enhance environmental situation by means of consumption reduction and population control in less developed countries?	XXX

463	Is it right to classify arms and warfare techniques as environmentally sound?	XXX
479	Should a country be allowed to limitlessly exploit natural resources on its territory?	XXX
481	Is it unethical to ignore the laws of nature in public administration?	XXX
490	Is it right for people, who do nothing to improve the environment, to demand favorable environment from their government and society?	XXX
492	Should regional government and officials commit themselves to compensating communities for environmental damage incurred?	XXX
505	What is the ethical way to obtain information about the toxicity of non-drug substances or environmental stressors to humans?	XXX
521	Is it right for industries of the less developed countries have the right to contaminate more than those of the most developed?	XXX
538	What ethical policies would help avoid exhaustion of potable water?	XXX

560	Is it unethical for nations to ignore the balance of sustainable consumption levels and refurbishment of the ecosystem and environment?	XXX
13	What are the ethical considerations involved in increased security surveillance?	XXX
50	Should corporations be required to perform social reporting in a manner similar to financial reporting?	XXX
58	Is it ethical for governments to present political, economic, educational, environmental, or other issues as independent of all others and attempt to solve them independently.	XXX
62	Is it ethical for religions to have a role in government and in the administration of justice?	XXX
76	What ethical sanctions might be used against nations that promote violence?	XXX
81	Should codes of ethics be created for Governments, corporations; courts, individuals, tourists and enforced by an international agency?	XXX

98	Should there be a limit on the amount of personal data a government collects and stores in its databases?	XXX
121	Which are the ethical criteria that should be considered for the respect to the autonomy of countries' internal conflicts?	XXX
127	Should the UN have an ethics committee that would advise the Security Council in cases of decisions of intervention?	XXX
128	In the international order, which should prevail, the ethics or the rights?	XXX
129	Can international interventions be ethically justified when the cost is in human lives?	XXX
130	What breech of ethical values justify a unilateral or collective intervention that restrains the legitimate national authority?	XXX
148	Should there be an international, enforceable code of behavior protecting the rights of children? (e.g. to protect children from slave labor; being used as soldiers; child pornography; sexual abuse, etc.)	XXX

151	Are there issues (e.g. pre-emptive strikes on another country; legislation curtailing individual freedoms announced as a measure to counter terrorism) that leaders of democratic governments should not take without first going to a referendum of all the electorate?	XXX
154	Is it ethical for public agencies or individuals to be held responsible for harm when the harm comes about as result of a person's own negligence or lack of self-reliance?	XXX
157	What responsibility does government have to limit the gap between "the haves" and "the have-nots" in society?	XXX
158	What should be the consequences when politicians systematically lie to their constituents - or distort the truth?	XXX
163	Should governments be obliged to apply to their own behavior the standards they apply to others?	XXX
164	Can we devise international rules that require national restraints on inciting racial hatred?	XXX
172	Is compulsory voting ethically defensible?	XXX

179	As half of the world's population will live in cities by 2007, should governments implement rural development and policies to slow the urbanization trend or accept that cities provide greater opportunities and risks for human development?	XXX
194	What is the ethical manner to intervene into a country that is jeopardizing the world population?	XXX
208	Is it ethical to support scientific research that can facilitate the production of dangerous weapons (chemical and biological) that can be produced with low resources?	XXX
233	Is inefficiency in government unethical?	XXX
282	Is it ethical for the western Euro-American world to export democracy to countries with different political traditions and institutions?	XXX

284	Is it ethical for democratic governments to ban extremist political parties or groups (religious fundamentalist, communist, rightist), if they are endangering the legitimacy of democratic society and its institutions?	XXX
285	Ethically, how far ought a government to go in cutting off civil liberties in the name of security.	XXX
293	Is it ethical to install a complete global surveillance system and exchange of personal data to prevent terrorism? To what degree do we allow this to limit personal freedom and individual rights?	XXX
298	To what extend are security means by governments or organizations justifiable, when they confine the freedom of individuals?	XXX
302	Are there ethical ways to control, avoid, or limit military or police actions of nations?	XXX
318	Do nation states have a right of sovereignty in a global world?	XXX
320	Is a popular vote of 50% +1 an ethical basis for the determination of the future alternatives?	XXX

322	Is it ethical for organizations making forecasts by scientific methods to get more important roles in decision making?	XXX
326	Should the United Nations have the ethical duty and right to order any country to give help for other countries?	XXX
354	Do governments have the right to impose collective values with out consulting the citizenship?	XXX
356	Should international organizations sanction governments that attempt to interfere with the sovereignty of other countries or ask for the removal of their leaders?	XXX
370	How to stop the growing corruption in the highest spheres of government against the increasing power of organized crime?	XXX
374	Should a world government be formed?	XXX
388	Is it ethical to impose democracy on all people, without taking into account their development, their culture and their habits and customs?	XXX

509	Should global governance mechanisms to require consensus as is presently the case in many UN bodies?	XXX
519	Should states with military superiority get authorization to perform in other territories, on behalf of the citizens, by means of a vote?	XXX
530	Is it ethical, in voting, for all people to have the same weight in populations with very unequal educative levels?	XXX
535	Is it ethical to allow countries and/or poor communities to become impoverished by leaders with misguided or anachronistic policies?	XXX
539	What ethical policies would allow the international community to establish electoral conditions in a country with an authoritarian electoral system?	XXX
546	Is it ethical for countries to reject the International Court; should the ICC exercise its power over all countries, especially, over those who have arms of mass destruction?	XXX

552	In light of global warming and the imminent threat of 'water wars', would it not be ethical to establish international regulatory bodies to monitor the distribution of the world's limited supply of fresh water?	XXX	
568	Is it right for a government or politicians to alter a mandate given them by the voters without consulting with the voters first?	XXX	
8	Do we have a right to physically enhance ourselves through genetic manipulation?		XXX
9	Does society have a right to physically enhance animals? (e.g. through biotechnology)		XXX
59	Do we have the right to clone ourselves or other human beings?		XXX
74	Does a country have the right to prohibit animals cloning?		XXX
101	Is it ethical to initiate and operate a global commercial market in "spare" body parts?		XXX
118	Should the confidentiality and private life of the individuals be compromised to detect people who have infectious diseases in an effort to avoid epidemics and pandemics?		XXX

134	Is it right that new treatments for extending human life should divert resources from improving health outcomes for everyone else?	XXX
152	Is it ethical to spend most health care funds on the sick elderly and the new born sick?	XXX
153	What is the ethical way to manage the process of dying - and to allow individuals to choose when and how they wish to die?	XXX
160	When the genes causing serious disease are identified will we allow "treatments" to overcome those genetic abnormalities?	XXX
161	When the genes causing serious disease are identified, is it ethical to require treatment for these conditions by penalizing those who do not consent to be treated?	XXX
171	Is "mass medication," which clearly holds benefits for the majority, ever ethically justified?	XXX
187	Is it ethical to produce embryonic cells "in vitro," for the specific purpose of obtaining T-cells?	XXX

230	Is it ethical to include in pharmaceutical patents certain provisions that favor less developed countries?	XXX
235	Is it unethical to destroy frozen embryos?	XXX
247	Is cloning of one's self ethical?	XXX
255	What ethical issues are involved in defining health and disease?	XXX
304	With accelerating distribution of street drugs and psychiatric medication, are there ethical limits to the drugging of people?	XXX
306	Should we be able to manipulate learning aptitude or human awareness by neuro-medical or pharmacological means?	XXX
317	Are there circumstances in which euthanasia will become generally acceptable?	XXX
344	Is it ethical for an International Agency to define criteria for using human genome to identify certain characteristics of individuals?	XXX
382	What are the ethical implications of legalization of the production and private consumption of drugs?	XXX

411	How ethically can health services be disentangled from economic interests, taking into account the patents protected by their creators, the high costs of hospital care, and the expense of medicines.	XXX
422	What criteria should evaluate the human genome, cloning, and the research into medullar cells of embryos, and what sort of people should do the evaluations?	XXX
473	Is it right to promote products about which questions exist on threats to human health?	XXX
476	Is it right for society to allow human cloning for therapeutic purposes?	XXX
477	Should people have the right to sell their organs for transplantation?	XXX
506	Does the reimbursement of medical study volunteers raise ethical issues about coercion of poor participants?	XXX
507	What is the ethical way to use human genome information for medical and regulatory purposes?	XXX

547	Should an international code of ethics be established that would prevent children from being mutilated or submitted to harmful procedures by following cultural or religious practices?	XXX	
555	Ethically, should governments be required to disclose all potential risk and hazard information associated with nuclear waste disposal and containment in order for the public to gauge risk acceptability to ourselves and future generations?	XXX	
18	Should someone or a company be able to patent genetic material?		XXX
20	Should pharmaceutical patents apply in situations in which the patented drugs could benefit poor people or nations?		XXX
95	How can the concept of Intellectual Property Rights change in the decades ahead to help manage global inequalities?		XXX
294	Should scientists be forced to publish their results in a publicly globally available form, and add a summary that everyone with a secondary degree can understand?		XXX

300	How can the right of all people to have unrestricted access to knowledge be best balanced against the individual right on intellectual property? (Problem includes, but is not restricted to software patents, copyrights etc.)	XXX
561	Are electronic commerce monopolies ethical?	XXX
570	What is the ethical way for issues of protecting the intellectual capital of indigenous communities (IKS) to be handled relative to extraction / commercialization aspirations of the S&T community?	XXX
45	Who should have access to personal genetic information, and how the use of such information be controlled?	XXX
46	Is it right that the employers and insurance companies use genetic information in reaching decisions about who to employ or insure?	XXX
56	Should advertisers be held accountable for the accuracy of their ads?	XXX
60	Is it unethical to use sex or violence in marketing and if so should its use be restricted?	XXX

66	Is it ethical to regulate the use of sex and violence in TV?	XXX
97	Should insurance companies be permitted to differentiate on the basis of results of genetic tests?	XXX
103	Should there be control on advertising to children?	XXX
112	Should an international organization be established to control and supervise the items sold on the Internet?	XXX
162	Will there be a right to privacy over personal genetic information?	XXX
177	Is it ethical for media to focus on the sensational and controversial? Can a code of ethics provide truth or even balance?	XXX
222	Who should have access to personal genetic information, and how will it be used?	XXX
223	Is it ethical under any circumstances, to limit the information to which a person has access?	XXX
231	Is it ethical to censor Internet information if it promotes discrimination and violence?	XXX
305	Is it ethical to withhold any kind of information from the public?	XXX

335	Would it be possible and necessary to eliminate the rights of secrecy for certain international or state services, and to force them to use participatory methods?	XXX
353	Is it ethical to require an educational objective of the media?	XXX
358	Should the production and transmission of movies, television series, and news items that encourage the development of terrorism in the world be prohibited internationally?	XXX
362	What is the ethical way to intercede with the communication media to regulate the way they manipulate, suggest and direct propaganda for the benefit of a few?	XXX
363	What is the ethical way of interceding with the communication media to regulate the creation of values for the common good rather than as an incentive for consumerism?	XXX
364	What ethical processes might be introduced in elections to counterbalance the media manipulation which often results in election of inadequate candidates?	XXX

433	What ethical issues are involved in supervising the ethical codes of the communication media (including the internet) for content, information, news, propaganda, advertising, and all kinds of messages? Should they adapt to the laws of each country?	XXX
436	Should the sensationalism of the communications media (slander, misrepresentation, minimizing/maximizing of information with regard to the facts) be considered a crime?	XXX
452	Is it ethical enough for politicians and officials to be transparent vis-à-vis the population on the Internet?	XXX
458	How can mass media be influenced in the ethical way to stop showering people with vulgarity and indecencies?	XXX
459	How is it possible to make information media promote kindness, beautiful things, and common good?	XXX
485	Is it ethical to exercise control over media?	XXX
495	Is there an ethical right to intervene and control cyberspace?	XXX

520	Is it ethical to conduct trade on, or based on, genetic codes?	XXX
531	Should mass media be evaluated on the basis of its political inclinations (or sympathizing with political persons)?	XXX
553	Should individuals have the right to keep information about their genetic constitution private and confidential, and away from the purview of commercial interests or insurance agencies?	XXX
529	Is it ethical for men to sell their sperm? Will women be able to buy sperm (classified according to potentialities and/or characteristics of the ""salesman"")?		XXX
22	Should there be two standards for athletic, musical, and other forms of competition: one for the un-augmented and another for those whose performance has been enhanced by drugs, bionics, genetic engineering, and/or nanobots?		XXX
14	Is it ethical to force ones own philosophy on the rest of the world?			XXX
24	Should some opportunities or issues be left unexamined?			XXX

28	Should "For the long term good of humanity" be the principle of deciding among solutions to ethical issues?	XXX
35	Is it possible to create or evolve a set of ethical principles - hopefully global in nature - that is scientifically informed and not grounded in ancient and archaic belief systems about nature and humanity?	XXX
79	What is the trade-off between justice and compassion? Can we harm somebody's right for justice in order to be compassionate to someone else?	XXX
80	Should the ethical concepts of individuals, cultures, or groups replaced by global ethics?	XXX
82	Would study of ethical codes derived from religious teaching result in a "universal" single ethical code?	XXX
122	If global ethics are promoted and used in decision making, what happens to individualism?	XXX
126	Can ethics be standardized for all the regions of the world?	XXX

137	Should we consider de-engineering society and cutting the world information umbilical chord to re-format to a more culturally homogenous local existence?	XXX
168	Is it ever ethical to exercise power in a manner that will make the user the aggressor in an interaction?	XXX
214	Should the promotion and protection of diversity always prevail on other values?	XXX
273	Should we need to discuss what kind ethics is reasonable or is a standard for the human being? what's the development direction of ethics?	XXX
323	Should long-term as well as the short-term futures get higher priorities?	XXX
343	Would a better understanding of ethical behavior and motivations lead to less violence?	XXX
387	Should there only be one educational and religious principle in order to achieve only one ethic?	XXX
402	Should an institutional consensus determine the ethics and values of different individuals and social groups?	XXX

		XXX
408	How to create a common consciousness about the importance of values and the content of actions?	XXX
421	What type of ethical codes should be used to make economic, political, or social global decisions? How would these codes explain what should or should not be done for the common good of humanity, if we don't all belong within the same context, and neither are we at the same level of development?	XXX
423	Who should promulgate ethical codes and how should they be regulated internationally?	XXX
504	What are the values, globally, that should guide the consideration of ethical issues, particularly where it involves intervention against unwilling groups?	XXX
513	What ethical obligations do we have toward future "unseen" generations?	XXX
522	Is it ethical to teach divine creation (which scientifically has not been verified)?	XXX

523	Is it ethical to preach divine concepts such as eternal life after death when this has no certainty of happening?	XXX
12	Is it ethical for governments to accept immigration to the extent that the number of migrants alters the self-determination of their indigenous population?	XXX
29	How can we reduce the chasm between the twin evils of cultural imperialism of the West and cultural intransigence of much of Islam?	XXX
51	What ethical responses should corporations consider if they are asked by their home government to help combat international terrorism?	XXX
75	How to intervene ethically in actions of fundamentalist groups that put in risk and/or end the life of other people by political, religious, cultural reasons?	XXX
115	Should the international community intervene militarily in the affairs of nations that do not assure democratic participation to their citizens?	XXX

124	Which are the ethical criteria that should be considered in the international negotiations?	XXX
125	Does the government of a strong power have right to impose international values by force?	XXX
156	How can ethical behavior best be rewarded and unethical behavior penalized?	XXX
166	Is it ethical to place restrictions on religious or cult activities that manipulates individuals, divides families or communities, or advocates violence?	XXX
169	Is it ever ethical to conceal information that can be reasonably expected to adversely affect public perceptions of a public figure?	XXX
181	Should the elected governments have the right to reject the preferred visions or futures desired by a community if they disagree with the results from community consultation?	XXX

185	What ethical avenues exist for those who dissent from political "orthodoxy" to express and press for alternative views on matters of social justice and care for the environment?	XXX
188	Is it ethical for transnational corporations to participate in resolution of political conflicts in the countries in which they operate?	XXX
259	Should we make a law that creates rewards for those who help others?	XXX
336	Is it ethical to force convicted persons to be "re-educated?"	XXX
367	How can the respect for ethical values in politics be recuperated and assured?	XXX
368	Is it ethical for some countries that spend billions of dollars on arms of mass destruction, while millions of people are dying because of lack of food and water?	XXX
395	Is it ethical to invest millions in buying arms and ignore the international agreements on aid for the development of poorer regions?	XXX

396	What ethical actions can be taken as sanctions against governments who through their military power have exacerbated religious hatred?	XXX
397	What ethical campaigns and cultural actions should be implemented to stop a religious racial war that has been exacerbated through terrorism?	XXX
416	Is it correct for a country to become involved in the internal affairs of another one?	XXX
417	Is the term "preventative war" acceptable in an international context even when a country decides unilaterally that the potential danger exists?	XXX
418	How could a collective international action take place to reduce the risks of a country's population when internal and external interests are subduing it?	XXX
435	Who and how should make the decision as to who can interfere in a country that puts its inhabitants in danger even if it goes against the sovereignty of the country?	XXX

445	Is it ethical for a powerful and rich state to intervene militarily in a small state?	XXX
446	When a powerful and rich state intervenes militarily in a small state, what are the ethical ways of fighting the aggressor by the people of the assailed country?	XXX
447	What can become an ethical reason for a military intervention in another country?	XXX
448	Are aspirations of nations and peoples for self-determination ethical?	XXX
449	Is it ethical to declare fighters against aggressors and representatives of national liberation movements as terrorists?	XXX
455	Is it right to emphasize superiority of one nation over others?	XXX
483	Can the international community, in an effort to provide security of a country, authorize military operations on an outside territory?	XXX
487	Is it ethical for a country ostensibly supporting a peaceful world to build up its military potential?	XXX

526	Is it ethical for a country to assume the role of world defender of human rights and make unilateral decisions to pursue this role?	XXX
532	Is it ethical for a democratic society to allow the diffusion of pseudoscientific knowledge like the astrology, and therapies that are invalidated scientifically?	XXX
541	What is the ethical way to mitigate the abusive use of authority that leads to social violence?	XXX
549	What are the ethical means of dealing with non-democratic governments that use high technology for social control of the citizens?	XXX
558	Are preemptive military strikes without international due process mechanisms ethical under any circumstances?	XXX
564	What ethical means can be employed to hold politicians personally accountable for damages caused by specific policies they pursued?	XXX

25	Should research that could affect all of humanity, e.g. genetic manipulation, bioweapons, nanotechnology, be required to be reported in advance	XXX
26	Should scientists be held responsible for their research and its consequences?	XXX
27	Should science that affects all of humanity, e.g. bioweapons be required to produce an antidote before it is produced?	XXX
204	What ethical imperatives should guide conflicts between religious and scientific views?	XXX
244	What ethical parameters will guide the balance between science and religion; between spiritual issues (the invisible realm) with material issues (visible and measurable)?	XXX
272	As an ethical matter, should the scientists consider and investigate the consequence of their research before they conduct their research activities?	XXX
296	Is it ethical to develop military technologies whose effects on people and the environment are so far unknown?	XXX

309	Should there be an "Ethical Declaration for Science and Technology," which becomes the worldwide guiding principle in scientific research and development of scientist and technical experts?	XXX
369	Ethically, how can the fruits of science and technology be spread beyond powerful companies and countries?	XXX
409	How to place limits, in general, on scientific research and its technological applications?	XXX
468	What consequences can be expected from a growing gap in knowledge between scientists and the rest of society due to a rapid growth in quantity and complexity of knowledge about nature?	XXX
503	Is it ethical for governments to fund a scientific effort to reverse aging in humans?	XXX
565	Is it ethical for government funding to be used to sponsor research that will benefit mostly corporate interests?	XXX

569	Is increased public spending on science versus spending on poverty / underdevelopment justified?	XXX
571	Is it right for science R&D to focus on topics are important to the funding agencies to the exclusion of research for the "greater good" for example on critical diseases such as HIV/AIDS, TB, Malaria, etc.	XXX
572	Should international pharmaceutical corporations be allowed to use developing countries as "test grounds" simply because of the lack of regulations/laws in these countries?	XXX
5	Does a government have the right to legislate against non-heterosexual relationships?	XXX
41	Is freedom of travel a right?	XXX
44	Should immigrants from other countries adapt themselves to the basic values of their new homeland	XXX
55	Should two people of the same sex be legally allowed to marry?	XXX

57	Should society prevent people with disabilities from working even if they have the ability to do so?	XXX
65	Should governments seek to forcibly remove or relocate people in areas that have become no longer viable - small rural communities that require public transport support	XXX
72	What is the appropriate ethical response to the claim that one race is superior to another?	XXX
78	Should we help people who don't want to accept any help, even in a situation when they would endanger their own life without help?	XXX
96	What are the limits of the rights of minorities, if they infringe the rights of others? (i.e.: smoking)?	XXX
100	How should location devices and other security systems be used and controlled both publicly and privately?	XXX
145	Should the public/national interest prevail over individual rights to privacy? (e.g. as in gathering information about potential terrorists, etc)	XXX
165	Should migrants be required to accept the norms of their host society?	XXX

183	What is the role of religion in politics and public life?	XXX
213	Is it ethical to suppress findings of studies (on intelligence, or cultural and anthropological patterns) if the studies show differences among groups that could be the basis for discrimination?	XXX
216	Is the pursuit of high "quality of life" on a global basis ethical?	XXX
246	What are the ethical means of avoiding violence between genders?	XXX
277	On what ethical basis can immigration quotas (if any) be decided?	XXX
295	Is it right to bar access to developed countries for people from countries and areas where there is war, starvation, or oppression?	XXX
301	To what extent, if at all, should governments have the right to curtail human rights in order to enhance the effective fight against terrorism and organized crime?	XXX
327	Is it ethical for rich firms and/or persons to be forced to help the small ones?	XXX

328	Should the United Nations have the ethical duty and right to force firms and persons, abridging their freedom, to give help to other ones?	XXX
357	Should international organizations make the political and economic interests of religions public?	XXX
376	Is it ethical to restrict or ignore the rights and claims of one or several minorities in order to preserve the customs, habits, ideas, and ways of life of the majority?	XXX
386	Should cultural expression be allowed for minority cultural groups such as, homosexuals and nudists who impose their view on the majority and on private property?	XXX
410	How to promote the tolerance of foreigners in a world that is more and more globalized and, at the same time, more xenophobic?	XXX
413	How to balance opposite views of the world in a multicultural panorama?	XXX
444	Is it ethical to open possibilities of non-traditional forms of family life, even if it undermines the conventional family?	XXX

484	Is it possible to regulate immigration flows without violating human rights?	XXX	
497	Is it ethical for certain religions to claim superiority?	XXX	
534	Is it ethical to remove the natives from their place where they dwell and to try to acculturate them?	XXX	
544	Is it ethical for religions to discriminate against certain sectors of society or other religions?	XXX	
283	Is it ethical for the western Euro-American world to export beliefs and culture to countries with different traditions, culture and religions?	XXX	
49	Is abortion ethical at any time in pregnancy?		XXX
64	How early after - an early birth e.g. five month - should a hospital try and retrieve life? (We presume in the years ahead the threshold will be earlier and earlier).		XXX
85	Is it ethical to implement a specific tax for persons/couples without children (in countries with large birth deficit)?		XXX
90	Is it ethical to manipulate embryos for therapy?		XXX

110	Should abortion be legalized at provincial and national level?	XXX
147	Should the advent of "designer babies" be welcomed as a significant human advance or outlawed as ethically unacceptable?	XXX
269	Should we deprive women's right to choose forced abortion?	XXX
312	Should birth control become a global ethical issue?	XXX
460	How is it possible, without offending parental feelings, to drive home to people that it is immoral to give birth to too many children in the conditions of growing scarcity of the Earth's many resources?	XXX
533	Do parents have the right to alter their offspring's genetic make-up and enhance their physical and intellectual capacities through the use of drugs?	XXX
536	Is prenatal choice of the gender of one's progeny ethical?	XXX
543	Should abortion be continued in the future as a method of birth control in certain countries?	XXX
554	Should infanticide based on the sex selection of offspring be outlawed?	XXX

19	Should a person be medically allowed to elect to end their life, if they have a terminal and debilitating disease?	XXX
91	Should euthanasia be permitted for terminal patients?	XXX
92	How do we cope with a changing definition of death, due to the increased scope for resuscitation?	XXX
117	Should there be a right to euthanasia for patients who have a terminal disease?	XXX
174	Is it ethical to use voluntary/exploit voluntary labor to provide social infrastructure? .e.g. child care, care of the aged	XXX
206	Do people have the right to die?	XXX
217	Is it ethical to permit doctors to end a patient's life when suffering is immeasurable and a patient's condition terminal?	XXX
218	Do we have the right to assist in hastening death (someone in persistent vegetative state and the immense suffering caused by prolonged ill)?	XXX
478	Is it right to practice euthanasia?	XXX

15	Should individuals, corporations, universities, and research institutes be able to own entire celestial bodies like asteroids, or tracts of land on larger bodies such as the Moon, by placing privately owned robotic probes on these bodies?	XXX
17	Should humanity embrace space as a continuation of the Earth's environment, an extension of the global economy, and a place of abundant resources necessary for our growth and prosperity, or should humanity leave space unsettled and undeveloped?	XXX
34	What ethical principles should guide our potential interaction with intelligent alien life if contacted and how should such ethical principles be balanced with survival considerations concerning our species?	XXX
512	Should humanity give moral status to primitive or "non-intelligent" extraterrestrial life - e.g. Martian microbes?	XXX
514	Should there be ownership and weapons in space?	XXX

267	What is the ethical way to develop advanced artificial intelligence?	XXX
54	Should inequalities of wealth, income, and power only be permitted to the extent they are conducive to overall wellbeing?	XXX
178	Is it fair and ecologically sustainable that 20% of the world's wealthy people continue to use 80% of the Earth's resources?	XXX
184	With the likely growth in terrorism, is it ethical for the rich- through their purchasing power- to have greater security?	XXX
201	Should people and organizations be allowed to pollute, if they can pay for the damage?	XXX
202	Is it ethical for a company to take possession of a natural asset that has taken millions of years to be developed and oblige the population pay for it?	XXX
288	Can paying for a right to pollute be justifiable if it results in reduction of environmental risks?	XXX
377	Should the governments cede the obligation to provide public security to private citizens who are willing to pay for it?	XXX

545	Is cloning ethical? Does cloning change evolution? If cloning is accomplished by those who can pay for it will, in the limit, the gene pool be left with only the genes of those able to pay?	XXX
562	Is it ethical for people and organizations to use increasingly scarce resources such as clean water and oil (or other fossil fuels) as long as they can pay for it?	XXX
6	Should consumption of marijuana be legalized?	XXX
47	Which, if any, crimes should be considered as appropriate for the death penalty?	XXX
71	When a criminal has served his or her term should they be allowed to reintegrate in human society no matter what the crime?	XXX
113	Should there be an international agreements concerning the age at which children should be held liable for crimes?	XXX
116	Is it ethical to employ scanners in public spaces to detect people who have criminal records in an effort to prevent crime?	XXX

138	How does the law address emerging scientific evidence that mental illnesses and bio-genetics cause certain people to behave in criminal ways? Are all humans really responsible for the ways they act?	XXX
333	Should international armed forces have the right to search for, and if justified, to arrest anybody suspected of important crimes in any states?	XXX
334	Is it ethical to abridge legal practices to eliminate hindrances to the searching, arresting, punishing, re-educating, and healing the perpetrators of certain crimes?	XXX
337	Should an international code of ethics be established defining acceptable methods for searching, arresting, punishing, re-educating and rehabilitating the perpetrators of crimes?	XXX
338	Should penalties for certain crimes be standardized?	XXX

#	Question	corp and econ	educatn	environ	govmt	biotech health	intel prop	media	new front	philos	political	S&T	social	birth/pop growth	death ageing	space	brain/AI	who pays for it	crime
378	Would it be ethical to implement the death penalty for crimes such as drug trafficking, pedophilia, organ trafficking, kidnapping in countries where traditional methods of punishment don't get results?																		XXX
440	Should illegal arms trade be prosecuted in the same way as drugs trafficking?																		XXX
464	Should someone who has acquired machines and technologies with high environmental risks bear full liability/responsibility for their performance even if there were no criminal intentions or negligence envisaged?																		XXX

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#	Question	corp and econ	educatn	environ	govmt	biotech health	intel prop	media	new front	philos	political	S&T	social	birth/pop growth	death ageing	space	brain/AI	who pays for it	crime
314		*25*	*5*	*27*	*23*	*27*	*7*	*9*	*13*	*24*	*20*	*31*	*39*	*15*	*14*	*7*	*13*	*6*	*9*
100.00		7.96	1.59	8.60	7.32	8.60	2.23	2.87	4.14	7.64	6.37	9.87	12.42	4.78	4.46	2.23	4.14	1.91	2.87
583	Is it ethical for predominantly profit motives to drive the world's economic engine?	XXX																	
629	Can ethical and economic issues be merged into one perspective?	XXX																	

651	It is ethical for companies to request of their applicants a genetic map that informs about future diseases, and to use that information in hiring decisions?	XXX
677	Should international law be introduced to govern or control the relentless creation of wealth at the cost of destroying the natural wealth of the planet?	XXX
678	Should the economic concept of maximizing economic growth on a planet with finite resources be recognized as an ethical fallacy?	XXX
703	Should certain products be banned from production and sale on the grounds that they are trivial and wasteful of resources?	XXX
716	What ethical responsibility do corporations have to address the causes of world poverty?	XXX
730	Should we measure countries "intangible assets" to define a new concept of richness and prosperity?	XXX
748	How can ethics be introduced effectively in commercial relationships?	XXX

774	Is it ethical to distribute the world's rare resources according to possession or money? What should be done when somebody has more then he needs, yet others remains below their needs?	XXX
780	What ethical considerations should guide regulation of the global market to prevent the further spread of organized crime?	XXX
802	Is it right to set a global limit for individual prosperity?	XXX
804	Is it ethical for a few people to be exceedingly wealthy?	XXX
817	Is it ethical for the world pharmaceutical industry to inflate the price of needed drugs?	XXX
820	Is an economic system that puts individual or group interests before those of the totality ethical?	XXX
859	Is it ethical for some countries to have food surpluses that are destroyed while in others thousands of people die of hunger?	XXX
860	Is it ethical for advertising and propaganda to induce the consumption of unnecessary products and specific social behavior for economic and political purposes?	XXX

889	Is it right to allow excessive consumption since there are so many people deprived of bare life necessities?	XXX
898	Is it right to pursue a policy aimed at stagnation of technological development in order to preserve the economic stability of some social groups?	XXX
915	Is the World Bank and IMF worldwide support for individualism ethical?	XXX
947	Is it right to legislate that government monetary and environmental policies be structured in such a way that will limit how much national 'debt' accrues for future generations to carry?	XXX
951	Given the rapidly depleting fossil fuel resources, is a global export economy still justifiable?	XXX
953	Is it ethical for countries with oil or water reserves to export these to the detriment of their own citizens?	XXX
958	What are the ethical limits to the replacement of labor by technology?	XXX
829	Is it ethical to consume only animals and plants "produced" under controlled environments and on technical production lines?	XXX

640	Should a universal code of ethics be formulated and taught as a necessary discipline?	XXX	
847	Is a universal curriculum ethical?	XXX	
870	Should an educational model based on the principles of equality, quality, and opportunity become an ethical imperative for government?	XXX	
900	Would it be ethical to unify education in all countries in order to build a more harmonized world?	XXX	
813	Is it ethical to require an educational strategy for the teaching of values?	XXX	
579	Should there be an environmental limit on global consumption?		XXX
581	Should society have the continued right to pollute space without control?		XXX
593	Is it right to ignore the limits of material progress?		XXX
617	Should countries be allowed to buy and sell environmental waste?		XXX
657	Should states have the right to their natural resources if they are goods of worldwide importance (e.g. water, petroleum)?		XXX

679	Do future generations have an ethical right to share in the planet's natural beauty and resources or are these the preserve of current generations?	XXX
693	Should we continue abandoning space garbage (defunct satellites, detached equipment, etc.) or should we plan to use space for earth's waste disposal?	XXX
700	How can a code of ethics be created to deal with the proliferating problem of space junk?	XXX
701	How can a code of ethics be created to deal with the proposed disposal of nuclear waste "off the planet"?	XXX
705	Should leisure pursuits which require high usage of water (such as golf courses) or those that pollute water be outlawed?	XXX
707	Is it ethical for the West's to produce most of the world's CO2 when those who suffer from the effects of global warming resulting are those remaining billion or so of the world's poorest?	XXX
708	What place can/should the precautionary principle have in relation to environmental issues?	XXX

720	What are the ethical limits to interference in the natural order?	XXX
762	Is it ethical for farmers who use biomass for energy and thus reduce GHG to not get paid for their contribution?	XXX
776	Would it be unethical for democratic governments not to order draconic environmental laws, when global environmental collapse is imminent?	XXX
782	By which political, institutional, and operational means (including economic tools)] can - wild and agricultural - biodiversity be sustained in situ?	XXX
784	Which strategies are adequate to prevent the effects of mass migrations of humans (and, maybe, animals), as induced by climate changes and environmental degradation?	XXX
839	Is it ethical to ignore the world's needs for drinking water and to put resources into research aimed at commercial and bellicose interests?	XXX
872	How can respect for national natural resources be balanced with the necessity of populations to have access to water sources?	XXX

882	Will unlimited exploitation of resources be acceptable?	XXX	
891	Should common ethical views and approaches to environmental protection be adopted and recognized by the major world religions?	XXX	
892	Should environment trusteeship/stewardship councils be set up to defend interests of future generations?	XXX	
935	Can ethical guidelines be set up to conserve animal species through genetic manipulation ?	XXX	
937	Is an ethics body needed for regulation of the new forms of energies and fuels?	XXX	
938	Can ethical measures provide for the development of an ecological infrastructure without harming natural resources?	XXX	
952	What ethical compensation arrangements should be made for victims of climate change related displacement?	XXX	
823	What ethics based laws will help achieve sustainability?	XXX	
576	Does government have the ethical right to limit the extent to which one can choose to modify oneself, or ones offspring, through genetic manipulation or mechanical advances?		XXX

582	Is it ethical for governments to continue to act alone or in small groups against individual enemies and rogue regimes?	XXX
623	Do we need a more powerful UN to attack with military force when the majority of Security Council makes the decision?	XXX
694	Is it ethical to extend restrictions on the ownership and use of weapons that apply to citizens, to nations as well?	XXX
712	To what extent should the activities of corporations acting in developing countries be regulated by governments of developed countries?	XXX
713	What specific ethical issues should OECD countries address for corporations operating in conflict zones, as the resource curse phenomenon in these countries is increasingly documented?	XXX
714	What should be done to address "weak governance" zones and countries?	XXX
731	Would it be ethical to use a state's enforcement power to induce to its citizen's ethical and sustainable behaviors?	XXX

732	Should we consider world institutions inaction to solve hunger as a crime against humanity?	XXX
733	Should international institutions promote a global process of definition of "common accepted ethical principles," i.e. a minimum standard of international ethical behavior?	XXX
792	Is it ethical for society to limit lobbying? Are there acceptable (not too rigid, but rigid enough) ways to achieve it?	XXX
793	Is it ethical to conduct more or less complete public surveillance in pursuit of crime worldwide?	XXX
795	Is it not ethical to deny access to weapons of mass destruction to certain nations and firms?	XXX
807	Is it ethical for political decisions to remain in the hands of fewer and fewer individuals - often with self-interest, and how will this inequity be countered?	XXX
810	Is democracy, controlled only by the majority, ethical since the majority may ignore the fair rights of minorities?	XXX
822	Is nationalism unethical?	XXX

846	Will human rights continue to be an important ethical issue?	XXX
896	Could humankind be made to follow the laws of bioethics?	XXX
910	Would it be ethical to have a world government based not on hegemony of economical utility but on the generally accepted principles and rules of global ethic?	XXX
939	What ethical controls might be needed to prevent governments from using technology to perpetuate individual or group stereotypes?	XXX
950	Which would best serve the goal of a sustainable and sustaining global community: maintaining the status quo of focusing investment in technology development, or increased investment in social capital and promoting alternate value systems?	XXX
675	With the growing amount of global problems, is it ethical that governments continue to play politics rather than work within and outside their countries to make hard decisions?	XXX
835	Should the right to collective security be above individual liberty?	XXX

589	Should animal testing (other than human) be legally allowed given that there is not a clear and necessary linkage between biological processes in humans and those in other animals?	XXX
590	Should animal testing be allowed when simulations can provide the same information at the same level of probability?	XXX
592	Will individuals maintain the "right to not know" and the maintenance of personal privacy from employers and insurance tables about their physical fate that can be discerned from gene-mapping?	XXX
612	Would it be ethical to quarantine a continent or nation in order to prevent the expansion of a disease?	XXX
626	Is it ethical that a current human capability be sacrificed in order to fully develop a newer one?	XXX
643	In an age of obesity, has the state the ethical right to intervene into the nutritional habits of its population other than by education and taxes/benefits (e. g. prohibition of sweets)?	XXX
645	Should euthanasia be legislated internationally and liberalized?	XXX

668	If stem cells could be used for multiple applications in biological sciences, is it ethical to restrain its application only to those who could afford the cost?	XXX
686	Is it right to remove the genetic history embodied in a stem cell that may contain potential for disability or impairment?	XXX
688	How much freedom should individuals have to select the genetic make-up of their children?	XXX
698	Is it ethical to use genetic engineering to create "designer babies"?	XXX
711	As health cost and needs increase with aging populations, should health technologies and expensive health procedures for the very elderly be restricted, and if so on what ethical basis?	XXX
741	Is it ethically acceptable to determine a human fetus sex by means of genetic manipulation though with parental consent?	XXX
742	It is correct to prohibit world production of some kind of medicines to prevent people from a bad usage of them?	XXX
788	Should transplanting of heads be considered ethical?	XXX

798	Is it ethical to "genetically correct" people?	XXX
866	What ethical criteria can help us decide what kinds of genetic intervention favor all live beings on earth ?	XXX
897	Will clones be allowed to enjoy all human rights?	XXX
916	Is it ethical to fight against obesity?	XXX
919	What ethical principles should govern the distribution in poor countries of (possibly high-cost) drugs to fight AIDS, cancer, etc. .?	XXX
921	Do we have the right to extend our healthy lives indefinitely through technology?	XXX
928	Is it ethical to eliminate hereditary diseases by means of genetic manipulation.	XXX
930	Is it ethical to decode one's DNA to achieve new scientific understanding, and immunological and protein improvement?	XXX
931	Is it ethical to provide one's DNA code to create other human beings?	XXX
942	Should there be mandated limits to human genetic manipulation?	XXX

960	Is it ethical not to use advanced biotechnology, despite its side effects, when clearly it can benefit millions of people?	XXX	
825	Is it ethical to treat the health of the human being like a business?	XXX	
615	Is the real-time unauthorized broadcast of our activities ethical, especially if it is manipulated (for example if our clothed body is overlaid with a naked body in real time and rebroadcast)?		XXX
667	Is ethical to put rights - that survive the inventor- over elements that would be needed for human subsistence, like the case of medication or foods?		XXX
674	Is it ethical for energy companies to continue to buy up patents for solar and other types of non-carbon based energy?		XXX
689	Is it ethical to allow the copyrighting of genetic material and even of life forms?		XXX
744	Is it not right to have medical and other intellectual property available for the good of humanity?		XXX
885	Is it right not to consider any newly pronounced idea as its author's intellectual property?		XXX
943	Should the patenting of genes for commercial purposes be allowed?		XXX

600	Who owns information? How will the relationships between a global society and a global economy be determined?	XXX
670	Should access to information be controlled on the basis of concern about eventual risks for collective security?	XXX
759	High speed internet brings a lot of useless information (e.g. trashy email). What ethical issues are involved in coping with this?	XXX
848	In the age of idleness, would it not be ethical for should the media to broadcast programs that promote a productive life?	XXX
862	How could the common good be defined in terms of information and what steps could be taken for those that go against it?	XXX
883	Should any statement by correspondents, politicians, etc. without specific references to its source be considered a plagiarism?	XXX
884	Should any repeated statement be viewed as pollution with information (information pollution)?	XXX

597	Is it ethical to develop global web-based curricula that can be used by individuals and groups around the world that imbeds any particular political or religious philosophy at the expense of individual country or state culture?	XXX	
598	Should we/can we limit access to information?	XXX	
621	Is it ethical to recreate deceased family members from their cells?		XXX
622	Is it ethical to recreate ancestors from their DNA?		XXX
632	Is it ethical for society to utilize DNA to create superhuman?		XXX
642	Has the state the right to change the psyche of violent criminals; e. g. by aggression-suppressing drugs or implants?		XXX
648	What are the ethical issues associated with making (and making available) technology that would enable individuals to record their dreams		XXX
673	Is it ethical to pursue bio-medical technologies to reduce the masculine propensity for violence and domination?		XXX

717	Is it ethical for society to clone animals in ways of extinction, avoiding its complete disappearance? How to proceed in cases of extinction due to natural events?	XXX
743	Is it right to replace human body members by bionic elements in order to increase physical and cognitive performance?	XXX
863	Is it ethical to revive extinct species or to expand the populations of species that are now in danger of extinction?	XXX
922	Should we create sentient beings that could evolve smarter and stronger than humans and become a threat to our existence?	XXX
944	In a court of law, should criminal behavior be excused on the basis of 'hardwiring' by genetic predisposition?	XXX
945	In the same way that medical doctors are required to take the 'Hippocratic oath' should other professionals be required to pledge their allegiance to an agreed-upon measure of social responsibility?	XXX
828	Should people be allowed to change their names, sex, and race as often as they wish and from childhood, through the use of technology and legal resources?	XXX

596	Is there such as thing as absolute right and wrong? If so does society have a right to define absolute right and wrong.	XXX
602	Are the rights and interests of future generations a constraint upon the choices and decisions of this generation?	XXX
709	If the Judaeo Christian underpinnings of Western society continue to decline, what alternatives exist and how will that affect truth in politics and in public life?	XXX
719	How to avoid the imperatives of global ethics, dictating behavior for the most, denying each individual the integrity of free will? Is homogenization through global ethics a threat?.	XXX
746	Can it be demonstrated that following ethical practices leads to professional success?	XXX
787	Can companies and governments be forced to base their decision on ethics? By whom? How do we find standards for this?	XXX
814	Will the ethical and moral standards that have prevailed for centuries be questioned, allowing different sectors of society to express their opinion?	XXX

816	Should the moral programs of different religions be restructured?	XXX
834	Should resources be used to decipher, prove, and search for the existence of the human soul in the same way we do for the human genome?	XXX
838	Should we encourage a "universal religion" in order to eliminate different moral concepts among people and the wars that result from these differences?	XXX
845	In a widely technological world, is there still room for asking about being human?	XXX
850	How can technology be given less importance as a value in industrialized societies?	XXX
865	What sort of policies would have to be implemented in order to make our value system more humane?	XXX
867	Should religious institutions adapt their dogmas and faith to the advances of scientific knowledge?	XXX
868	Is it ethical to promote the survival of the human species over other species?	XXX
876	Will a "New Spirituality" of the 21st Century emerge and allow people to cope with increasing complexity and unpredictability of social systems?	XXX

877	Will traditional religions regain their influence on values?	XXX	
880	What kind of new ideologies will emerge?	XXX	
907	Is a global approach to all world problems ethical?	XXX	
912	Is the worldwide ethical movement right?	XXX	
913	A world organization of religions?	XXX	
917	Should humanity invest heavily in trying to guide and/or control what may be an uncontrollable long-term future?	XXX	
940	Will society loose its interest in values in the future?	XXX	
954	Do present religions have any *a priori* moral rights?	XXX	
577	Do Governments have the right to wage war?		XXX
607	Is it ethical to allow some developed countries to dump arms in developing countries thus encouraging war?		XXX
614	How can technological divides such as the digital divide, genomics divide, and nano-divide between industrialized and developing nations be closed?		XXX
624	Is the legal inequality between sexes a reason enough to block a country (trade, tourism, sport) internationally?		XXX

644	Would it be ethical to cede control of weapons of mass destruction to a world central body like the UN?	XXX
650	What would be the ethical method of solving conflicts that involve religion, beliefs, and communities without harming them, respecting the principle of noninterference and sovereignty?	XXX
658	Under what conditions if any can it be considered ethical for one state to intervene in another's affairs when that country has natural resources (water, petroleum) and doesn't want to sell or share them with others?	XXX
664	Is correct to generate policies for the majorities, based on the theory of benefiting a few?	XXX
721	Should natural assets be put under the protection, regulation, and control of world institutions, beyond national sovereignty?	XXX
723	Is it ethical to change democracy into a meritocracy?	XXX
736	Do countries have the right to adopt preventive actions in case of environment risks (ex: acceleration of Amazon Forest destruction)?	XXX

738	Do we need to create and enforce global laws for poverty relief?	XXX
851	What are the ethical considerations involved in influencing to limit countries that, because of their arms and economies have a negative impact on the development of small nations?	XXX
858	Should developed countries continue to be allowed to produce and distribute arms of mass destruction?	XXX
864	How can ethics help us take advantage of the connection between ideas, people, and resources regarding a solution to global problems? And in the case of local and regional problems?	XXX
888	Should special efforts be made to maintain moral standards based democratic culture and oppose the judgments of special interest groups and elites'?	XXX
895	Is it right that dissemination of 'hazardous technologies' that can be easily used by crooks and insane people is not limited by law and restrictions on information?	XXX
909	Is space warfare ethical?	XXX

946	Should individuals or governments be allowed to use MEMS (microelectromechanical) nanotechnology systems for military applications?	XXX
956	Is increased public spending on science versus spending on poverty / underdevelopment justified?	XXX
578	Is it ethical for society to create (completely) new species?	XXX
631	Does a country have a right to prohibit the recreation of extinct species?	XXX
634	How can ethical values by promoted in technological fields?	XXX
649	What are the ethical issues associated with making available palm top 'lie detector' software that people could use in their everyday conversations?	XXX
652	What ethical issues are involved in allowing technological and scientific advances to harm weaker states? (in terms of health, for example)	XXX
654	Is it correct to limit scientific advancement, if it harms the integrity of the human being, as eugenics?	XXX
666	Should there be a limit to the use of technology due to ethical concerns?	XXX

671	Is it right to allocate resources to reduce slight risks to human life from collisions with asteroids etc. when they could be devoted to alleviating human suffering in the here and now?	XXX
672	Will the transfer of the costs of technological mistakes and unexpected negative consequences in longer time periods require new ethical and political correctness standards to be adopted now?	XXX
681	Is it ethical to encourage peaceful use of nuclear power as a real solution to the emerging energy crisis?	XXX
725	Is it possible to make advancements in genetic interventions and at the same time maintain the concept of normality?	XXX
726	Is it not ethical to stop research that has deleterious consequences?	XXX
728	Should the thinking that we "comprehend" and "dominate" Nature be distinguished in the scientific debate?	XXX
729	Science alternatives are today disseminated by research centers, corporations, and governments. Would it not be unethical to continue to limit public participation in the decision processes?	XXX

740	Is it duty of developed countries to share research with other nations, especially developing nations?	XXX
808	Is it right to allow science and scientists total freedom to explore what is possible without first contemplating intent and consequences?	XXX
818	Should the science centers of the world inform about the different forms of life on other planets and in other universes?	XXX
840	Would it be ethical to develop intelligent and spiritual computers that would replace lost human ethical values?	XXX
841	Is science without ethics immoral?	XXX
842	Will ethical arguments stop research into the connection between human and animals brains with computers?	XXX
871	Should research be encouraged on the enhancement of human intelligence and consciousness as a way of finding better solutions to global problems?	XXX
878	Will it be ethical to implement a ban on research on self-replicating automata?	XXX

905	Can technologies help improve human ethics? (For example, an electronic cash box that improves honesty)?	XXX
906	What are the ethical considerations involved in space settlement?	XXX
923	Is it ethical to conquer other planets?	XXX
926	Is it ethical and desirable to develop the extrasensory powers of the human mind?	XXX
932	Is it ethical to keep hidden away from society technological knowledge that is important to nations' progress and health?	XXX
941	What ethical guidelines should be put in place in order to monitor the behavior of highly capable computer expert systems?	XXX
948	What security measures to safeguard human interests should be put in place in the independent interface between computer systems/technologies that develop a 'mind of their own'?	XXX
955	Should the merging of biological systems and technological/electronic systems be allowed?	XXX
957	Are wealthy states ethically bound to invest in global "for good" research?	XXX

594	Is it ethical to engineer a shift of personal ambitions from acquiring quantities of things to quality of life?	XXX
595	What is the ethical way to gather objective evidence about the influence of religious institutions in perpetuating gender discrimination in society?	XXX
599	What level of individual privacy, if any, should be protected?	XXX
616	What is the ethical balance between privacy and the desire of government to tap into our computing stream?	XXX
655	Is it correct to consider those who have been genetically modified, or ""improved"", equal to the rest of the people? Which should be the limit?	XXX
656	Is it ethically appropriate to leave behind those people who do not find their way towards manageability, socialization, and development?	XXX
660	How far should states compromise citizems' right in an effort to prevent illegal or immoral acts?	XXX

690	Is it ethical to define ""violence"" in stereotypical male terms (e.g. physical abuse) and not also in more stereotypical female terms (e.g. psychological and emotional abuse)?	XXX
691	To what extent should victims of government action be allowed to sue for compensation (e.g. should Iraqis be allowed to sue the US government and/or its leaders for wrongful invasion)? (Peter Saul)	XXX
697	Is it ethical to implant language capabilities without also providing adequate and appropriate understanding of relevant cultural mores etc?	XXX
702	Is it ethical for cities and governments to collaborate to relocate people across regions? (e.g. from burgeoning megacities to mature cities with declining/aging population)	XXX
715	What moral duty do the rich owe to the poor, is philanthropy enough, and if not what else is needed?	XXX
727	Is it ethical to foster the integration of people and populations in a high tech world even if they don't want it?	XXX

735	What is the ethical way to intervene in a country that is endangering global public goods?	XXX
737	What are the ethical issues associated with the effects that genomic information may have on members of minority communities?	XXX
749	What is being done for the loving and sustainable life in ethical terms?	XXX
750	How would human family values change if all governments allowed homosexual marriages?	XXX
752	Generally held values support monogamy and family units; should these values be reinforced or reviewed?	XXX
754	Is it ethical to permit a continuation of a dual class society: one class having the resources and capabilities to profit from science and technology and the other, not.	XXX
755	Is it ethical to allow poor knowledge to be the basis for discrimination; is knowledge the origin of the new inequality?	XXX
769	In order to develop Internet and IT technology, is it right to sacrifice individual privacy?	XXX
771	How can poverty in the south be reduced without increasing dependence, neo-colonialism, and alienation?	XXX

775	Is the consumption of meat unethical?	XXX
790	Is it not ethical to attempt to preserve cultural and behavioral diversity (vs. the trend towards cultural and behavioral conformity)?	XXX
796	Is it ethical for parents to pharmaceutically augment their children for school?	XXX
797	Are routine cosmetic beauty operations ethical?	XXX
799	Should the government obligate some people to gene therapy?	XXX
801	Should all people be obligated to carry a (ID, credit card, navigation, surveillance etc.) micro-chip under their skin in order to increase common security.	XXX
809	Is it ethical to allow all people to know their personality types in order to work more effectively together?	XXX
815	Will the family nucleus be an effective transmitter of values?	XXX
832	Are laws that restrict free flow of people across national borders ethical?	XXX
856	What treatment should we give minorities with traditional beliefs who want to be protected from technological and political development?	XXX

861	What ethical to emphasize the differences between races, creeds, sexes, ages, health, economic resources, ideology, territories etc.; how can they be taken into account and allow us to learn from each other?	XXX
874	Will it be acceptable to use cloning or other methods of artificial fertility to maintain a demographic equilibrium in rich countries?	XXX
879	Will it be justifiable to accept proliferation of the WMD as a method of prevention of international conflicts?	XXX
886	Is it right to allow creation of elites not on the basis of human intellectual and moral qualities but on the basis of opportunities provided by their wealth, friendly and kindred relationships?	XXX
914	Is home schooling ethical?	XXX
959	What ethical concerns will there be in respect to increased production of synthetic foods?	XXX
961	Is it ethical to allow different cultures to be lost because of globalization?	XXX
604	Is it right to design babies, to excel in height, speed, strength and/or mental abilities?	XXX

635	Should the practice of abortion be abandoned and the whole system turned towards enhancing adoptions?	XXX
653	What would be the ethical form to prevent overpopulation in countries with few resources?	XXX
659	Is it ethical for couples to use genetic engineering to decide the sex and other physical characteristics of their children?	XXX
665	The restriction of natality as a possibility of population control would be supported by the theory of the greater/more general benefit?	XXX
685	What ethical approaches are there to controlling population growth in developing countries?	XXX
692	Is it ethical for the world to adopt a population treaty that obliges nations to keep population growth within agreed limits?	XXX
699	How can we explore an ethical approach to the fundamental human right to conceive and bear children?	XXX
704	Should each person at birth be given a 'share' of the world's ecological space and 'coupons' to enable activities within this share?	XXX

706	Is it right to deny children access to a welfare system?	XXX	
778	Do the social institutions have right to implant microchips to any new-born baby for the purpose of statistical evidence and control of his/her behavior?	XXX	
786	Is wide spread adoption of children from the Third World by First World Families ethical?	XXX	
811	Is it ethical for government to impose birth rates?	XXX	
899	Is it right to sharply reduce the Earth's human population in order to maintain stability and self-reproduction of the biosphere's biological capacity?	XXX	
920	Is it ethical to impose abortion to control the birth rate?	XXX	
601	Are there limits to an individual's right to live longer?		XXX
613	Is it ethical to extend lifespan, no matter what the cost?		XXX
620	Is it right to cryonically suspend people in the hope of bringing them back to live?		XXX
636	Should suicide be criminalized?		XXX
647	What are the ethical issues involved in control of the ageing process?		XXX

684	Should active euthanasia be accepted as a normal and accepted way for a person to end his or her life?	XXX
687	How much public money does an individual have a right to expect will be spent in attempts to extend his/her life?	XXX
824	In the face of increasing numbers of elderly people and the inverted population pyramid, what are the ethics of life extension?	XXX
827	Is it correct to use cryogenics to freeze people and resuscitate them in the future?	XXX
837	Should we try to change our attitudes and perceptions so that people can decide individually how to die?	XXX
844	With the evidence of prolonged life span, should an age for death be legislated?	XXX
854	What are the ethical considerations in providing rights and encouraging participation of the population over 60 years old?	XXX
869	Is it ethically correct to allow science to indiscriminately prolong biological life for procreation?	XXX

894	What are ethical consequences of societal ageing in advanced countries? To what social problems and conflicts can it lead?	XXX	
584	Is it ethical to conduct mining and processing operations on the asteroids and the Moon to return resources to Earth, both to alleviate our resource constraints and contribute to the development of a hydrogen economy?	XXX	
610	Is it ethical to dump garbage in outer space?	XXX	
611	Is it ethical for corporations to claim and mine extra planetary resources?	XXX	
628	Is it ethical to marry an ET?	XXX	
770	What ethics are required in dealing with ET's?	XXX	
924	Is it ethical to colonize Mars?	XXX	
925	Is it ethical to take advantage of the mineral wealth of planets and asteroids?	XXX	
585	Is it ethical for humans to neurologically reprogram their minds?		XXX
587	What rights if any do agents of artificial intelligence (Robots or otherwise) have?		XXX
588	Will it be assumed that humans outrank agents of artificial intelligence in terms of rights?		XXX

695	Is it ethical to interfere with an individual's memory when doing so could make them a happier person?	XXX
696	Is it unethical not to interfere with an individual's memory if doing so could make them a happier person?	XXX
757	What are the ethical issues (e.g. privacy and others) linked to brain machine interfacing?	XXX
765	Should there be some restrictions based on ethical considerations for developing advanced artificial intelligence?	XXX
785	Is it right to computer augment or genetically enhance our own and our children's brains - and/or the brains of elderly people?	XXX
800	Should the government have the right to obligate psychopaths/other criminals to take a micro-chip to their brains to produce ethical emotions?	XXX
881	Will it be ethical to perform or fund research leading to controlling the minds of the others (perhaps even without their awareness and against their will)?	XXX

893	Is it right to use potential capabilities of future generations of computers for influencing mass human conscience and behavior on behalf of the World Mind?	XXX
918	Is it right to introduce sensations directly into the brain using electromagnetically or molecular induced means?	XXX
949	Is it right to pursue research that will result in the creation of intelligent technological "beings" that will have the capacity to compete with humans or other biological life forms for an ecological niche?	XXX
619	Should poor people be required to pay taxes?	XXX
641	Is it right to let the future generations of a country pay for the damage done by their ancestors; e. g. by pollution, global warming.	XXX
680	What ethical solutions are there to "Who should pay for the pensions and Social Security of retiring baby boomers?" and other such intergenerational issues?	XXX

710	As genetic testing becomes more generally available should those who proceed with pregnancies of fetuses with known abnormalities have to pay for the care of children born with these defects?	XXX	
836	Should we support research into extending life expectancy to 100 years even if only a few people can pay for it?	XXX	
929	Is it ethically acceptable for couples that can financially afford it to choose the genetic characteristics they wish for their children?	XXX	
586	Can a person be put in prison for having the propensity (genetic, cognitive, or otherwise) to commit a crime, even if he or she has yet to commit it?		XXX
603	Is it right to apply genetic engineering in order to reduce aggressive behavior of convicted criminals?		XXX
661	Is it ethical to use aggressive interventions in criminals' bodies, to reduce and/or to exert a greater control on their movements?		XXX
724	Should society stop classifying drugs into legal and illegal?		XXX

739	Do policemen and federal agents have the right to use molecular sized microphones, cameras, and homing beacons to monitor and track suspects of future crimes and terrorist attacks?	XXX
777	Does society have right to change artificially (with drugs, by surgical operations etc.) mind and consciousness of criminals and aggressive deviants endangering society (without their assent) to prevent their harmful behavior?	XXX
789	Is it right for a state to interfere with the hormonal system of criminals if that makes them less likely to be violent again?	XXX
803	Is it ethical to levy confiscatory fines on wealthy criminals who are convicted of economic crimes- no matter how the majority of the fortune has been accomplished)?	XXX
826	Is it ethical to interfere technologically and genetically in minds and bodies of criminals, either as a punishment or as a method of rehabilitation?	XXX

2025-2050	corp and econ	educatn	environ	govmt	biotech health	intel prop	media	new front	philos	political	S&T	social	birth/pop growth	death ageing	space	brain/AI	who pays for it	crime
964 *220*	*4*	*3*	*18*	*24*	*14*	*0*	*3*	*13*	*25*	*10*	*10*	*15*	*12*	*14*	*25*	*25*	*4*	*1*
965 *100.00*	1.82	1.36	8.18	10.91	6.36	0.00	1.36	5.91	11.36	4.55	4.55	6.82	5.45	6.36	11.36	11.36	1.82	0.45
982 Should business be allowed to create new species for the sole purpose of food or for working in extreme environments.	XXX																	
1003 Should the displacement of human manual labor by robots be allowed?	XXX																	
1052 Should there be limits to wealth accumulation by a person?	XXX																	
1091 Should multi-national companies take responsibility for narrowing the knowledge gap?	XXX																	
1183 Is it ethical to offer an education based solely on technological instruction, without human tutelage, i.e. will it have a sufficient ethical component?		XXX																

1208	Is it ethical to introduce microchips-cells into humans to replace learning?	XXX	
1210	Is it ethical to use computers connected directly to the brain to transfer knowledge into humans, for example, dictionaries, books, etc?	XXX	
974	Is it ethically correct to significantly alter and purposefully direct the present ecosystems on the earth?		XXX
981	To what extent is meteorological control ethical? Should one region be allowed to defend itself from disaster when there could be negative consequences for another region?		XXX
1000	Is there an ethical way to resettle the inhabitants of the regions most affected by global warming ?		XXX

1020	What responsibilities do nations least affected by adverse climate change - natural or human-induced - have towards those who will be most affected?	XXX
1023	Is it right for countries that have access to plentiful supplies of water to retain it within their sovereignty?	XXX
1047	Is it right to discuss rights for artificial beings and at the same time kill animals?	XXX
1050	Should air be a right for all or should it have to be paid for, as in the case of water?	XXX
1075	What ethics can mitigate the causes and effects of climate change?	XXX
1083	Is it ethical to condemn those entities which consume excessive amounts of resources?	XXX
1094	What ethics would aid our living in equilibrium with Nature and with our scientific evolution?	XXX

1097	Where does the righteousness lie in sharing resources and goods?	XXX
1102	What ethics should be established to protect ecologies from (e.g. profit-motivated) destructive exploitation?	XXX
1103	What ethics should be applied to mass migrations of humans (and animals, and even plants), induced by climate changes and environmental degradation?	XXX
1163	Should man do without the conservation of the ecosystem when there is the possibility of reproducing it?	XXX
1172	It is ethical to contribute to global pollution by the atmospheric byproducts from launching spacecraft?	XXX
1197	Is it ethical not to spend any resources to make abandoned areas marginally livable again?	XXX

1198	Is it ethical to dump toxic waste in space?	XXX	
1203	What ethics should govern the mining and use of natural resources from other planets, converting them into useful technology?	XXX	
966	Does a government have the right to legally stratify its society?		XXX
993	Should local extreme unwilling poverty be allowed by the international community?		XXX
999	Should international police and military forces to be created for ethics matters?		XXX
1004	How can national interests best be balanced against collective interests of mankind?		XXX
1005	Which basic values have to be (re)defined, developed and enforced by a collective authority (e.g. UN) - and which not?		XXX

1021	Should world governance be reorganized to take resources of good land, water, and biodiversity away from wasteful and indulgent uses and users, and bank them, or give them to less well-off peoples?	XXX
1027	Should a world body be elected to control issues relating to the environment and planet Earth's future sustainability?	XXX
1033	Should such a body have powers to enforce compliance with its determinations? Should we acknowledge the interconnectedness of life on the planet and form a global government and associated taxation body to raise the money needed to deal with global issues?	XXX
1038	Should those with legal power be able to use it to shape the course of future events for others?	XXX

1039	Should artificial intelligences be given the delegated authority to manage our cities' complex systems with 24/7 rational-functional efficiency or should humans retain the final say and use AI for expert advice and as an enabler to build citizen participation?	XXX
1040	Are AI. entities citizens and do they have the right to make decisions?	XXX
1044	It is right to allow an enormous investment of capital in space and weapons research without improving existing earth conditions and quality of life for billions of people?	XXX
1049	Can space colonization be subject to appropriation by corporations and governments?	XXX
1073	Would a global government be a solution for the world problems?	XXX

1090	"Should government or society set up ethical rules to guide the research and application of S&T?	XXX
1100	Is it ethical to place global government over national governments?	XXX
1122	Would it be possible to work out and enforce a global "Code of ethics and laws" on which global laws are based?	XXX
1162	Will decision making technology be based on human values?	XXX
1166	Is it ethical to promote a world government?	XXX
1169	What ethics should apply in the development and application of social control techniques?	XXX
1191	Is it ethical to apply earth governance to colonies in space?	XXX
1193	Is the state ethically obligated to provide to its citizens both economic support and leisure activities?	XXX

1211	What ethical principles should govern air/space traffic control regulations?	XXX	
1219	If humanity has to vacate the earth, say because of a nuclear holocaust, what ethical principles should govern the selection of those afforded a chance to leave, assuming that there would not be room for everyone?	XXX	
969	Is it ethical to attempt to create another species that could evolutionarily outrank humans?		XXX
973	Is it ethically correct to create new species?		XXX
979	What ethics should control access by all to the advanced gene therapies for curing severe diseases like Alzheimer's, Parkinson's, or cancer, regardless of economic status?		XXX
995	Does society have a right to prohibit the creation of "superhumans"?		XXX

1010	Should pairs have the right to procreate if scientific information shows that their descendants may have some type of disease because of genetic heritage?	XXX
1017	What ethical reason could be acceptable to replace the natural conception?	XXX
1042	Should parents DNA be given to science to grow medi-children so as they can farmed for replacement body parts?	XXX
1048	Can people that get transhuman abilities claim the right of being considered humans?	XXX
1064	Should there be ethical bounds on the use of technology to produce certain behaviors in infants and children?	XXX
1105	Do we have a right to clone our ancestors? If we do, do they have a right to claim their property back?	XXX

1106	Does a clone have the same rights as the original person?	XXX	
1107	Is it ethical to delay dying as long as possible, or to make living forever possible?	XXX	
1209	Is it ethical to attack diseases with the use of cell-microchips?	XXX	
1212	Is it ethical to change a person's behavior by insertion of a microchip or other invasive procedure?	XXX	
1062	Should we use technology to create a highly appealing experiential world through simulators in which we could live lives closer to our ideals?		XXX
1082	Are ethics needed to protect printed books, competing with electronic media?		XXX
1222	Will the ethics that are now predominant replaced by media established values?		XXX

996	What measures should there be to control a so-called "superhuman" with the power to harm humans?	XXX
998	If people learn to understand animal communication, should we then respect their will, e.g. their opinion about being hunted?	XXX
1080	What ethics will define and prevent technological crime in a world with transhumans?	XXX
1128	Would it be ethical to create superior beings without sexual differences?	XXX
1131	Would it be ethical to genetically modify humans so as to utilize an energy source other than food, in order to improve the planetary ecology?	XXX
1132	Is it ethical to repopulate the seas with genetically designed fish and mammals?	XXX
1143	Is it ethical to develop organisms or artificial means that can change the morphology and function of human beings?	XXX

1149	If the recipe for happiness has been found, how will its appropriate use be defined?	XXX
1170	Is there an ethical obligation to accept in social, ethical, and political terms new kinds of creatures (partly animals + partly artificial and partly human + partly artificial and any possible combinations)?	XXX
1174	What rights identical or similar to human rights should be granted to other species?	XXX
1194	What ethical principles should control the application of physiological (genetic) methods to personality traits as selfishness?	XXX
1216	Is it ethical to live in under-the-sea cities?	XXX
1224	Should a moratorium be put on the rapid growth of the human organ growth industry when it is used only for aesthetic augmentation purposes?	XXX

971	What system of ethics will allow us get along with each other in a world of vastly diminished resources (food, water, energy, etc.) per person?	XXX	
972	What is the ethical way to induce religious institutions to reform themselves in order to open roles of religious significance to women?	XXX	
976	Is there such as thing as absolute right and wrong if so does society have a right to define absolute right and wrong.	XXX	
977	What changes will there be in the structure of ethics when it is incorporated into super intelligences?	XXX	XXX
980	How will ethics change if extra terrestrials are discovered?	XXX	
1001	Should ethical standards for acceptance or rejection of religions be established, and, if so, how?	XXX	

1009	Should we consider ethical, that science makes all efforts necessary so that the human life is eternal, disturbing therefore the Divine Plan?	XXX
1016	With what mechanism could ethical codes for a technological world be developed?	XXX
1032	Should neighbors be held responsible for the behavior of each other in some way?	XXX
1046	Should the search for happiness become a fundamental right?	XXX
1055	How to make sure that technology growth will be compatible with spiritual needs of human species?	XXX
1056	What ethics will cause future elites to be defined by their capacities to manage environmental, social, and economic challenges in an integrated and ethical balance?	XXX

1085	Is there a single set of ethics that can guide the whole world?	XXX
1093	What ethical principles preserve human dignity?	XXX
1095	What ethics could lead to harmony among religions?	XXX
1126	Will technology surpass the authority that we attribute today to the divine?	XXX
1127	Is the genetic reprogramming of the human being more ethical than cloning?	XXX
1146	Is it ethical to attempt to alter the course of human evolution?	XXX
1151	In the same way that there is the desire to be genetically pure, will there also be the desire to be emotionally pure?	XXX
1167	Is it ethical to replace religion by technology?	XXX

1168	If technology replaces religion, what will be the source of any self-restraint in developing methods of controlled and un-controlled intrusion into human organisms and minds?	XXX	
1185	How can ethics be developed to fit with the global mix of beliefs and cultures, and evolve as global unification progresses?	XXX	
1188	What kind of *modus vivendi* can be worked out between religious doctrines and secular ethical codes?	XXX	
1205	Is it ethical to seek immortality?	XXX	
1232	Is it ethical to fear change? Is change not the key to promoting the human species?	XXX	
1011	What measures should be taken to ensure that artificially augmented (e.g., strengthened) members of security forces do not engage in harmful conduct?		XXX

1029	Should China (or any other country) be prevented from becoming the only superpower?	XXX
1066	Are there ethics which can be used to define political frontiers?	XXX
1068	What are the ethical means to foster world peace?	XXX
1069	How can ethics be adapted without violence?	XXX
1084	World wars have brought disasters to people, but after the war, society developed better than before. Is it still a correct view that war is a bad thing?	XXX
1113	Should real and preventive rehabilitation (achieving sound and stabile social behavior) in schools, prisons, psychiatric institutions etc. be a major issue worldwide?	XXX
1125	Will ethics in the future be conceived the way we know it now?	XXX
1179	Could human settlements on other planets enjoy the right to self-determination?	XXX

1202	What degree of legal autonomy should be allowed to a human society in space or on another planet?	XXX
986	Should science extend the longevity of life?	XXX
1006	In case different nations reach the necessary technology for climate control, what should be the ethical measures to avoid its indiscriminate use?	XXX
1051	Should large amounts of money be spent on advanced research while food and health issues are not completely solved?	XXX
1053	Should scientific research be targeted only to the personal and social betterment of all citizens?	XXX
1054	How can we assure that advanced technology will not reproduce a model of exclusion for the majority of humanity?	XXX

1065	Is it ethical to artificially induce the mind, during sleep, to assimilate behaviors and attitudes that would not be assimilated in an awake state?	XXX
1121	Should science and scientists seek to discover the nature of spiritual existence, e.g. at the level of quantum theory?	XXX
1230	What are the ethical guidelines for control of the potentially destructive techniques of nanotechnology and proteomics?	XXX
1231	What is the ethical balance between testing of a radical new technology and releasing it for use?	XXX
1233	Is there an ethical obligation for wealthy states to invest in global "for good" research?	XXX
968	Should there be a maximum number of years allowed to live?	XXX

978	Is it right to categorize human rights depending on how much genetic and other modifications there are in an individual (genetic engineering, cyborgs with ICT implants or removable extra memories)?	XXX
984	How can global health inequities in areas such as health, environment, energy, water, and agriculture be improved?	XXX
1018	Is there any ethical reason to restrain or regulate migration of peoples?	XXX
1030	Should ethical citizens have the option of being "accredited" and then given special privileges; e.g. lower taxation rates; facilitated passage through airports; more public health care and education subsidies for themselves and their children; etc?	XXX

1035	Should we require derelict and abandoned cities and suburbs be repopulated and rehabilitated instead of new areas being developed?	XXX
1037	Is it ethical to allow the possibility of risk to exist in society, if the means are available to remove it?	XXX
1067	Are there measures or indicators of ethical competence?	XXX
1079	How can ethics improve interpersonal relationships in a world of technological progress?	XXX
1092	What are the ethics that would ensure that the countries and races over the whole world would really enjoy equal rights, with no discrimination at all?	XXX

1115	Would it be ethical to have different levels of human rights (highly intelligent and trust worthy persons, normal, semi-, lowered, minimal, none)?	XXX
1130	Is it ethical to make a family responsible for the moral deviation of one of its members?	XXX
1150	If by then there are still people interested in the future, will it be possible for them to still have the desire to think about the loving essence of people?	XXX
1152	What ethical principles should guide the development of equality in various spheres of human activity?	XXX
1218	Should there be special rights over humans produced by genetic manipulation?	XXX

1013	Should the number of children that pairs can procreate be genetically and/or legally limited in order to mitigate the consequences of overpopulation and worldwide poverty?	XXX
1015	In view of virtual reality and new work relationships, should the rights of the child be reformulated, and what should they be?	XXX
1034	How should ethical principles be restructured to reflect the aging of the population and the increased capabilities of the aged?	XXX
1036	Is it ethical to make decisions about life/career paths for the unborn, especially if you have the power to cause these decisions to be implemented?	XXX

1109	Do we have a right to genetically interfere with newborns or embryos, because their genetic code shows a high probability for future violent behavior?	XXX
1120	Should individuals have the right to reproduce by any means available?	XXX
1133	Is state-imposed birth control ethical in order to control the world's over population?	XXX
1159	Would it be ethical to create human beings for specific purposes?	XXX
1177	Is it ethical to promote an effort to reduce or stabilize human population?	XXX
1182	Is it ethically right to have laws that forbid child-bearing to people with serious genetic impairments?	XXX
1196	What are the ethics (including consent of the mother and of the father) for transferring fetuses to artificial matrices?	XXX

1227	Should parents be allowed to use genetic manipulation to practice selective breeding, creating 'designer babies' at will?	XXX
992	Should euthanasia be legislated internationally and liberalized?	XXX
1002	Are we allowed to abolish death?	XXX
1026	Should compulsory euthanasia, in certain circumstances, be introduced? What circumstances would warrant compulsory euthanasia?	XXX
1041	Given the declining fertility rate and aging populations of many western countries, is it ethical for first world countries to export their aged and import the young from eastern or African world countries?	XXX
1119	Should individuals have the right to prolong their lives by any means available?	XXX

1139	Is prolongation of life with youth drugs or special brain operations ethical?	XXX
1147	With the use of technological discoveries, will the difference between life and death still be in force?	XXX
1178	How should the phenomenon of humankind aging be handled?	XXX
1181	Is it right to allow exercising voluntary euthanasia for heavily ill patients and very old people?	XXX
1200	What are the ethics that should control the treatment (including death) of mutant humans, whether produced naturally or experimentally?	XXX
1207	Do we have the right to extend life-span without limit?	XXX
1213	Is ethical to use technology in order to achieve infinite life?	XXX

1228	Is it ethical to attempt to extend human life indefinitely, in the light of limited global resources?	XXX
1234	Should the increase in the length of life be required to be accompanied by an equivalent improvement of the quality of life in later years?	XXX
967	Should industrial development be moved off-world, to orbit, asteroids, and the Moon, so environmentally damaging processes are minimized here?	XXX
975	Is it ethically correct to modify - through terraforming - the entire ecosystem of another planet? What if there is indigenous life on the planet already?	XXX
983	What are the criteria to select people for living in certain environments, if life on earth would be no longer possible?	XXX
985	Do we have a right to colonize other planets and use their resources?	XXX

988	Is it ethical to colonize uninhabited planets?	XXX
989	Should we terraform other lifeless worlds for the benefit of humankind?	XXX
990	Should we interfere with the development of lower forms of life in other planets?	XXX
1019	Should there be applied different ethical standard to extraterrestrial life?	XXX
1059	Do we have unlimited right to exploit other planets' resources (mineral, etc.)?	XXX
1063	Would it be ethical to apply the laws of a particular country or an international code to rule and/or judge the actions of aliens that may land on Earth?	XXX
1098	What are the ethical principles that will help guide encounters with alien intelligent life?	XXX
1099	Is colonization of the moon and planets ethical?	XXX

1114	Has mankind got the right to "interplanetary colonialism"?	XXX
1123	What are the relevant criteria for living on other planets? Would it be the financial and health ability or the expertise in science and technology?	XXX
1134	What is the ethical way of planning human colonization outside our planet?	XXX
1136	What ethical principles should govern the selection (e.g. diversity) of populations for planetary colonization?	XXX
1140	Is it ethical to start selling plots of land on other planets?	XXX
1164	What ethical principles should guide the colonization of other planets or planet systems?	XXX
1180	Should interests of intelligent aliens be taken into account during outer space development?	XXX

1186	What are the ethics involved in communication with extraterrestrials, e.g., frankness regarding terrestrial defenses?	XXX
1199	In the event of a planetary evacuation, what ethics should determine compensation for the entities providing the transport mechanisms?	XXX
1201	Is it ethical to modify on a grand scale the environmental conditions of another planet, if it is verified that there exist life forms that could be affected?	XXX
1215	Is it ethical to live in space?	XXX
1217	What are the ethics involved with new forms of social relationships based on contacts with extraterrestrials?	XXX

1225	What ethical considerations should be contemplated for our use, ownership, or treatment of resources or other life forms in outer space?	XXX
991	Is it right to create self-evolving machines?	XXX
997	If intelligent cybernetic organisms would be developed, would they have same rights as the humans? Or would these organisms be slaves?	XXX
1022	Should self-reproducing technologies be imbued with self-limiting ethical rules that limit their capacity to reproduce unethical capacities –e.g. the issues with Asimov's prime rules?	XXX
1028	Should the emergence of a new species of man/machines be encouraged or outlawed? How should these developments be controlled?	XXX

1045	Does the production of organisms that are out of human control (e.g., nanorobots, self-replicants) require ethical restrictions to be imposed??	XXX
1058	Is it right to computer augment or genetically enhance our brains?	XXX
1060	Which kind of humanitarian law should be applied in the case of armed conflicts involving robots?	XXX
1070	Is it right to increase population and create artificial intelligences without solving humanity's issues such as quality of life, abundance and peace?	XXX
1072	What is the ethical priority of technological devices vs. human beings as their users?	XXX
1076	With the development of artificial intelligence, will humans become less important?	XXX

1086	What ethics are necessary in a world shared by natural and artificial intelligences?	XXX
1104	What should be the "human rights" of intelligent machines, i.e. those able to have or show emotions? How can such machines be punished ?	XXX
1108	In case of humane-machine-mergers, how do you define what is still a machine and what is a human being and vice versa?	XXX
1110	Should there be some kind of barrier or limit in the course of the possible mixture of mankind and machines (e.g. by implants) to preserve and protect the human being?	XXX
1111	What ethics should govern the development of transhumans?	XXX
1112	What ethics should govern activities which access and/or modify human mental processes?	XXX

1144	Should freedom of expression of intelligent and spiritual computers be respected?	XXX
1145	Will ethics of digital machines surpass and impose itself on human ethics?	XXX
1175	Are there any machines to which human-like rights should be granted?	XXX
1176	Is it ethical to create transhumans for space exploration and colonization?	XXX
1184	As the Net/Web presumably evolves into a Global Mind, what ethics needs to be developed to guide its processes?	XXX
1220	In case that the artificial intelligence surpasses the human intelligence that created it, is it ethical to prevent its dominance over the humans and its consequences?	XXX

1223	What ethical guidelines should be put in place to guard against the threat of intended or unintended 'virus' exchanges in direct neural brain and computer linkages?	XXX
1226	Should the brains of transhuman, cyborg, or robotic life forms be subject to the same privacy protections as now exist for humans?	XXX
987	Should deceased people maintained by cryogenics be brought back to life, while others perish for lack of money?	XXX
1061	Should elimination of aging and disease be available to everyone or just to those who can afford the treatments?	XXX
1116	Is it right that only rich people can afford to enjoy space settlements?	XXX

1195	Is it ethical for genetic engineering to improve the condition of human beings to be based on the payment capacity of the wealthiest?	XXX
1008	Should genetic modification for personal use be considered a crime?	XXX

Appendix 4: Round 1 Questionnaire

Future Ethical Issues Study

On behalf of the Millennium Project of the American Council for the United Nations University, we have the honor to invite you to participate in an international study to identify the most important future ethical issues that may face humanity in the foreseeable future and how they might be resolved.

The Millennium Project is a global participatory system that collects, synthesizes, and feeds back judgments on an ongoing basis about prospects for the human condition. Its annual *State of the Future, Futures Research Methodology*, and other special reports are used by decision-makers and educators to add focus to important issues, clarify choices, and improve the quality of decisions.

You have been nominated by one of the 23 Nodes of the Millennium Project or as the result of an international literature search on the basis of your insights into ethical thought.

There are many institutes devoted to the study of ethics, and studies of current ethical issues that range from labor-management relations to human trafficking. This study is not trying to duplicate those many worthy efforts. Instead it is intended to explore ethical issues that may arise in the future, which are not well understood today, and that may need years to fully assess and address. This study is an early step in that process.

This international assessment will be conducted via a three-round Delphi. Round 1 (below) invites you to add future ethical issues to an initial list and identify the values underlying these issues may change over the next 25-50 years. Round 2 will ask you to rate the expanded list of ethical issues and changes in values. Round 3 will ask for your insights about how these issues might be addressed. The results will be published in the *2005 State of the Future*. Complimentary copies will be sent to those who respond to this questionnaire. **No attributions will be made**, but respondents will be listed as participants in the report.

Please add your suggestions to the lists below and contact us with any questions. Please return your responses by **15 October**. You can respond on-line at http://www.acunu.org/millennium/ethics-rd1.html or e-mail it as an attached file to acunu@igc.org with copies to jglenn@igc.org and tedjgordon@att.net. We look forward to including your views.

Jerome C. Glenn, Director
Theodore J. Gordon, Senior Fellow

Planning Committee
Olugbenga Adesida
Mohsen Bahrami
Eduardo Raul Balbi
Eleonora Barbieri-Masini
Peter Bishop
José Luis Cordeiro
George Cowan
Cornelia Daheim
Francisco Dallmeier
James Dator
Nadezhda Gaponenko
Michel Godet
John Gottsman
Miguel A. Gutierrez
Hazel Henderson
Arnoldo José de Hoyos
Zhouying Jin
Bruce Lloyd
Anandhavalli Mahadevan
Pentti Malaska
Kamal Zaki Mahmoud
Shinji Matsumoto
Pavel Novacek
Concepción Olavarrieta
Charles Perrottet
Cristina Puentes-Markides
David Rejeski
Saphia Richou
Stanley G. Rosen
Mihaly Simai
Rusong Wang
Paul Werbos
Norio Yamamoto

Sponsor Representatives
Ismail Al-Shatti
Michael K. O'Farrell
John Fittipaldi
Oscar Motomura
Michael Stoneking

Director
Jerome C. Glenn

Senior Fellow
Theodore J. Gordon

Director of Research
Elizabeth Florescu

Regional Nodes
Beijing, China
Berlin/Essen, Germany
Brussels Area, Belgium
Buenos Aires, Argentina
Cairo, Egypt
Calgary, Canada
Caracas, Venezuela
Helsinki, Finland
London, UK
Moscow, Russia
Mexico City, Mexico
New Delhi/Madurai, India
Paris, France
Prague, Czech Republic
Rome, Italy
Salmiya, Kuwait
São Paulo, Brazil
Silicon Valley, USA
Tehran, Iran
Tokyo, Japan

AC/UNU Millennium Project
Future Ethical Issues

Round 1 - Introduction

The International Declaration of Human Rights and hundreds of other international agreements define the normative state of global ethics, yet there are many issues that have not yet been confronted that could arise in the foreseeable future. Twenty years ago the Internet was unheard of, yet today the ethics about giving easy access to dangerous and repulsive information is debated worldwide. It is reasonable to assume that future ethical issues may seem far out today. The values with which we judge them today may evolve: what we value as delightful today may become obsolete and that which we abhor may become ordinary and accepted.

The great ethical issues of an age are often codified in laws that reflect or indeed define public values. With the acceleration of change, the intensity of value conflicts will also increase. The public, law makers, judges and others who define what is right may not have sufficient time to consider all the ramifications of the emerging and intensifying ethical issues. This study is intended to contribute to an evolving body of literature on future ethical issues and a range of views about those issues. If successful, this could serve as background to the emerging debates about coming issues before they became a matter of urgency. There are also ethical issues that will not be reflected in law, but will nevertheless guide behavior. In either case, there are complex future ethical issues that we as a species need to take time to think through.

For the purpose of this study, an "ethical issue" is defined as a question about what is right or wrong to do and "values" are defined as the rationales or bases for judging what is right or wrong.

This first round is intended to extend the list of future ethical issues and to begin to identify the values which underpin these ethical issues, and that might change. The results will be grouped and synthesized, and then in later rounds assessed to identify the most pressing future ethical issues and approaches to their resolution.

NOTE: This questionnaire was translated and is available online in Arabic, Portuguese, Russian, and Spanish; see http://www.acunu.org/millennium/ethics-rd1.html

AC/UNU Millennium Project
Future Ethical Issues

Round 1

Section 1: Please add suggested issues in the form of a question similar to those listed below. You may also suggest changes to the wording of any issue on the list. Please do not answer or evaluate the questions below yet – you will be invited to do that in Rounds 2 and 3.

Naturally, some future issues are further in the future than others; hence, the questions are grouped into three time periods: 2005-2010; 2010-2025; and 2025-2050. Add issues in any time period that seems appropriate to you. Please add significant issues

- That seem unique to the future, rather than perennial issues;
- Whose existence or dimensions seem likely to be affected by future changes; and
- Whose resolution promises to change human behavior, for better or worse.

Space is provided for you to add your suggested issues at the end of each time period.

Issues 2005-2010

What is the ethical way to intervene in a country that is endangering people significantly enough to justify collective action by other countries, abridging the first nation's sovereignty?

Is it right for governments or the public to intervene in the scientific process when, on the one hand, unimpeded science has such great promise but on the other, unintended deleterious consequences are a plausible result of the research?

Do people and organizations have a right to pollute if they can pay for it; e.g., by paying carbon taxes, pollution fines, carbon trading, etc.?

Should religious or scientific views prevail in embryonic stem cell research?

Should codes of ethics be created and enforced by an international agency to guide the behavior of international corporations?

Should national sovereignty and cultural differences be allowed to prevent international intervention designed to stop widespread male violence to women?

Do we have a right to clone ourselves?

Does society have a right to clone animals?

Should religions give up the claim of certainty and/or superiority to reduce religion-related conflicts?

Does the possible use of future weapons (like dirty bombs or biological weapons) by an individual or group justify governments to ignore the rights of those individuals and groups, and those of innocent others who might be related in some way, to prevent the anticipated action?

What is the ethical way to intervene into any educational system that teaches hate and violence?

PLEASE ADD YOUR FUTURE ETHICAL ISSUES FOR 2005-2010 HERE:

Issues 2010-2025

Should there be two standards for athletic, musical, and other forms of competition: one for the un-augmented and another for those whose performance has been enhanced by drugs, bionics, genetic engineering, and/or nanobots?

Should information pollution (as environmental pollution is now) become a crime?

Is it ethical for society to recreate extinct species?

With a vastly more interconnected world, when ideas, people, and resources can clearly come together to solve a problem or achieve an opportunity, is it unethical to do nothing to connect them, when it is clearly in one's power to do so?

In this time period it is possible for an individual to become or initiate a weapon of mass destruction. Is it right to integrate the systems of education, security, and mental health to prevent young people from growing up into deranged adults who may be capable of using weapons of mass destruction in the future?

Is it right to computer augment or genetically enhance our pets and other animals' brains?

PLEASE ADD YOUR FUTURE ETHICAL ISSUES FOR 2010-2025 HERE:

Issues 2025-2050

If technology grows a mind of its own, what ethical obligations do we have for its behavior?

Do we have the right to genetically change ourselves into a new or several new species?

Is it right to allow the creation of future elites who have augmented themselves with artificial intelligence and genetic engineering, without inventing a way to manage their superhuman abilities?

Is it right for humans to merge with technology, as one way to prevent technological hegemony?

With accelerating advances in psychoactive drugs and virtual reality, should there be limits to the pursuit of artificial happiness?

Should artificial life (life-mimicking software, sentient robots, etc.) have rights?

PLEASE ADD YOUR FUTURE ETHICAL ISSUES FOR 2025-2050 HERE:

Section 2: The values that one uses to judge ethical issues may change over the next 25 to 50 years. Below are some of the values that would determine how one might judge the ethics of the questions of the sort listed above.

Please change these statements if you wish and add to the list in the space provided at the end:

Life is a divine unalterable gift

Scientific research is the most reliable path to truth

Harmony with nature is more important then economic progress

Collective judgment is better than individual judgment

Collective security is more important than individual freedom

Human survival as a species

There are natural limits to human activities

Compassion is required for justice

People must be responsible for their actions or inactions

Fairness underlies most successful policies

Intolerance leads to hate and social disintegration

Please add value statements in a form similar to those above, which may guide judgments about future ethical issues, considering particularly those which might change over the next 2025-2050 years:

General Comments:

Thank you for your participation. The results will be sent to you in Round 2 in about two or three months.

Appendix 5: Round 2 Questionnaire

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Millennium Project
Future Ethical Issues Study
</div>

Round 2

Planning Committee

Mika Aaltonen
Mohsen Bahrami
Eduardo Raul Balbi
Eleonora Barbieri-Masini
Peter Bishop
Frank Catanzaro
José Luis Cordeiro
George Cowan
Cornelia Daheim
Francisco Dallmeier
Philippe Destatte
Nadezhda Gaponenko
Michel Godet
John Gottsman
Miguel A. Gutierrez
Hazel Henderson
Arnoldo José de Hoyos
Zhouying Jin
Geci Karuri
Bruce Lloyd
Anandhavalli Mahadevan
Kamal Zaki Mahmoud
Shinji Matsumoto
Pavel Novacek
Concepción Olavarrieta
Youngsook Park
Charles Perrottet
Cristina Puentes-Markides
David Rejeski
Saphia Richou
Stanley G. Rosen
Mihaly Simai
Rusong Wang
Paul Werbos
Paul Wildman
Norio Yamamoto

On behalf of the Millennium Project of the American Council for the United Nations University, we have the honor to invite you to participate in the second round of an international study to identify the most important future ethical issues that humanity may face in the foreseeable future. The first round was conducted several months ago. This second round is built on the results of the first round. You are invited to participate in Round 2 even if you did not participate in Round 1.

The Millennium Project is a global participatory system that collects, synthesizes, and feeds back judgments on an ongoing basis about prospects for the human condition. Its annual *State of the Future, Futures Research Methodology*, and other special reports are used by decision-makers and educators to add focus to important issues, clarify choices, and improve the quality of decisions.

There are many institutes devoted to the study of ethics, and studies of current ethical issues that range from labor-management relations to human trafficking. This study is not trying to duplicate those many worthy efforts. Instead it is intended to explore ethical issues that may arise in the future, which are not well understood today, and that may need years to fully assess and address. This study is an early step in that process.

The first round asked participants to add future ethical issues to an initial list and to identify the values underlying those issues that may change over the next 25-50 years. Round 2 asks you to rate a subset of these future ethical issues and changes in values.

The results will be published in the *2005 State of the Future*. Complimentary copies will be sent to those who respond to this questionnaire. **No attributions will be made**, but respondents will be listed as participants in the study.

Please return your responses by 15 March 2005. You can respond on-line at http://www.acunu.org/millennium/ethics-rd2.html or e-mail this version as an attached file to acunu@igc.org with copies to jglenn@igc.org and tedjgordon@att.net (This MS Word version can also be downloaded from the same link as above.)

We look forward to including your views.

Jerome C. Glenn, Director, AC/UNU Millennium Project
Theodore Gordon, Senior Fellow, AC/UNU Millennium Project

NOTE: This questionnaire was translated and is available online in Chinese, French, Portuguese, Russian, and Spanish; <www.acunu.org/millennium/ethics-rd1.html>

Sponsor Representatives
Ismail Al-Shatti
Michael K. O'Farrell
John Fittipaldi
Oscar Motomura
Michael Stoneking

Staff
Jerome C. Glenn, Director
Theodore J. Gordon, Senior Fellow
Elizabeth Florescu, Research Director
Hayato Kobayashi, Research Asst

Regional Nodes
Beijing, China
Berlin/Essen, Germany
Brussels Area, Belgium
Buenos Aires, Argentina
Cairo, Egypt
Calgary/Ottawa, Canada
Caracas, Venezuela
Cyber Node, Internet
Helsinki, Finland
London, UK
Moscow, Russia
Mexico City, Mexico
New Delhi/Madurai, India
Paris, France
Prague, Czech Republic
Pretoria/Johannesburg, South Africa
Rome, Italy
Salmiya, Kuwait
São Paulo, Brazil
Seoul, Korea
Sidney, Australia
Silicon Valley, USA
Tehran, Iran
Tokyo, Japan

AC/UNU Millennium Project
Future Ethical Issues

Round 2

Although no attributions will be made, for demographic analysis and so that you can be listed properly as a participant in the *2005 State of the Future*, and a copy sent to you, please fill in the information below:

Name: _____ Male __ Female __

Title: _____ E-mail address: _____

Organization: _____

Address: _____

Country: _____

My primary employment is in:

__ Government; __ UN or International Organization; __ Corporation/business; __ NGO;
__ University; __ Independent consulting __ Other please specify _____

Introduction

Approximately 200 people responded to round 1 and suggested nearly 1,300 future ethical issues. These have been edited, combined, and analyzed to discern common ethical themes such as:

- Should people, corporations, or nations that are rich, be able to buy their way out of problems?
- What ethical rules should guide intervention of a person, corporation, or nation into the affairs of others?
- What are the ethics of aging and dying?
- What issues are involved in designing humans and other living organisms?
- Should machines have rights and what ethical issues are involved in the interactions between humans and technology?
- What new ethical issues will arise when society goes into space?
- What are the implications of globalization on the philosophy of ethics?
- Is it ethical for people, corporations, or nations to create future problems or uncertainties by current actions, even if well-intended?
- Is it ethical to detain people or interfere with their lives on the basis of expectations about their future actions?
- What are the ethical trade-offs between human rights and the need for national or human security, particularly preservation of privacy and freedom from search?

Section 1 includes specific ethical issues from these themes within three time periods. To prevent this questionnaire from becoming too long, it was necessary for the staff to distill the issues into a shorter list. However, all of the issues are being preserved for further study and will be included in the final report on this work.

For the purpose of this study, an "ethical issue" is defined as a question about what is right or wrong to do and "values" are defined as the rationales or bases for judging what is right or wrong.

Section 2 addresses values that may increase or decrease in intensity around the world in the coming decades. These are values by which one might judge ethical issues of the sort listed in Section 1.

Section 1: The list below presents issues nominated in Round 1 that seemed to be on the minds of many respondents. This section explores the relative significance of these issues and the relative difficulty of their resolution. An important issue is one that will affect the beliefs and/or behavior of many people deeply, and will last more than a generation. Please use the following scales to rate the issues/questions below:

Importance

> 5 = extremely important - challenges religious beliefs and cultural traditions
> 4 = very important - challenges existing beliefs, laws, and some cultural traditions
> 3 = important - challenges usual and ordinary beliefs and practices of most people
> 2 = not too important - challenges some people
> 1 = not important

Resolution
Now please imagine the problems involved in addressing the issues. Are the problems:

> 5 = exceedingly divisive – those with opposing points of view are intransigent
> 4 = very difficult— no matter the outcome, many will be dissatisfied
> 3 = tough—compromise is possible; painful but achievable
> 2 = possible—compromise is in the cards
> 1 = easy

Between the years 2005 to 2010	**Imp.**	**Res.**
Is it right to allow people and organizations to pollute if they pay a fee or engage in pollution trading?		
What is the ethical way to intervene in the affairs of a country that is significantly endangering its or other people?		
Do parents have a right to create genetically altered "designer babies?"		

Between the years 2005 to 2010	Imp.	Res.
What are the ethical ways to develop applications of artificial intelligence?		
Should religions give up the claim of certainty and/or superiority to reduce religion-related conflicts?		
Should scientists be held personally responsible for the consequences of their research?		
Should national sovereignty and cultural differences be allowed to prevent international intervention designed to stop widespread violence perpetrated by men against women?		
Do we have a right to clone ourselves?		

<div align="center">*　　*　　*</div>

Between the years 2010 to 2025	Sig.	Res.
Is it ethical to extend lifespan, no matter what the cost?		
Should there be two standards for intellectual, athletic, musical, and other forms of competition: one for the un-augmented and another for those whose performance has been enhanced by drugs, bionics, genetic engineering, and/or nanobots?		
Is it ethical to recreate extinct species?		
Do we have the right to alter our genetic germ line so that future generations cannot inherit the potential for genetically related diseases or disabilities?		
As the brain-machine interface becomes more sophisticated and global, do the demands of collective intelligence outweigh those associated with individual identity?		
Should there be a code of ethics to deal with the proliferating space junk?		
When does information pollution become a crime?		
Would the advent of global ethical norms unduly constrain the differences among groups or the evolution of values?		
To what degree should the rights and interests of future generations prevail in decisions of this generation?		

Between the years 2010 to 2025	Sig.	Res.
Should a person be subjected to psychological, social or cultural mechanisms for having the propensity to commit a crime (including, for example, the use of weapons of mass destruction) even if he or she has not yet committed such an act yet?		

<div align="center">*　　*　　*</div>

Between the years 2025 to 2050	Sig.	Res.
Do we have the right to genetically change ourselves and future generations into a new or several new species?		
Is it ethical for society to manage the creation of future elites who have augmented themselves with artificial intelligence and genetic engineering?		
Is it right for humans to merge with technology, as one way to prevent technological hegemony over humanity?		
With accelerating advances in psychoactive drugs and virtual reality, should there be limits to the pursuit of happiness?		
Should elimination of aging be available to everyone or just to those who can afford it?		
Is it right to pursue research that will result in the creation of intelligent technological "beings" that will have the capacity to compete with humans or other biological life forms for an ecological niche?		
Should artificial life (life-mimicking software, sentient robots, etc.) or animals whose intelligence has been increased to near human levels, have rights?		
Considering the economic and other consequences of an aging population, should we have the right to suicide and euthanasia?		
Do we have a right to colonize other planets and use their resources?		
If technology develops a mind of its own, what ethical obligations should its creator(s) have?		
Do we have a right to genetically interfere with newborns or embryos because their genetic code shows a high probability for future violent behavior?		

If you wish, please add comments about any of your answers and/or add more important future ethical issues not listed above.

Section 2: What values will be increasingly or decreasingly believed around the world? Round 1 presented some examples of values, which might change over the next 25 to 50 years; participants were asked to add to that list. Approximately 300 suggestions were received. As in the previous section, these have been edited and combined with the original list where appropriate to make a new composite list for your consideration below. The total list of suggestions from Round 1 is being preserved for further analysis and will be included in the final report on this study.

Although it is difficult to estimate the percent of people that believe in specific values, and even more difficult to estimate those percentages in the future, the collective judgment of the participants will indicate how values may be shifting around the world. Please provide your judgments about the items below using the following scale:

How widely do you think each of these values is accepted today and might be in the future?

> 5 = very widely, accepted by almost everyone throughout the world
> 4 = widely, accepted by 75% of the people
> 3 = about 50% of the people accept this
> 2 = narrowly, accepted by 25% or less of the world
> 1 = almost no one believes it; less than 10%

Value Statements	Percentage of Acceptance >	Today	2025	2050
Life is a divine unalterable gift.				
Scientific research is a more reliable path to truth than religious faith.				
Harmony with nature is more important than economic progress.				
Collective judgment is generally better than individual judgment.				
Collective security is more important than individual freedom.				
Human survival as a species is the highest priority.				
Compassion is required for justice.				

Value Statements	Percentage of Acceptance >	Today	2025	2050
People must be responsible for their actions or inactions.				
Fairness underlies most successful policies.				
Intolerance leads to hate and social disintegration.				
Any artificial form of life intelligent enough to request rights should be given these rights and be treated with the same respect as humans.				
Human rights should always prevail over the rights of other living and non-living things.				
Human space migration is part of human evolution.				
Make decisions which minimize (or preferably do no) harm.				
Society has the obligation to intervene in genetic evolution to avoid its pitfalls and cruelties.				
Science and technology should serve society, rather than be just a pursuit of knowledge for its own sake.				
The spiritual dimension of human life is more important then the material one.				
Care for future generations should be a major focus of today's actions.				
Economic progress is the most reliable path to human happiness.				
Consideration of equity (e.g. distribution of benefits) is essential in decision making.				
World interests should prevail over nation-state interests.				
The family in all its forms is the foundation of social values.				
Protection of the environment and biodiversity should be considered in any policy.				
The rights of women and children are uninfringeable and fundamental for a healthy society.				
Access to education is a fundamental human right.				
Treat other people the way you would like to be treated.				
Collective considerations should prevail over individual well-being; make decisions that bring the most good to the most people.				

Value Statements	Percentage of Acceptance >	Today	2025	2050
Human beings have an obligation to mitigate suffering.				
Precedents and tradition are important.				
Make decisions that have universal applicability.				

Please add comments about any of your answers and/or add other value statements that may guide judgments about future ethical issues, considering particularly those which might change over the next 25-50 years:

Thank you for your participation. The results will be sent to you in your complementary copy of the *2005 State of the Future*.

Appendix 6: Organizations and Projects Working on Ethics-related Issues

Organizations and Projects related to global ethics

Authors and Thinkers: Recent Global Ethics Publications and Ideas

Further Links: Global Ethics Databases

ORGANIZATIONS AND PROJECTS
related to global ethics

AccountAbility 1000 (AA1000)
http://www.accountability.org.uk/default.asp
Contact Information:
Institute of Social and Ethical AccountAbility
Unit A, 137 Shepherdess Walk
London N1 7RQ
United Kingdom
Tel: +44 (0)20 7549 0400
Fax: +44 (0)20 7253 7440
email: secretariat@accountability.org.uk

Collaboration Information:
-research team in London collaborates with individual and organizational research partners around the world
-if interested in joining AA1000 as researcher, peer reviewer, research partner, participating company, or external research associate, contact Helen Campbell, Senior Researcher, helen@accountability.org.uk
-current collaborators include: Business for Social Responsibility (USA), Boston College (USA), Oxford Research (Denmark), CSR Europe (Belgium), Wuppertal Institut (Sweden), Ashridge Business School (UK), Brody, Weiser, Burns (USA), Instituto Ethos (Brazil), New Economics Foundation, (UK), EPPA (Belgium), Global Reporting Initiative (USA & Netherlands), The Copenhagen Centre (Denmark), Gesi (Global), FTSE (UK), Hendersons Asset Management (UK)
Organization Information and Current Work/Research:
-"international membership organization committed to enhancing the performance of organizations and to developing the competencies of individuals in social and ethical accountability and sustainable development"
-standard for ethical performance created by ISEA - the Institute for Social and Ethical Accountability (also known as AccountAbility)

-AA1000 is promoted as a standard for the measuring and reporting of ethical behavior in business
-assists organizations in the definition of goals and targets, the measurement of progress made against these targets, the auditing and reporting of performance and in the establishment of feedback mechanisms
-involvement of stakeholder groups is crucial to each stage of the process.
-AA1000 Assurance Standard (launched 03/03) is globally recognized as the leading assurance standard to enable, corporate, NGO and Public Sector organizations to build credibility with stakeholders and improve performance
-used by a wide range of organizations, listed at website below:
http://www.accountability.org.uk/aa1000/default.asp?pageid=122
-Research focuses on 5 areas: Accountability standards and systems, economic development, responsible competitiveness, the business case, and emerging areas

Future Issues:
-emerging areas (i.e., future studies issues) include:
- What do new communications technologies mean for the practice of organizational accountability?
- Exploring what kind of processes will be able to secure the effectiveness and accountability of emerging forms of public-private partnerships internationally.
- Working in partnership with member organizations to develop ways to use communication technology as an enabler for stakeholder engagement, self-assessment and the measurement of intangible assets.
- Working with the Employer's Forum on Disability to put disability on the agenda of socially responsible business by encouraging Corporate Responsibility intermediary organisations to integrate disability into a core component of their website.
- Working with the European Commission to establish the agenda for research over the next 5 years in the area of Sustainable Development in the Knowledge Economy. This project aims to develop a strategy whereby increased use of ICT contributes to the development of more sustainable societies.
- What are the likely economic and social consequences to arise from the end of the Agreement on Textiles and Clothing (formerly the Multi-Fibre Arrangement - MFA) on January 1st 2005, and what are the possible courses of action to mitigate these consequences?
- Collaborating with multilateral and national public institutions, labour and civil society organisations, businesses and multi-stakeholder initiatives, to develop a co-ordinated approach in addressing the impact of the end of the MFA agreement.

Agence France-Presse (AFX) Group Global Ethics Monitor
http://www.globalethicsmonitor.com/afx-bin/afx.gem?page=0
Contact Information:
Interested in having an account representative contact you or a colleague for an introduction to Global Ethics Monitor:
North America (AFX) +1 212 735 9282
UK, Europe (AFX) +44 020 7422 4833
France, Europe (AFP) +33 1 20 41 49 79

Hong Kong, Asia (AFP) +852 2802 4437
sales@globalethicsmonitor.com
Feedback information:
If you have feedback for us about our news coverage, letters to the editor, or suggestions
about the kinds of stories you would like to see more of, e-mail us at this address:
editors@globalethicsmonitor.com
Organization Information and Current Work/Research:
-news service for business and financial professionals with information needs in the areas of
corporate responsibility, socially responsible investing, corporate governance, and other related
areas
-provides global news coverage of financial markets, companies and economies to professional
and private investor communities
-headquartered in London, UK with 33 News bureaus throughout the world that generate
approximately 6,000 news stories per day on average in local language and English
-company was formed in 1990 and incorporates the 1872-founded Extel News
Future Issues:
-biotechnology issues; business and corporate ethics; consumer issues; corporate governance;
defense & armaments; development, aid, & relief; diversity & discrimination; environment;
health; human rights; labor issues; legislation & regulations; NGOs; shareholder activism;
socially-responsible investments

Amnesty International (AI)
http://www.amnesty.org/
Contact Information in USA:
www.amnestyusa.org
Amnesty International USA
322 8th Avenue
New York
NY 10001
UNITED STATES OF AMERICA
Tel.: +1 212 807 8400
Fax: +1 212 463 9193\1 212 627 1451
admin-us@aiusa.org
Organization Information and Current Work/Research:
-worldwide movement of people who campaign for internationally recognized human rights
-vision: world in which every person enjoys all of the human rights enshrined in the Universal
Declaration of Human Rights and other international human rights standards
-undertakes research and action focused on preventing and ending grave abuses of the rights to
physical and mental integrity, freedom of conscience and expression, and freedom from
discrimination, within the context of its work to promote all human rights
-independent of any government, political ideology, economic interest or religion
-currently working on: Athens Olympic Games Security raises human rights concerns; Iraq
human rights commitments not matched by reality; Darfur; Algeria; Colombia trafficking
Future Issues:

-work in progress and also to be developed in the future includes: ending violence against women; control over arms trade; refugee rights; international litigation; economic globalization and human rights

The Anti-Corruption Gateway for Europe and Eurasia

http://www.nobribes.org/
Contact Information:
Jennifer Gauck
Deputy Program Coordinator, Anti-Corruption
CEE Program Officer, Criminal Law Reform Program
740 15ᵗʰ Street, NW
Washington, D.C. 20005 USA
NoBribes@abaceeli.org   **www.abaceeli.org**

Ekaterina Bezgachina
Coordinator, Anti-Corruption Resource Center
Transparency International-Russia
1, Nikoloyamskaya st.
109189 Moscow, Russia
arc@transparency.org.ru   **www.transparency.org.ru**
Feedback Information:
http://www.nobribes.org/en/feedback/default.asp→can automatically submit feedback at this website
Organization Information and Current Work/Research:
-offers primary materials and direct links to major information sources for anti-corruption practitioners and analysts engaged in Eastern Europe and the Former Soviet Union (listing of current events related to corruption for 30 countries in region)
-by sharing this information widely, it is hoped that new and productive initiatives will be generated to reduce corruption in these regions.
-Supported by USAID, Transparency International (Russia), and the American Bar Association, this Central European and Eurasian Law Initiative website was developed as an entrance way to provide the international community with information about combating corruption in private, international and government workplaces
-the GATEWAY serves as a repository of anti-corruption project documentation, legislation, regional and international agreements, news, survey results, reports, and research
-ethical values and guidelines are provided by the World Bank, the IMF, the OECD, the United Nation's International Code of Conduct for Public Officials, the General Assembly's Use and Application of the Code of Conduct for Law Enforcement Officials, including the Basic Principles on the Use of Force and Firearms; the Council of Europe's Ministers' Codes of Conduct for Public Officials, the EU's Codes of Conduct for Commissioners and Officials, and various state and organizational codes
-current projects include guides to developing codes of ethics for organizations belonging to various sectors of society
Future Issues:
-could collaborate with them on constructing codes of ethics for various emerging groups, like nanotechnology researchers, stem-cell researchers, etc.

Anti-Corruption Resource Centre Project (ACRC) in Eastern Europe and the former Soviet Union

http://www.transparency.org/acrc/
Contact Information:
Ben Elers
Project Manager
E-mail: belers@transparency.org
Transparency International Secretariat
Otto-Sur-Allee 97-99
D-10585
Berlin, Germany
Feedback Information:
Same as contact information
Organization Information and Current Work/Research:
-ACRC Project began in March 2002 as a joint initiative of Transparency International Secretariat and the National Chapters of Azerbaijan, Bulgaria, Kazakhstan, Lithuania, Moldova, Russia and Slovakia
-ACRC Armenia was established and was welcomed into the ACRC network on October 2002
-overall objective of this 30-month program is to assist in reducing corruption in Eastern Europe and the Former Soviet Union by establishing anti corruption resource centres (ACRC) consisting of a website, library and media archive
-these centres will provide the knowledge necessary to understand corruption and to act against it and link closely with a new, improved version of CORIS (The Corruption Online Research and Information System) TI's online searchable database, which will provide all those with an interest in anti corruption issues with easy access to literature, documentation and information.
Future Issues:
ACRCs—once successfully established—will be involved in the following activities

- Pooling, continuously updating and disseminating information on corruption, anti corruption activities of national and international relevance.
- Facilitating and stimulating training, conferences and other national or regional activities on corruption/ anti corruption issues.
- Supporting businesses by assisting with relevant laws, regulations and compliant mechanisms.
- Serving as a local portal for national NGOs and other actors of civil society, giving them access to information that will help them better plan, target and co-ordinate their activities.
- address the need for permanent flow of accessible, reliable, regularly up-dated information on national and international developments in the anti-corruption field and act as the first step in the development of a co-ordinated anti corruption information network which will span the region

Association for Practical and Professional Ethics (APPE):

http://www.indiana.edu/~appe/
Contact Information:
Association for Practical and Professional Ethics
Indiana University
618 East Third Street
Bloomington, Indiana 47405-3602

Tel.: (812) 855-6450
Fax: (812) 855-3315
Feedback Information:
Questions pertaining to web site can be sent to Andrea Elliott at appe@indiana.edu
Organization Information and Current Work/Research:
-founded in 1991 with support from Indiana University and the Lilly Endowment to encourage interdisciplinary scholarship and teaching of high quality in practical and professional ethics by educators and practitioners who appreciate the practical-theoretical aspects of their subjects
-APPE facilitates communication and joint ventures among organizations, centers, schools, colleges, and individuals concerned with the interdisciplinary study and teaching of practical and professional ethics, and supports efforts of colleges and universities, centers, professional associations, and local, state, and national governments that seek to foster curricular development and scholarly research on ethical issues

Future Issues:
-The Association has more than 100 ethics centers and other institutional groups as members (Institutional Members gives a current list of Center Members)
-APPE provides a number of resources for ethics centers and their directors, including an Ethics Center Colloquium as part of its Annual Meeting each year
-The Association is also developing a program to provide center directors with coaching on starting or developing a center
-we could collaborate with them to disseminate our global ethics survey to their various centers

Australian Association for Professional and Applied Ethics (AAPAE):

http://www.arts.unsw.edu.au/aapae/
Contact Information:
President:
John Morgan
St John's College
College Road
St Lucia, Qld 4067
Tel: (07) 3842 6600   Fax: (07) 3870 5124   John.Morgan@mailbox.uq.edu.au
Vice-President:
Chris Provis
School of International Business
University of South Australia
City West Campus
North Terrace
Adelaide, SA 5000
Tel: (08) 8302-0748   chris.provis@unisa.edu.au
Feedback Information: **N/A**
Organization Information and Current Work/Research:
-growing recognition of applied ethics as a multidisciplinary field (both in Australia and the rest of the world), encompassing a wide variety of disparate areas, investigation of which has an important role to play in public, academic and professional life

-The Australian Association for Professional and Applied Ethics (AAPAE) grew out of a conference on Teaching Applied Ethics held in Sydney in 1992
-AAPAE was thus formed in 1993 as a non-partisan, non-profit national umbrella organisation for all those concerned with applied ethics in its many forms
-run under the auspices of the University of New South Wales in Sydney, Australia
Future Issues:
-the AAPAE future goals include:
encouraging awareness of applied ethics as a significant area of concern
fostering discussion of issues in applied ethics
fostering connections with special interest groups
facilitating networking between individuals and institutions working or interested in the area of professional and applied ethics
fostering community discussion of issues related to professional and applied ethics.
encouraging a focus on the teaching of professional and applied ethics.
facilitating the organisation of conferences, meetings and other events in order to fulfil the above aims
developing and distributing publications, including a newsletter and conference proceedings
-N.B.: for now the AAPAE seems pretty regionally-based in Australia, but they are looking to expand to all parts of Australia and expand into dealing with ethics on a global level as well

Australian Institute of Ethics and the Professions (AIEP) (University):

http://www.uq.edu.au/aiep/
Contact Information:
Australian Institute of Ethics,
St John's College, College Road, St Lucia, Queensland 4067, Australia.
Tel.: 0011 61 7 3842 6679
Fax: 0015 61 7 3870 5124
h.munro@mailbox.uq.edu.au
Director: Professor John Morgan
Deputy Director: Dr William Grey
Administrative Officer: Rev. Dr. Howard Munro
Feedback Information:
Same as Contact Information
Organization Information and Current Work/Research
-co-sponsored by St John's College and The University of Queensland, housed in the Morgan Center at St John's College, and governed by a Board of Directors
-its primary concern is with professional practice, but business ethics is also of major concern
-the Institute seeks to provide a non-partisan forum for the exchange of ideas on the ethics of the professions; aims to serve the various professions; offers critical discussion of existing practices and the values and ethics that govern them; and aims to collect existing codes of ethics in the various professions, as well as statements of values and practices that have been published by various organizations and companies
Futures Issues:

-a specialist collection of works dealing with professional ethics and philosophical ethics is currently in the initial phases of construction, might be something we can collaborate on with them
-they might also be willing to distribute our global ethics study once it is completed

Babson College Business Ethics Program:

http://roger.babson.edu/ethics/
Contact Information:
Business Ethics Program
Arts and Humanities Division
Babson College
Babson Park, MA 02457
Feedback Information:
Email: babsonethics@babson.edu
Organization Information and Current Work/Research:
-objective: to integrate the study of fundamental ethical principles with the environment of business and business education; to combine study of ethical principles with the case method
-effective thinking about both the conceptual and the practical aspects of ethical decisions in business requires that we also think about the role of governments, of education, and of the Third Sector, the non-governmental organizations and not-for-profit associations
Future Issues:
-certain parts of the website hadn't been updated in a while, and one gets the sense that most of the business ethics the program is concerned with are contemporary ones, and not necessarily ones that would extend into the future (i.e., the types of ethics the Millennium Project is concerned with analyzing in its Global Ethics Study); probably not a good idea to include program in Global Ethics Survey

The Beard Center for Leadership in Ethics (Part of Duquesne University, Pittsburgh, PA:

http://www.bus.duq.edu/Beard/
Contact Information:
Dr. Jim Weber, Director
Beard Center for Leadership in Ethics
A.J. Palumbo School of Business Administration
John F. Donahue Graduate School of Business
471 Rockwell Hall, Duquesne University, 600 Forbes Avenue, Pittsburgh, PA 15282
Phone: (412) 396-5475 Fax: (412) 396-4764
E-mail: weberj@duq.edu
Feedback Information:
Same as contact information
Organization Information and Current Work/Research:
-the Beard Center seeks to become an internationally recognized resource for businesses, not-for-profit organizations, professional associations, and universities interested in promoting applied business ethics training programs or ethics education

-mission statement: to promote moral integrity and behavior through ethics education and training to those who encounter, or are preparing to encounter, moral challenges in the business world
-currently working on completing a Business Ethics National Index Survey to determine the relative weight that should be given to certain elements of ethics within the academic, business, social/ethical investment, business ethics organizations, government regulation and encouragement, social activist groups, and media coverage sectors
Future Issues:
-the Center strives to be at the leading edge in providing materials and delivering these materials in the form of employee ethics training programs, forums discussing critical business ethics issues, and effective, innovative learning techniques used in business ethics instruction

Bentley College Center for Business Ethics (CBE):

http://ecampus.bentley.edu/dept/cbe/
Contact Information:
CENTER FOR BUSINESS ETHICS
Bentley College
175 Forest Street
Waltham, Massachusetts 02452-4705
Tel: (781) 891-2981
Fax: (781) 891-2988
Email: cbeinfo@bentley.edu
Feedback Information:
Same as contact information
Organization Information and Current Work/Research:
-nonprofit educational and consulting organization whose vision is a world in which all businesses contribute positively to society through their ethically sound and responsible operations
-mission: to give leadership in the creation of organizational cultures that align effective business performance with ethical business conduct
-utilizes the application of expertise, research, education and a collaborative approach to disseminating best practices
-goals: to connect ethical thought and action; inspire ethical leadership; enrich ethical knowledge; and promote ethical collaboration
-newest research: CBE has just (c. 2003) published *Corporate Monitoring of Employee Email and Internet Usage*, the results of its survey of 200 corporations on the subject of monitoring employees' use of company email and the Internet
Future Issues:
-the *Corporate Monitoring* survey is the most recent research the CBE website lists
-even though their future research plans aren't available, the Center seems very active, efficient, and cutting edge in ethics investigations and publications, thus it would be a good idea to contact them directly with inquiries about their future projects and to possibly include them in GE Survey

Business for Social Responsibility (BSR):

http://www.bsr.org/
Contact Information:
111 Sutter Street, 12th Floor
San Francisco, CA 94104 USA
Tel: 1.415.984.3200
Fax: 1.415.984.3201
Advisory Services: advisoryservices@bsr.org
Becoming a Member: joinbsr@bsr.org
Conferences: conference@bsr.org
Current Members: memberservices@bsr.org
Donations: development@bsr.org
Marketing and Media: marketing@bsr.org
Trainings: hrtrainings@bsr.org
Website Technical Problems: web@bsr.org
Feedback Information:
Same as contact information
Organization Information and Current Work/Research:
-since 1992 BSR has made a commitment to creating a just and sustainable world by working
with companies to promote more responsible business practices, innovation, and collaboration
-BSR is a global organization that promotes cross-sector collaboration and disseminates
information, tools, training, and advisory services to companies in order to make corporate social
responsibility an integral part of business operations and strategies
-works extensively in the field of Corporate Social Responsibility (CSR), in the areas of:
Business ethics, community investment, corporate social responsibility, environment,
governance and accountability, human rights, marketplace, and workplace
-most current research and publications:

- *Raising the Bar: Creating Value with the United Nations Global Compact*, a **volume that**
  contains an inventory of more than 100 tools, case studies, and information resources, all
  organized around a basic performance model that embraces management concepts
  familiar to business
- "ClimateBiz.com: The Business Resource for Understanding Climate Change," a
  partnership between Business for Social Responsibility and Green Business
  Network, is a free Web resource designed to help companies understand the
  underlying issues behind climate change, assess their climate footprint, and devise
  and implement plans to reduce their climate impacts throughout their operations
  and supply chains
- **China Training Initiative (CTI) to develop and deliver trainings to factory**
  management that will promote good labor practices in China, and create a plan to
  establish a training institute in mainland China

Future Issues:
-BSR very effective at linking up various ethics networks to promote the production of global
ethics literature and productive partnerships

Calvert Group, Ltd.

www.calvertgroup.com
Contact Information:
Calvert
4550 Montgomery Ave.
Suite 1000N
Bethesda, MD 20814
To contact by email: http://www.calvertgroup.com/index_contact_us.html
1-800-368-2748 for literature or a prospectus
1-800-368-2745 for customer service
1-800-368-2746 for financial advisors
1-800-317-CASH (2274) for Institutional Money Market Funds
1-800-327-2109 for Institutional Clients
Feedback Information:
Same as contact information
Organization Information and Current Work/Research:
-Calvert is a leader in community-based investing, social venture capital, and shareholder activism
-known for offering the largest family of socially screened mutual funds as well as award winning tax-free investment products, with approximately $6.7 billion in assets under management
-one of Calvert's primary business objectives is to provide socially responsible investment products, but it is also a pioneer in developing innovative approaches to meet the financial needs of shareholders and contribute to the well being of future generations
Future Issues:
-most recent areas of work that might develop into global ethics, futures-related research: rising interest rates, sweatshops, smart growth for the future, future implications of climate change, Calvert Women's Principles, Internet fraud and security

Canadian Centre for Ethics and Corporate Policy:

http://www.ethicscentre.ca/
Contact Information:
360 Bloor Street West, Suite 408
Toronto, Ontario M5S 1X1
Tel: 416-348-8691
Fax : 416-348-8689
info@ethicscentre.ca
Feedback Information:
Same as contact information
Organization Information and Current Work/Research:
-focus is on organizational ethics as being at the heart of corporate citizenship
-founded in 1988
-registered charity governed by volunteers and supported by organizations and individuals who share a commitment to ethical values

-dedicated to promoting and maintaining an ethical orientation and culture in Canadian organizations.
-mission: to champion the application of ethical values in the decision-making process of business and other organizations
Future Issues:
-current and future work includes: presentations, luncheons, seminars, and conferences on issues of organizational ethics; newsletter *Management Ethics*; roundtables and senior management workshops for business leaders, ethics practitioners and others to share their perspective on ethical issues and dilemmas; putting people together to solve ethical problems and providing a home for organizations to tackle various aspects of ethical decision-making; offering a roster of leading experts available to speak on ethical issues and government conferences; access to the most qualified speakers on corporate ethical issues from across Canada through luncheon presentations, at a very small investment of time and cost; opportunity for business leaders to share the ethical issues they face and together seek solutions; response to requests from corporations, institutions and organizations seeking assistance in reaching ethical policy decisions in all aspects of their operation

The Carnegie Council on Ethics and International Affairs:

http://www.cceia.org/page.php
Contact Information:
Merrill House
170 East 64th Street
New York, NY 10021-7478
(212) 838-4120
(212) 752-2432
info@cceia.org
Feedback Information:
Same as contact information
Organization Information and Current Work/Research:
-founded in 1914 by Andrew Carnegie, the Carnegie Council on Ethics and International Affairs is an independent, nonpartisan, nonprofit organization dedicated to research and education in the field of ethics and international affairs.
-the Council exists to provide leadership, guidance, education, and a home for those seeking to relate insights and resources of the world's moral traditions to the most urgent issues of our time.
-areas of research: the construction of human rights in the age of globalization, universalism versus cultural relativism, the challenge to human rights by North American "radical capitalism," the realities of "social minimalism", the relationship between fairness, responsibility, and climate change, global justice's role in global warming, ethics, equity and international negotiations relation to climate change, dealing justly with debt, thinking ethically about preemption, determining if a war is just or unjust, the role of justice in the world economy, the ethics of security in a globalized world, etc.
-the best-recognized research and education forum, the Carnegie Council remains a unique educational platform in global ethic discussions because, unlike many universities, it never presumed that realism and power politics were the mainstay of international relations
-publication entitled *Human Rights Dialogue* (with a focus on Environmental Rights)

-Ethics and International Affairs, published in Winter 2004
Future Issues:
-the Council's newest fellows will be focusing on the following areas next year: "The Role of Reparations in Transitions to Democracy," "Politics and Humanitarianism," and "Responsibility and Global Labor Justice"
-global justice program with a focus on 6 main areas: financial institutions and rules; trade; resource extraction and distribution; intellectual property; taxation and debt relief
-Ethics and the Use of Force Program

The Caux Round Table
http://www.cauxroundtable.org/
Contact Information:
Stephen B. Young
Global Executive Director
401 N. Robert Street, #150
Saint Paul, MN 55101
Tel: (651) 265-2761
Fax: (651) 223-5119
Email: cauxroundtable@aol.com
Ronald D. Lattin
Assistant Director, External Affairs
401 N. Robert Street, #150
Saint Paul, MN 55101
Tel: (651) 265-2763
Fax: (651) 223-5119
Email: cauxroundtable@aol.com
Also have offices in Europe, Japan, and Mexico
Feedback Information:
Same as contact information
Organization Information and Current Work/Research:
-network of senior business leaders from both industrialized and developing nations that seeks to motivate and mobilize business leaders to be a force for positive change based upon the Caux Round Table Principles for Business
-these principles are rooted in two basic ethical ideals: kyosei and human dignity and are based on The Minnesota Principles, a statement of business behavior developed by the Minnesota Center for Corporate Responsibility
-most current work includes:
- *Moral Capitalism: Reconciling Private Interest with the Public Good*, c. 2004
- The development of 83 Country Profiles which provide data on a country's support capacity for economic development through the application of private capital
- Caux Round Table's Japan Secretariat (CRT-Japan) has launched its new internet website in Japanese promoting principled business leadership through the CRT Principles for Business and implementation of our self-assessment management process, the SAIP
- recent study conducted by Morgan Stanley Dean Witter and Oekom Research correlated sustainability with financial outperformance and found that companies who are sustainability leaders financially outperform their competitors and the broader market who are less responsible

- CRT Global Dialogue will held in Japan from October 22 to 24, 2004 to discuss new demands for corporate social responsibility in the context of globalization: systematically balancing profit and responsibility

Future Issues:

-Caux Round Table has begun organizing a K-12 Ethics Working Group to gather prototype ethics programs and curricula; have partnered with the Minnesota Public Policy Forum (MPPF), to conduct a pilot project in Minnesota to help implement ethics education at the primary and secondary levels; the CRT will work with chambers of commerce, service organizations, and business leaders to implement ethics education in several school districts in Minnesota and the results of this effort will be distributed national wide and if successful the project will seek sponsors with national/international service organizations to implement this globally

-Caux Round Table has suggested certain principles of accountability, transparency and stewardship for both businesses and governments and has undertaken a project (under the coordination of Dr. Harry Hummels of The Netherlands, Director of Socially Responsible Investments, ING Bank) to develop a similar set of principles for the non-governmental organizations "NGO's" that play such a vital role in the activities of civil society (click here to read NGO Draft Principles)

(The W. Maurice Young) Centre for Applied Ethics:

http://www.ethics.ubc.ca/people/index.htm
Contact Information:
The W. Maurice Young Centre for Applied Ethics
The University of British Columbia
227 - 6356 Agricultural Road
Vancouver, B.C. V6T 1Z2
Tel.: 604.822.8625
Fax: 604.822.8627
plewis@ethics.ubc.ca
Feedback Information:
Same as contact information
Organization Information and Current Work/Research:
-Created in 1993, the CAE is an independent unit in the Faculty of Graduate Studies of the University of British Columbia, Vancouver, B.C.
-as an interdisciplinary research center, the CAE: studies a diverse range of topics, including health care practices, business and professional procedures, new information technologies and environmental issues; trains ethicists grounded in the theories and methods of ethics and political economy, a robust knowledge of the subject matter (e.g., medicine, commerce, environmental science), as well as expertise in social science research methodologies; and consults for private, public, and not-for-profit institutions and groups
Future Issues:
-promising research projects include: Democracy, Ethics and Genomics; Genetics and Ethics Research; Ethics of Health Research and Policy; and Modelling Ethics & Technology Research

The Center for Corporate Citizenship at Boston College (BCCC)

http://www.bc.edu/centers/ccc/
Contact Information:
The Center for Corporate Citizenship at Boston College
Wallace E. Carroll School of Management
55 Lee Road
Chestnut Hill, MA 02467-3942
Tel. 617.552.4545
Fax 617.552.8499
Feedback Information:
Same as contact information
Organization Information and Current Work/Research:
-membership based research organization, founded in 1985, that works with global corporations to help them define, plan and operationalize their corporate citizenship
-goal is to help business leverage its social, economic and human assets to ensure both its success and a more just and sustainable world
-provides leadership in establishing corporate citizenship as a business essential, so all companies act as economic and social assets to the communities they impact
-Community Involvement Index is a series of annual snapshots of issues and trends, including contribution allocations, management support, budgets and staffing for community involvement programs
-the Center's completed research projects include:

- Companies and Communities: Building the Measures
- The State of Corporate Citizenship
- Corporate Social Responsibility Monitor
- Global Leadership Network on Measuring Corporate Citizenship
- Going Global: How US Multinationals Operationalize Corporate Citizenship
- Executive Forum on Corporate Citizenship
- Partnership Conversations
- Untapped Assets: Mobilizing Retirees for Civic Engagement
- In Practice Briefs
- Conversations with Disbelievers
- Developing Practical Frameworks for Measuring Volunteerism
- Best MBA Paper Award

Future Issues:
-Gearing Up, a new SustainAbility report launched on June 29 at the United Nations Foundation, concludes that despite achieving impressive momentum the corporate responsibility (CR) movement is bumping up against real limits
-AccountAbility and csrnetwork have developed the first global index, The Accountability Rating®, which evaluates how well the world's largest companies account for their impacts on society and the environment. The initial application of the Accountability Rating® has been to the Global 100 (G-100), defined by Fortune Magazine as the world's 100 companies with the highest gross revenues.
-developing areas of research: strategic philanthropy; growing divide between ethics and corporate citizenship; developing a well-trained workforce; and *The State of Corporate Citizenship: A View From Inside*, the first ever survey of the state of corporate citizenship in the

United States, that reveals how 515 executives representing a broad mix of companies of various size and industry regard corporate citizenship and integrate it into their businesses

Center for Global Ethics

http://globalethic.org/ (while website is under construction, use
http://astro.temple.edu/~dialogue/geth.htm
Contact Information:
Leonard Swidler
Center for Global Ethics and Global Dialogue Institute
Temple University
Philadelphia, PA 19122
Feedback Information:
To subscribe to the Center's e-mail discussion forum, send an email to:
listserv@listserv.temple.edu
Organization Information and Current Work/Research:
-mission: to coordinate the work of thinkers, scholars, and activists from around the world, who are working to define, implement, and promote policies of responsible global citizenship
-envisions an ultimate intertwining of business, religion, and dialogue
Future Issues:
-working on developing: a Universal Declaration of a Global Ethic; Ethics Statements of Human Activities and Professions; ecological ethics; and Global Ethics Project

The Centre for the Study of Ethics in the Market, Government, and Professions (CSE)

http://www.qut.edu.au/arts/human/ethics/centrehm.htm
-CSE is located primarily within the School of Humanities in Queensland University of Technology
-N.B.: the website has not been updated since 1997 and I couldn't access the projects that had been completed at the Centre; not a good idea to include in GE Study

Centro Colombiano de Responsabilidad Empresarial (CCRE)→Colombian Center of Business Responsibility:

http://www.ccre.org.co/ (webpage is in Spanish, so perhaps Latin American/Mexican nodes can communicate with them if necessary)
Contact Information:
Centro Colombiano de Responsabilidad Empresarial
Carrera 28 No. 95-08 Piso 2o, Bogotá, D.C., Colombia
Tels: (571) 602 0454 - 602 0455
Fax: (571) 602 0456
E-Mail: ccre@ccre.org.co
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:

-NGO founded in 1994 with the help of Inter-American Foundation

-the CCRE promotes research in the fields of corporate ethics and business social responsibility (RSE, Responsabilidad Social de la Empresa)

-seeks to promote sustainable development within an organization through interaction among its various interest groups, with accountability towards financial, social, and environmental factors

-has aided various companies in formulating and implementing RSE

Future Issues

-CCRE focuses on educational measures regarding the RSE process; diagnosis of a base line; foresight and strategic planning; development of a business structure along ethical guidelines; and implementation of auditors to evaluate how well companies meet the RSE goals they establish

Centro Mexicano de Filantropia (CEMEFI)➔Mexican Center of Philanthropy:

http://www.cemefi.org/ (this website also in Spanish)

Contact Information:

Centro Mexicano para la Filantropía, A.C.

Cda. de S. Alvarado #7

Col. Escandón

México, D.F. 11800

Tel: (55) 5277-6111

Fax: (55) 5515-5448

Feedback Information:

Same as contact information.

Organization Information and Current Work/Research:

-civil association founded in 1988, without religious or political affiliations

-mission: to promote philanthropic and socially responsible culture in Mexico, and to strengthen participatory organization among various sectors of society

-works with 391 other institutions of assistance and promotion

Future Issues:

-greatly focused on RSE (business social responsibility)

-areas of research include: government and public policy; communication; professionalization; community service organizations

Character Counts! (Usa and International Offices):

http://www.charactercounts.org/

Contact Information:

Josephson Institute of Ethics and CHARACTER COUNTS! National Office

9841 Airport Blvd., Suite 300

Los Angeles, CA 90045

Tel: (310) 846-4800 or (800) 711-2670

Fax: (310) 846-4858

http://www.charactercounts.org/contact.htm lists email address for various contact purposes

Feedback Information:

Same as contact information.
Organization Information and Current Work/Research:
-nonprofit, nonpartisan, nonsectarian character education framework that focuses on the 6 pillars of Character: *trustworthiness*, *respect*, *responsibility*, *fairness*, *caring* and *citizenship* and with core beliefs
-the Character Counts! Coalition includes thousands of schools, communities, and nonprofit organizations and involves more than 1 million students and communities
Future Issues:
-focus on American Character Week, the Aspen Summit on Character Education, ways to teach and disseminate characters development, "Kids for Character" conference and video
-N.B. in doing the Global Ethics Study, it would be a good idea to involve young people or organizations dealing with young people (from school age through the university level), since they appear to be the future focus of many global ethics outreach and university programs

The Coalition of Environmentally Responsible Economies (CERES):
 http://www.ceres.org/
Contact Information:
Coalition for Environmentally Responsible Economies
99 Chauncy Street, 6th Floor
Boston, MA 02111 USA
Tel.: 617-247-0700
Fax: 617-267-5400
Feedback Information:
Email webmaster@ceres.org with questions or comments about the website.
Organization Information and Current Work/Research:
-US Coalition of environmental, investor, and advocacy groups working together for a sustainable future
-provides forum for corporations, activists, and socially-responsible investors to have honest, meaningful dialogue on corporations' environmental and social practices
-encourages corporate environmental responsibility by encouraging companies to endorse the CERES Principles, working with endorsing companies both on meeting their commitment and on environmental reporting through the Global Reporting Initiative, and mobilizing the network in activist projects like the Sustainable Governance Project and the Green Hotel Initiative
-also convenes forums for discussion among diverse groups, from the annual CERES conference to industry-specific dialogues
Future Issues:
-continue working on sustainable future and sustainable development issues, related to 15 Challenges

Colorado State University's E-Center for Business Ethics:
http://e-businessethics.com/
Contact Information:
oferrell@lamar.colostate.edu (e-center, so no physical address)
Feedback Information:

Same as contact information.
Organization Information and Current Work/Research:
-the e-business ethics center provides a source of information on business ethics, corporate citizenship and organizational compliance
-goal: to create a virtual community of organizations and individuals that share best practices in the improvement of business ethics
-much of this site's content is being provided by businesses, nonprofit organizations, government agencies and academics that support interactivity and accessibility of information.
Future Issues:
-other than a great focus on internet privacy, this is more of a forum for ethics issue dissemination than a research platform

Computer Professionals for Social Responsibility (CPSR):

http://www.cpsr.org/program/ethics/ethics.html
Contact Information:
CPSR
P.O. Box 717
Palo Alto, CA 94302
Tel: (650)322-3778
Fax: (650)322-4748
E-mail cpsr@cpsr.org
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-CPSR is a public-interest alliance of computer scientists and others concerned about the impact of computer technology on society
-works to influence decisions regarding the development and use of computers
-CPSR members provide the public and policymakers with realistic assessments of the power, promise, and limitations of computer technology, while directing public attention to critical choices concerning the applications of computing and how those choices affect society
-the projects CPSR undertakes are based on 5 principles:
- foster and support public discussion of, and public responsibility for decisions involving the use of computers in systems critical to society
- dispel popular myths about the infallibility of technological systems
- challenge the assumption that technology alone can solve political and social problems.
- critically examine social and technical issues within the computer profession, both nationally and internationally
- encourage the use of information technology to improve the quality of life
-areas of research and activity are developed by and dependent upon the interests of CPSR's members, who meet and work mostly virtually (sometimes socially)
-past projects include:
- Civil Society Democracy Project
- The National Information Infrastructure (The Internet)
- Civil Liberties and Privacy
- Computers in the Workplace

- Reliability and Risk of Computer-Based Systems

Future Issues:

-ongoing projects include:

- Community Networks
- Cyber-Rights
- Internet Governance
- Computers in Education
- Computers and the Environment
- Intellectual Property
- Voting Technology
- Ethics
- Intellectual Property
- Participatory Design
- Privacy and Civil Liberties
- Weapons and Peace
- Women in Computing
- Working in the Industry
- Privaterra - Securing Human Rights
- Public Sphere Project - harnessing IT's power to foster humankind's inspiring potential
- Voting Technology
- Ethics Working Group: discussion and action forum that strives to stimulate and heighten awareness of the social and ethical implications of all aspects of computers and IT; to develop and disseminate educational materials regarding these issues; and to work with other organizations whose ethics work is relevant to the CPSR's

Co-op America

http://www.coopamerica.org
Contact Information:
Co-op America
1612 K Street NW, Suite 600
Washington, DC 20006
Tel: (800) 584-7336
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-national non-profit organization founded in 1982, with 50,000 individual and 2,000 business members
-mission: to provide the economic strategies, organizing power and practical tools for businesses and individuals to address today's social and environmental problems
-main focus is on education and empowerment rather than political and legal battles regarding these issues
-Co-op America helps consumers find businesses that create jobs, care about their communities, engage in fair trade, and protect the environment, and provides technical assistance to help those companies succeed and grow

-current programs include:

- Green Business Program - starts and supports small socially and environmentally responsible businesses; publicizes the success of these businesses and gives people access to the growing green business sector.
- Consumer Education and Empowerment Program - informs people about how to vote with their dollars to effect change; helps people use their purchasing and investing power to create a more just and sustainable future.
- Corporate Responsibility Program - encourages corporations to become socially and environmentally responsible; provides information about boycotts and shareholder resolutions against irresponsible companies.
- Sustainable Living Program - provides information about practical measures people can take to make their personal, community, and work lives more meaningful and sustainable
- ShopForChange/Working Assets:
  www.responsibleshopper.org
  -The Responsible Shopper interactive database allows consumers to look up companies and determine their performance in a variety of categories
  -seeks to investigate hundreds of companies on a range of issues, including: sweatshops, pollution, ethics, and discrimination
  -for a complete listing of their research issues (of which there are many), go to http://www.responsibleshopper.org/research_all.cfm

Future Issues:
-developing a database of issues that will allow users to provide and access comments on specific companies and products

CorpWatch:
http://www.corpwatch.org/
Contact Information:
1611 Telegraph Avenue., #702
Oakland, CA 94612 USA
Tel.: 510-271-8080
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-San-Francisco-based group with staff of seven
-seeks to educate and mobilize people through the CorpWatch.org website and various campaigns (including the Climate Justice Initiative and the UN and Corporations Project) against corporate-led globalization
-past projects include:

- playing a role in pressuring Nike to improve conditions at its overseas sweatshops
- broke the story of UN's growing entanglement with corporations (1999)
- Alliance for a Corporate-Free UN
- Greenwash Awards given bimonthly to corporations that put more effort into an eco-friendly image than into actual attempts to improve the environment

- Climate Justice Initiative: program that works with communities affected by the oil industry in the U.S. and abroad in order to address connections between local pollution and global warming

Future Issues:
- War Profiteers Campaign
- Corporate Influence on the Elections
- re-defining global warming issue as a question of local and global human rights and environmental justice
- Grassroots Globalization
- Water Wars
- WTO
- World Bank/IMF
- Tobacco
- Sweatshops
- Prison Industry
- Pharmaceuticals
- Biotechnology
- Oil, gas, and coal
- Trade Agreements
- Beyond 9-11
- Enron
- US-Mexico Border
- War Profiteers
- Education Industry
- Pesticides
- Utility deregulation
- Human rights
- Mining
- Corporate Japan
- Internet politics

Costa Rica Universidad Nacional—Catedra Victor Sanabria—Ethics of Economics and Development:

http://www.jp.or.cr/catedra/ (website in Spanish again)
Contact Information:
Programa de Etica de la Economía y del Desarrollo
Cátedra Víctor Sanabria
Escuela de Economía y Escuela Ecuménica de Ciencias de la Religión
Universidad Nacional
Heredia, Costa Rica.
Tel: Escuela de Economía: (506) 2773270 / 2773271 / 2773272
    Escuela Ecuménica: (506) 2773409 / 2773410
Fax: (506) 2371510 and (506) 2613754
E-mail: Jorge Arturo Chaves Ortiz jachaves@ice.co.cr

Ana Cristina Carmona Segnini cris18@racsa.co.cr
Feedback Information:
Email info@jp.or.cr
Organization Information and Current Work/Research:
-goal: analysis and research in the field of " Economic and Developmental Ethics" and the impact of economic policies/politics upon society
-founded in 1991
-recent projects include:

- construction of methods and techniques of multi-disciplinary ethical evaluation of economic policy
- publication on European Union's Economic Cooperation Policy in Costa Rica and Central America
- impact of cultural transformation upon religion
- export trade policies with an ethical perspective (2002-2003)

Future Issues:
-ethics of sustainable development (regional to Latin America, but methods could be expanded to global dimensions)

Council for Ethics in Economics:

http://www.businessethics.org/index.htm
Contact Information:
Council for Ethics in Economics
191 W. Nationwide Blvd Suite 300B
Columbus, Ohio 43215 U.S.A.
Tel.: (614) 221-8661
Fax: (614) 221-8707
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-founded in 1982
-concern for the worldwide consequences of the policies and practices of multinational companies
-current/past work includes:

- organizing the European Forum (1995) for discussion between senior managers of multinational companies and ethics experts
- CEOs of global companies as speakers
- issue-focused panels designed to meet practical business needs
- case studies developed by interdisciplinary teams of business people and academic researchers (Prague, Oslo, London, Columbus, Buenos Aires, and San Francisco)
- Task Force on Business and the Environment
- Character development/education

Future Issues:
-mostly building on current work listed above

DePaul University Institute for Business and Professional Ethics (IBPE):

http://commerce.depaul.edu/ethics/

Contact Information:

Dr. Patricia Werhane   Executive Director   (312) 362-8793

Michele Hoffman   Program Coordinator (312) 362-8786

Institute for Business and Professional Ethics (IBPE)

DePaul University

DePaul Center 7000

1 East Jackson Boulevard

Chicago, IL 60604-2287

Feedback Information:

Same as contact information.

Organization Information and Current Work/Research:

-founded in 1985 by the Colleges of Liberal Arts & Sciences, and Commerce at DePaul University.

-mission: to encourage ethical deliberation in decision-makers by stirring the moral conscience and imagination

-provides a forum for exploring and furthering ethical practices in organizations

-offers ethics-related programs and resources to stakeholders at DePaul Univeristy and in the larger Chicago community

-coordinates a number of annual programs

-audits the status of the business ethics curriculum at the university and benchmarks the status of compliance programs and their implementation in the corporate environment.

Future Issues:

-working on compiling database of resources for those interested in business and professional ethics

The Direct Marketing Association (DMA):

http://www.the-dma.org/

Contact Information:

Headquarters:

1120 Avenue of the Americas

New York, NY 10036-6700

Tel.: (212) 768-7277

Fax: (212) 302-6714

Washington D. C. Office:

1111 19th Street, N.W.

Washington, D.C. 20036-3603

Tel.: (202) 955-5030

Fax: (202) 955-0085

Contact email list by subject: http://www.the-dma.org/aboutdma/contactthedma.shtml

Feedback Information:

Same as contact information.

Organization Information and Current Work/Research:

-founded in 1917, today DMA is the largest trade association for businesses interested in direct, database, and interactive global marketing (DMA has 16 councils to serve various segments of industry)
-shapes the way that organizations apply direct/interactive marketing methods to all marketing, sales and customer service activity
-its mission is to encourage the growth and profitability of its members and their adherence to high ethical standards by

- providing strong leadership in government and public affairs representation, public relations and communications, adherence to established ethical guidelines, self-regulation, and the identification and promotion of new and best practices to project and grow the business
- promoting an environment in which users of direct/interactive marketing and their suppliers will develop the necessary skills to prosper
- assisting members to understand consumer and business customer needs and concerns regarding direct/interactive marketing and confirm that members respect and act on those needs and concerns.

-self-regulatory Guidelines for Ethical Business Practice are intended to provide individuals and organizations involved in direct marketing in all media with generally accepted principles of conduct
Future issues:
-Fair Credit Reporting Act, Financial Modernization Act, Grassroots

Domini Social Investments:
www.domini.com
Contact Information:
Domini Social Investments
P.O. Box 9785
Providence, RI 02940
Tel.: (800) 582-6757
To send an email: http://www.domini.com/Contact/DSEF-Email/index.aspx
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-investment firm specializing exclusively in socially responsible investing
-manages more than $1.8 billion dollars in assets for individual and institutional investors who are working to create positive change in society by using social and environmental criteria in their investment decisions
-Domini uses Socially Responsible Investing to express its ideals, and uses its capital in furtherance of those ideals, in three basic ways: Social Screening, Shareholder Activism and Community Development
-Domini manages the Domini Social Equity Fund (first and largest socially and environmentally screened index fund in the world); the Domini Social Bond Fund; and the Domini Money Market Account
Future Issues:

-between 1994 and 2004 Domini filed more than 90 shareholder resolutions with over 40 corporations, with ultimate aim of fairness and sustainability
-current and past work on these resolutions—that can be extended and developed into new ideas for the future—includes projects on:
global labor standard
global poverty and trade
diversity
bias in the media

- executive compensation
- the environment
- sustainability reporting
- human rights
- bribery and corruption

The Dow Jones Sustainability Index (DJSI):
www.sustainability-index.com
Contact Information:
SAM Indexes GmbH
Seefeldstrasse 215
8008 Zurich
Switzerland
Tel.: +41 1 395 2828
Fax: +41 1 395 2850
Email: info@sustainability-indexes.com
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-Dow Jones Sustainability Indexes are the first global indexes tracking the financial performance of the leading sustainability-driven companies worldwide (launched in 1999)
-based on the application of specific criteria to assess the opportunities and risks deriving from economic, environmental and social dimensions for each of the eligible companies in the DJSI World investable stocks universe
-these criteria consist of both general criteria applicable to all industries and criteria applicable to companies in a specific industry group
-asset managers—who manage 2.8 billion EUR—in 14 countries hold 51 DJSI licenses
Future Issues:
-further developments of DJSI and expansion of Index use by more countries

Ethics and Public Policy Center/EPPC:
http://www.eppc.org/
Contact Information:
1015 15th St. NW
Suite 900

Washington, DC 20005
Tel: (202) 682-1200
Fax: (202) 408-0632
E-mail: Ethics@eppc.org.
Feedback Information:
Same as contact information
Organization Information and Current Work/Research:
-established in 1976 to clarify and reinforce the bond between the Judeo-Christian moral tradition and the public debate in both domestic and foreign politics
-affirms the political relevance of Western ethics imperatives--respect for the dignity of every person, individual freedom and responsibility, justice, the rule of law, and limited government
-it maintains that religiously based moral reasoning is an essential complement to empirical calculation in the shaping of public policy, and maintains that religious bodies ought to be subjected to thoughtful scrutiny
-also strives to deepen and broaden public debate of American society's relationship to the rest of the world, especially in areas where strident single-issue groups have received inordinate attention in the media
-areas of research include:

- Biotechnology and American democracy
- Catholic studies
- The Constitution, the Courts, and Culture
- Evangelicals in Civic Life
- Foreign policy
- Islam and American Democracy
- Jewish studies
- Religion and the media
- Science, technology, and society
- South Asian Studies and Religious Nationalism

Future Issues:
-Catholic, Protestant, and Orthodox contributions to democracy
-Religion, Politics, and the 2004 U.S. Presidential Election
-the Indian elections

Ethics Officer Association (EOA):

http://www.eoa.org/
Contact Information:
Ethics Officer Association
411 Waverley Oaks Road, Suite 324
Waltham, MA 02452
Tel.: (781) 647-9333
Email Support@eoa.org.
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-professional association for managers of ethics, compliance and business conduct programs

-dedicated to promoting ethical business practices and serving as a global forum for the exchange of information and strategies among organizations and individuals responsible for these three kinds of programs
-founded in 1992 by a handful of such ethics officers, today the EOA has over 955 members representing nearly every industry and 160 countries and provides ethics officers with training and a variety of opportunities for exchange
Future Issues:
-attempting to develop a Business Conduct Management System Standard through the International Standards Organization (ISO) process

Ethics Resource Center (ERC):

http://www.ethics.org/global.html

Contact Information:
Ethics Resource Center
1747 Pennsylvania Ave., NW
Suite 400
Washington, DC 20006
Tel.: (202) 737-2258
Fax: (202) 737-2227
Email ethics@ethics.org
Feedback Information:
Same as contact information.

Organization Information and Current Work/Research:
-nonprofit, nonpartisan educational organization with a mission to strengthen worldwide ethical leadership by providing expertise and services through research, education and partnerships
- just as corruption impedes development goals, high standards of ethical behavior further economic, social and political advancement
-they feel that such advancement will be better received in the context of shared values, as cross-cultural research indicates humans respect general values of honesty, integrity and courage
-to facilitate the dissemination of such values, the ERC has built local, independent institutions in the United Arab Emirates, South Africa, Colombia, Russia, and Turkey
-it works with businesses, business associations, developing governments and civil society groups around the world. Like the Anti-Corruption Gateway for Europe and Eurasia, much of its global ethic work addresses the need for transparency and counter measures against corruption
-established *Ethics Today*, a forum for exploring a broad range of business ethics, character development issues, global ethics, and character development philosophies
-the ERC's three main areas of work are organizational ethics, character development, and global ethics
Future Issues:
-has already established and looking to establish more global ethics centers around the world
  * The Gulf Centre for Excellence in Ethics (GCEE), Abu Dhabi, UAE
  * The South African Ethics Institute (EthicSA)
  * Transparencia por Colombia (Transparencia);
  * The Center for Business Ethics (CBE), St. Petersburg, Russia
  * The Turkish Ethical Values Foundation (TEDMER);

- The Korean Business Ethics Institute (KBEI)

-areas of research

- cheating (in all contexts: classroom, corporate, etc.)
- commercial and industrial ethics in India
- workers' rights
- managing ethics during mergers and acquisitions
- kids teaching kids

Eubios Ethics Institute:

http://www.biol.tsukuba.ac.jp/~macer/ (this webpage in English, but can also access in Japanese)

Contact Information:

Prof. Darryl Macer,

Institute of Biological Sciences, University of Tsukuba

Tsukuba Science City 305, Japan;

Tel: Int+81-298-53-4662

Fax: Int+81-298-53-6614

Email: Macer@sakura.cc.tsukuba.ac.jp

Feedback Information:

Same as contact information.

Organization Information and Current Work/Research:

-founded by Darryl Macer (Affiliated Professor, UNU) in 1990 in Christchurch, New Zealand and in Tsukuba Science City, Japan

-nonprofit group that aims to stimulate the international discussion of ethical issues, and how we may use technology in ways consistent with "good life" (eu-bios)

-aims at an integrated and cross-cultural approach to bioethics, and at building up an international network

Future Issues:

-online/ongoing/developing research projects:

- Human behaviourome/mental map project
- Behaviourome list serve
- Bioethics education textbook project (in English)/ (details in Japanese)
- Textbook project list serve
- Multilingual on-line resources for bioethics education (includes free textbook)
- Bioethics for Informed Citizens Across Cultures (textbook)
- Bioethics for students list serve (all welcome)
- Download selected pre-publication abstracts and discussion from Macer, DRJ., ed., *Challenges for Bioethics in Asia* (Eubios Ethics Institute, 2004): Bioethics Education section
- Eubios Declaration for International Bioethics (Open for signature from 1 March 2002)
- United Nations University Bioethics Project on Identifying Priority Areas for Global Bioethics (submissions welcome)

European Business Ethics Network (EBEN):

http://www.eben.org/
Contact Information:
EBEN Secretariat
c/o Tone Mikkelsen
NMH-BI,
P.O.Box 4636 Sofienberg,
N-0506 OSLO
Norway.
Tel: +47 22 98 50 56
Fax: +47 22 98 50 02
E-mail: secretariat@eben.org
Feedback Information:
Email webmaster@eben.org
Organization Information and Current Work/Research:
-non-for-profit association that is the only international network dedicated wholly to the promotion of business ethics in European private industry, public sector, voluntary organizations, and academia
-founded in Brussels in November 1987 to promote values-based and more ethically aware management, ethical leadership, and increased awareness about companies' responsibility in society, and to stimulate and facilitate meetings of minds, discussion and debate on common ethical problems and dilemmas
-focus on promoting business ethics education and training as well as improving practies
-current and ongoing work includes:

- EBEN newsletter (published three times per year)
- Electronic EBEN Interactive discussion list
- Personal interaction
- Research conferences advancing the State of the Art in European business ethics
- Representing Europe on the International Business Ethics stage e.g. the International Society of Business, Ethics and Economics, Melbourne 2004
- Book series, 'Issues in Business Ethics'
- Yearly special issues of the Journal of Business Ethics
- Annual Conference, hosted by a national team
- Doctoral Workshops for those undertaking PhDs in business ethics
- Tailor made workshops for business
- Independent verification body. EBEN can bring experts together who independently verify the quality of an ethical assessment, ethical training programs and other initiatives.

Future Issues:
-Corporate Integrity Forum being developed

Foundation for Future Generations (FGF):

http://www.foundationfuturegenerations.org/welcome.htm
Contact Information:

Foundation for Future Generations
rue des Brasseurs, 182
5000 Namur
Belgium
Tel : +32 (0)81-22.60.62
Fax : +32 (0)81-22.44.46
Email: ffg@foundationfuturegenerations.org

Feedback Information:

Same as contact information.

Organization Information and Current Work/Research:

-founded in 1998, the FGF adds the time dimension to the utilitarian principal - what is right for future generations - what is important for long-term survival

-less active than the Foundation for the Future (FFF)

-goals include:

- Participate in the achievement of sustainable development
- Contribute to the eradication of global imbalances like north-south, rich-poor, man-nature, present and future generations
- Identify and support projects, implement original ideas and actions that take into account both tomorrow's challenges and today's emergencies
- Promote citizens' participation in public policy formulation (through consensus conferences, citizen panels, citizen juries)

-past work includes:

- A Call for Initiatives
- Week of the Future Generations
- Call for theses related to sustainable development
- Platform for exchange of ideas

Future Issues:

-European citizens' deliberation on the future of European rural areas

-Responsibility & New Governance Campaign

Foundation for the Future (FFF):

http://www.futurefoundation.org/index.html

Contact Information:

Foundation For the Future

123-105th Avenue SE

Bellevue, Washington, USA 98004

Tel.: (425)-451-1333

Email list for board of advisors: http://www.futurefoundation.org/main/contacts.html

Feedback Information:

Same as contact information.

Organization Information and Current Work/Research:

-mission: to understand the factors that affect the quality of life for the future of humanity

-various programs managed by the FFF for this purpose include:

- Humanity 3000—seminars and symposia designed to bring together various scholars and experts to discuss the long-term future of humanity
- Kistler Prize awarded annually in recognition of outstanding scholarship in the field of genetics

- The Walter P. Kistler Book Award awarded to authors who make important contributions to the public's understanding of the factors that may impact the long-term future of humanity
- Center for Human Evolution
- Television and Video Productions
- Education Program

-FFF ongoing process and more active than FGF, also individual futurists

Future Issues:

-development of various program listed above

Georgetown Business Ethics Institute:

http://www.msb.edu/prog/gbei/index.htm

Contact Information:

George Brenkert
Georgetown Business Ethics Institute
209B Maguire Hall
Washington, DC 20057
Tel.: (202) 687-7701
Email: brenkg@msb.edu

Feedback Information:

Same as contact information.

Organization Information and Current Work/Research:

-mission: to foster the creation and dissemination of significant conceptual, empirical and applied knowledge in business ethics

-practical implications, methods, and techniques that derive from these research results are used to advance the ethical understanding and activities of students and practitioners in the realm of business, at the local, national and international levels

-current curricula include:

- Ethics in Employment Relationships
- Current Issues in Corporate Social Responsibility
- Strategies for Environmental Management
- Business Ethics
- Social Enterprise
- Community Reinvestment
- Development in Africa
- Business/ Ethics/ Public Policy
- Socially Responsible Investment
- Humanitarian Assistance

-one of founding chapters for Net Impact (originally begun as Students for Responsible Business, 1993)—a community of graduate business students and alumni committed to conducting business responsibly and honestly by integrating our values into our business decisions

Future Issues:

-development of research and program listed above

Global Alliance for Workers and Communities (GA):

http://www.theglobalalliance.org/

Contact Information:

Global Alliance for Workers and Communities

32 South Street Baltimore, MD 21202 USA

Tel: +1 410-951-1500

Email list of contacts: http://www.theglobalalliance.org/contactus.htm

Feedback Information:

Same as contact information.

Organization Information and Current Work/Research:

-partnership of private, public and non-governmental organizations established in 1999 to improve the workplace experience and future prospects of workers involved in global production and service supply chains in developing countries

-currently working in 5 countries (China, India, Indonesia, Thailand and Vietnam) and reaching over 200,000 workers

-GA aims to promote a new approach to corporate social responsibility, one that goes beyond code compliance to enhance workers' knowledge and skills in critical areas relating to health, workplace issues, personal finance and personal skills while also improving the workplace environment

-utilizes three major strategies:

- Identify workplace issues and engage workers directly in defining their needs and life aspirations through a workers' survey (needs assessment tool)
- Design and implement development programs that address workers' identified needs and aspirations;
- Carry out management training programs on labor issues and workplace improvements for factory owners, managers, and supervisors

Future Issues:

-working on developing *Beyond Compliance: Policy and Best Practices* study

Global Futures:

http://www.globalff.org:

Contact Information:

The Future 500

415 Jackson St, 2/F

San Francisco, CA 94111, USA

Tel.: +1 (415) 364-3803

Fax:+1 (415) 693-9163

Email: info@future500.org

Feedback Information:

Same as contact information.

Organization Information and Current Work/Research:

-non-profit organization providing products and services to member organizations

-mission: to maximize the Triple Bottom Line, by aligning interests of leadership companies and their stakeholders

-prepared list of corporate ethics standards and incentives
-the tools and services of Future 500 harness the power of feedback (from all major stakeholder groups: investors, employees, customers, communities, activists and others) to advise companies on how to grow more adaptive, more resilient, and more sustainable
-most recent work includes:
- *What We Learned in the Rainforest—Business Lessons from Nature* report
- Corporate Accountability Practice (CAP) Gap Audit
- Stakeholder Mapping

Future Issues:
-areas of study:
- Material and energy flow
- Emergence and technological change
- Dematerialization
- Life-cycle planning
- Design for Environment
- Measurement Indicators

The Global Reporting Initiative (GRI):

www.globalreporting.org
Contact Information:
Keizersgracht 209
P.O. Box 10039
1001 EA Amsterdam
The Netherlands
Tel: +31 (0) 20 531 00 00
Fax: +31 (0) 20 531 00 31
Email contact list: http://www.globalreporting.org/about/contact.asp
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-multi-stakeholder process and independent institution, established in late 1997 by the Coalition for Environmentally Responsible Economies (CERES) in partnership with the United Nations Environment Program (UNEP)
-mission: to develop and disseminate globally applicable Sustainability Reporting Guidelines (applicable to corporations and eventually for any business, government organization, or NGO)
-developed a generally accepted framework for triple-bottom-line reporting which provides a basis for performance evaluation and comparison as well as for benchmarking and best practice identification
-cooperated with Global Compact to promote GRI Sustainability Reporting Guidelines (2002)
Future Issues:

-future and/or developing projects include:
- Developing the GRI Sustainability Reporting Framework: an intensive multi-stakeholder work program to innovate the Guidelines and aspects of the overall reporting framework (between 09/2004 and 03/06)

- Developing Financial Services; Mining and Metals; Public Agency; and Logistics and Transportation Sector Supplements for Framework
- Developing software with goals of: delivering the GRI sustainability reporting framework in an integrated seamless manner; better enabling organizations to gather data, interface with existing information management systems and report on their sustainability performance; and facilitating quick, accurate and comprehensive information searches by those who use sustainability data
- Business Plan 2003-05

Government Efforts at Establishing a Global Ethic: Denmark, the Netherlands, and France

-their governments have enacted legislation/national laws requiring companies to submit annual social and environmental reports in addition to their standard financial reports (2002)
-more extreme proposals call for the removal of limited liability laws, uniform taxes and executive pay, and restrictive corporate charters that provide for a corporate death sentence

UNITED KINGDOM

-a social auditing profession that will access company behavior and provide independent verification of company reports is beginning to emerge

UNITED STATES

National Cyber Security Summit held in Santa Clara, California in 2003

http://www.us-cert.gov/events/summit/

-the first ever of a series of events to focus on internet security ethics

The National Strategy to Secure Cyberspace

http://www.whitehouse.gov/pcipb/

-report published by the White House in 2003 that cited cybersecurity "as a critical element of homeland security" and offered a sustained, multi-faceted approach to safeguarding the nation's vital communications technologies

President's Council on Bioethics

http://www.bioethics.gov/

-Council created by Executive Order on 11/28/2001, with the mission to "advise the President on bioethical issues that may emerge as a consequence of advances in biomedical science and technology"

-current topics of council concern:

- Age-Retardation (Life Extension)
- Aging-and-End-of-Life
- Beyond Therapy (Enhancement)
- Biotechnology and Public Policy
- Bioethics in Literature
- Cloning
- Drugs, Children, and Behavior Control
- Memory Boosting/Suppresion
- Mood Control

- Neuroethics
- Organ Transplantation
- Property in the Body
- Research Ethics
- Sex Selection
- Stem Cells

-future issues:
- More neuroethics: what is the place of neuroscience in relationship to our understanding of humankind
- How does the organism interact in evolutionary terms and consciousness
- ****Hot topic****: the question of freedom and personal responsibility as they relate to criminal behavior
- Overlap between 1) Biotechnology and bioethics and 2) Dementia and the end of life
- Children and the distribution of health resources
- Overselling of medicine in our culture

President's Council of Advisors on Science and Technology (PCAST)
http://www.ostp.gov/PCAST/pcast.html
-PCAST created by Executive Order on 09/30/2001 to enable the President to receive advice from the private sector and academic community on technology, scientific research priorities, and math and science education.
-future issues: IT manufacturing and competitiveness

Harvard University Center for Ethics and the Professions:
http://www.ethics.harvard.edu/
Contact Information:
79 John F. Kennedy Street, Taubman
Cambridge, MA 02138
Tel.: (617) 495-1336
Fax: (617) 496-6104
Email: ethics@harvard.edu
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-encourages teaching and research about ethical issues in public and professional life
-helps meet the growing need for teachers and scholars who address questions of moral choice in business, education, government, law, medicine, and public policy
-guiding principle: moral and political theory can help identify and clarify ethical issues in public life
-concerned with the process of moral deliberation in which professionals and other citizens confront their common ethical problems
-areas of work include:
- Conflicts within professional roles arising from competing understanding of the purposes of a profession
- Conflicts between duties of professional roles and those of general morality

- Duty of professionals to serve the public good
- Legitimacy of professional authority
- Accountability of professionals

Future Issues:
-further development of work areas listed above

Hong Kong Baptist University Centre for Applied Ethics (HKBU):

http://cae.hkbu.edu.hk/
Contact Information:
Address: 7/F., David C. Lam Building
Centre for Applied Ethics
Hong Kong Baptist University
34 Renfrew Road, Kowloon Tong Hong
Kong SAR, China
Tel: (852)-3411-7274
Fax : (852)-3411-5151
E-mail: cae@hkbu.edu.hk
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-founded in 1992, the HKBU strives to stimulate critical reasoning about fundamental ethical concerns in contemporary society, to raise awareness of moral values, and to further strengthen the University's commitment to research and whole person education
-services provided by the Centre:

- CAE Public Lecture Series, workshops and seminar, conferences
- Research projects and published research results
- Developing further, locally and internationally, its co-operational network of researchers and research centres in applied ethics
- Assisting institutions, academic departments, and HKSAR Government in developing ethics courses and/or codes of ethics

-areas of research include bioethics, business ethics, professional ethics, and social ethics
Future Issues:
-although their existing work on ethics is strong, HKBU hasn't completed any new studies or projects in about a year

Hong Kong Ethics Development Centre (HKEDC):

http://www.icac.org.hk/hkedc/
Contact Information:
1/F, Tung Wah Mansion, 199-203 Hennessy Road
Wanchai, Hong Kong

Tel : (852) 2587 9812
Fax: (852) 2824 9766
E-mail : hkedc@hkstar.com
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-non-profit organization established in 1995 under the auspices of the Independent Commission Against Corruption (ICAC), which enforces the Prevention of Bribery Ordinance (applicable to both public and private sectors)
 -Centre's work is guided by the Hong Kong Ethics Development Advisory Committee (HKEDAC)
-HKEDC's mission is to foster business and related ethics in Hong Kong on a long-term basis and to harness support from the business community for this cause
-its most current research focuses on the use of Information Technology in Ethical Management
-much more active than HKBU (entry above)
Future Issues:
-for a full listing of HKEDC's future work, please see entry on ICAC (3 entries below)

Human Rights Watch (HRW):
http://www.hrw.org/
Contact Information:
1630 Connecticut Avenue, N.W., Suite 500
Washington, DC 20009 USA
Tel: (202) 612-4321
Fax: (202) 612-4333
Email: hrwdc@hrw.org
This webpage contains contact information for HRW's other offices in New York, Los Angeles, San Francisco, London, Brussels, and Geneva: http://www.hrw.org/contact.html
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-independent NGO founded in 1978
-largest human rights organization based in the United States
-HRW's actions include:
- conducting fact-finding investigations into human rights abuses in all regions of the world
- publishing those findings and generating extensive coverage in local and international media
- meeting with government officials to urge changes in policy and practice
- pressing for the withdrawal of military and economic support from governments that egregiously violate the rights of their people
Future Issues:
-arms, children's rights, international justice, LGBT rights, ethics in prisons

Illinois Institute of Technology Center for Study of Ethics in the Professions (CSEP):

http://www.iit.edu/departments/csep/
Contact Information:
HUB Mezzanine, Room 204
3241 South Federal Street
Chicago, IL 60616-3793
Tel.: (312) 567-3017
Fax: (312) 567-3016
Email: csep@iit.edu
Feedback Information:
Email: quinlan@iit.edu
Organization Information and Current Work/Research:
-founded in 1976 to promote research and teaching on practical moral problems in the professions
-known for its work on ethics in engineering and science and in related areas of business
-promotes innovative teaching
-assists professional societies in developing and revising codes of ethics and presenting ethics programs
-conducts ethics workshops for business, trade associations, and city government.
-current projects include:
- semi-annual periodical Perspectives on the Professions
- collection of over 850 codes of ethics, reviews, introduction, and user guide: http://www.iit.edu/departments/csep/PublicWWW/codes/compilation.html
- Ethics Across the Curriculum Program that prepares instructors to integrate ethics in ordinary courses
- Annual Intercollegiate Ethics Bowl

Future Issues:
-the Institute continues to work on its current projects listed above
-N.B., CSEP is a recognized and respected university ethics program, and their Ethics Across the Curriculum Program could have some very important implications for the future of global ethics education

Independent Commission Against Corruption (ICAC):

http://www.icac.org.hk/eng/main/index.html
Contact Information:
Community Relations Department
Senior Staff Officer / Strategy
Tel : 2826 3268
Fax : 2521 7932
Email: general@icac.org.hk
Feedback Information:

Same as contact information.
Organization Information and Current Work/Research:
-established in 1974
-committed to fighting corruption through investigation, prevention and education
-past work includes:
- Godber Case
- OTB Case
- 26 Public Housing Blocks Case
- Stock Listings Scam
- Senior Government Counsel Bribery Case
- International anti-corruption newsletter

Future Issues:
- Legislation Covering Corruption in Hong Kong;
- Corporate System Control;
- Ethical Decision Making at work; and
- Managing Staff integrity

Innovest Strategic Value Advisors:

http://www.innovestgroup.com/index.html
Contact Information:
Mr. Peter Wilkes
Managing Director, Business Development
4 Times Square, 3rd Floor
New York, NY 10036
Tel.: (212) 421-2000
Email: pwilkes@innovestgroup.com
Contact list of remaining officers: http://www.innovestgroup.com/index.html
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-internationally recognized investment research firm specializing in environmental finance and investment opportunities
-founded in 1995 and has created a proprietary EcoValue'21® analytics platform to assist clients in uncovering hidden risks and value potential which conventional securities analysis cannot detect
-current work includes:
- analyzing the financial benefits and market prospects of environmentally-favorable technologies for the U.S. Environmental Protection Agency and the U.S. Department of Energy
- Carbon Finance Practice: formed to assist financial sector clients in understanding the relevance of, and craft appropriate strategic responses to, emerging carbon finance issues in respect to their investment banking, asset management, equity research and risk management activities
- Chemicals

- Electric Utilities
- Food Production
- Forest Products
- Natural Gas / Pipelines
- Pharmaceuticals
- Telecommunications
- Water Utilities & Waste Management

Future Issues:
- Airlines & Air Freight
- Real Estate
- Merchandising & Retail
- Surface Transport

(Business Roundtable) Institute for Corporate Ethics:

http://www.darden.virginia.edu/corporate-ethics/index.htm

Contact Information:
Business Roundtable Institute for Corporate Ethics
Brian Moriarty, Associate Director – Communications
Tel.: (434) 982-2323
Fax: (434) 924-6378
Email: moriartyb@darden.virginia.edu

Business Roundtable
Tita Freeman, Director – Communications
Tel.: (202) 496-3269
Fax: (202) 466-3509
Email: tfreeman@businessroundtable.org

Feedback Information:
Same as contact information.

Organization Information and Current Work/Research:
-formed as part of the Business Roundtable's overall efforts to build and sustain public confidence in the marketplace after deep breeches of public trust by errant companies over the past several years
-independent stand-alone entity dedicated to making a lasting contribution to business ethics.
-current work includes the development of two education modules—one for Business Roundtable CEOs and one for senior leadership teams of Business Roundtable members; programs will focus on specific issues related to ethics and corporate governance, add to the knowledge base and skill set of current and future corporate executives and directors, and address current and relevant issues

Future Issues:
- the development of a web-based ethics simulation exercise for the public
- research projects focused on the specific issues related to business ethics and day-to-day challenges faced by corporate leaders
- map the terrain of interesting issues that have practical significance to business and business education by surveying business leaders, academics, MBA students and the

media

Institute for Global Ethics (IGE):

http://www.globalethics.org/
Contact Information:
Institute for Global Ethics
1616 H Street, NW   10th Floor
Washington, DC 20006-4903
Tel.: (800) 729-2615
Email: ethics@globalethics.org
IGE also has offices in Maine, United Kingdom, and Canada.
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-transnational, nonsectarian, nonpartisan global research and educational organization promoting ethical behavior in individuals, institutions, and nations through research, public discourse, and practical action
-advocates respect, honesty, compassion, fairness, responsibility, Golden Rule, Kant's categorical imperative (every moral decision that we make should be made as if it would be the correct decision for the good of every person), and Utilitarian Principle (the greatest good for the greatest number)
-current work includes:

- studies and ongoing assessments
- Young People Communicating Global Values project
- *Reaching Out: Broadening College-Student Constituencies for Environmental Protection* report
- one of its most recent publications (written by Rushworth M. Kidder and Martha Bracy) discusses the virtue to moral courage→ moral courage remains a basic human need but the cultural context within which the need operates has changed radically

Future Issues:
-working on concept of "ethical fitness," which ensures that tomorrow's leaders are already asking what's right today and provides a common language for discussing global ethics and the skills to make difficult ethical decisions
-"Ethical literacy"—a positive understanding of what it means to be human, regardless of the context or the location—forms the foundation for the broadest aims of education
-Ethical literacy emphasizes the skills necessary to achieve viable solutions for conflicts where two or more of these core ethical values conflict

Institute for Responsible Business (EIBE):

http://www.nyenrode.nl/index.cfm?section=research&sub=eibe&page=index
Contact Information:
Universiteit Nyenrode,
EIBE / Institute for Responsible Business
Straatweg 25

3621 BG Breukelen
The Netherlands
Tel: 31 (0) 346 291 290
Fax: 31 (0) 346 291 296
email: eibe@nyenrode.nl
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-independent, academic, non-commercial organization, founded in 1994 by Universiteit
Nyenrode and the European Business Ethics Network (EBEN)
-aims to enhance ethical awareness; assess processes and outcomes; adjust structures, culture and
technologies; and increase ethical accountability→ within Europe-based business organizations,
governmental agencies and non-governmental organizations
-current projects include:
- EIBE Dilemma Training: training device that helps organizations to address ethical
  issues, discuss them and find ways to make them productive in achieving the purpose and
  objectives of the organization
- MORES computer-based management-game confronts participants with ethical dilemmas
  inherent to the logic of organizations
Future Issues:
-interested in the level of the enactment of future society and the role business organizations,
NGOs and governmental agencies play in enacting the future society

Institute of Business Ethics, London:
http://www.ibe.org.uk/
Contact Information:
24 Greencoat Place
London, SW1P 1BE
Tel: +44 (0)20 7798 6040
Fax: +44 (0)20 7798 6044
Email: info@ibe.org.uk
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-established in 1986 to encourage high standards of corporate and business behaviour and the
sharing of best practice.
- raising awareness of companies to the issues and by helping them to build relationships of trust
with their customers, employees, suppliers, owners and the communities in which they work
-most recent work includes:
- Ethical supply chain management
- Ethical business leadership
- Corporate codes of conduct
- Ethical assurance and due diligence
- Ethical Aspects of Information Technology
- *Teaching Business Ethics* website

Future Issues:
- *How Does Business Ethics Pay?* (publication)
- Developing codes of business ethics for various companies

Interdepartmental Center for Ethics in the Sciences and Humanities (IZEW):
http://www.izew.uni-tuebingen.de/index_en.html

Contact Information:
Interfakultäres Zentrum für Ethik in den Wissenschaften (IZEW)
Universität Tübingen
Wilhelmstraße 19
D-72074 Tübingen
Tel.: +49 / 7071 / 29-77981
Fax: +49 / 7071 / 29-5255
E-Mail: izew@uni-tuebingen.de
Contact listing for Executive Committee Members:
http://www.izew.uni-tuebingen.de/izew/kontakt_en.html
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-founded in 1990 with an aim at research in cooperation between scholars of different disciplines and the advancement of the next generation of researchers in the field of ethics in the sciences and humanities
-great focus on transfering research results to the area of education, and the coordination of both regional and international networks on ethical topics
-current areas of research:
- Genetic engineering (plants, animals, and humans)
- Environmental ethics
- Transplant medicine
- Transfer of information between research and teaching
- Gender Studies: Ethics in the Science and Humanities
- Ethical questions about in vitro techniques at the beginning of human life
- Regenerative Medicine-Support Networks in Tissue Engineering Innovation System (REMEDY
- Philosophy of mondialisation (phenomenons)

Future Issues:
-planning a Feasibility Study for an Advanced Systematic Documentation, Information and Communication Tool in the Field of Ethical Issues in Science, Research and Technology (FASTER), which will evaluate the options for a new type of infrastructure which covers not only specific fields like bioethics but the entire range of ethical issues in research and technology in Europe
-FASTER seeks to provide criteria and scenarios in order to establish and operate an infrastructure serving the scientific community, politics and even the general public
-will include multilingual sources of information - e.g. literature, legislation, codes of conduct - on topical debates and contested issues that take place in the different European countries

-12 partner institutions from 6 European countries are participating in FASTER

Interfaith Center on Corporate Responsibility (ICCR):

http://www.iccr.org/
Contact Information:
Interfaith Center on Corporate Responsibility
Room 550
475 Riverside Drive
New York, NY 10115   USA
Tel.: 212-870-2295
Fax: 212-870-2023
E-mail: info@iccr.org

Feedback Information:

Same as contact information.

Organization Information and Current Work/Research:

-coalition (founded in 1974) of 275 faith-based institutional investors, including denominations, religious communities, pension funds, healthcare corporations, foundations and dioceses with combined portfolios worth an estimated $100 billion
-ICCR members utilize religious investments and other resources to change unjust or harmful corporate policies, working for peace, economic justice and stewardship of the Earth.
-ICCR publishes the Principles for Global Corporate Responsibility: Bench Marks for Measuring Business Performance, a compendium of leading CSR indicators and standards
-current projects include:

- eliminating sweatshops and corporate involvement in human rights abuses
- reversing global warming;
- halting the proliferation of genetically modified foods until safety is proven
- guaranteeing equal employment opportunity for all
- ending the use of racially offensive images as logos and ads
- making pharmaceuticals and healthcare safe, available and affordable to all
- ending tobacco product advertising
- ending foreign military sales
- preventing the militarization of outer space
- achieving international debt forgiveness for the world's poorest countries
- and making capital available to all on an equal opportunity basis

Future Issues:

- Access to health care: increasing access to prescription drug access; global pandemics, including HIV/AIDS, Tuberculosis, and Malaria; pharmaceutical industry lobbying; and fraud
- Contract Suppliers: the contract supplier system, sweatshops, vendor standards, human rights abuses, wage inequalities (sustainable living wage), and unfair labor practices
- Corporate governance: independent, inclusive and transparent boards of directors, pay disparity, nominating committees and compensation committees
- Enabling Access to Capital: equal credit opportunity, minority and low-income borrowers, predatory lending, and community reinvestment

- Environmental Justice: the disproportionate concentration of pollution in communities of color and low-income neighborhoods, local environmental impacts, and applicable environmental and health laws and regulations
- Global Warming: reducing greenhouse gas (GHG) emissions, electric utilities and auto sector GHG emissions, and financial risks associated with global warming
- Promoting Human Rights: transnational corporations operating in countries with repressive governments, corporate codes of conduct, child/forced/prison labor, worker health and safety, sustainability, and human rights policies
- Militarism and Violence in Society: violence in video games, ethical criteria for military contracts, weapons components and delivery systems, ballistic missile defense and space warfare, and violence in society
- Water and Food: the health risks of genetically modified food, genetically modified seed, labeling of genetically modified foods, patent use within the industry, the scarcity of water resources and water control and privatization

International Association of Bioethics (IAB):

http://www.bioethics-international.org/
Contact Information:
International Association of Bioethics
P.O. Box 280
University of the Philippines
Diliman, Quezon City 1101
Philippines
Tel.: +63 2 426 9593
Fax: +63 2 426 9590
Email: bioethics-international@kssp.upd.edu.ph
Feedback Information:
Email: psy@kssp.upd.edu.ph
Organization Information and Current Work/Research:
-the Association ratified its first constitution in 1999
-its goals are to: facilitate contacts and the exchange of information between those working in bioethics in different parts of the world; organize and promote periodic international conferences in bioethics; encourage the development of research and teaching in bioethics; and uphold the value of free, open and reasoned discussion of issues in bioethics
-publications: *Bioethics* (the Official Journal of the Association); *Developing World Bioethics* (IAB's companion journal to *Bioethics*); and *IAB News* (biannual newsletter)
-http://www.bioethics-international.org/intlnetworks.html→this website has useful links to other international bioethics networks (Feminist Approaches to Bioethics; Genetics and Bioethics; Ethics in Public Health and Preventative Medicine (INTERPHEN); Environmental Bioethics; Aboriginal Bioethical Issues; Ethics and Intellectual Disability, etc.)
-2004 Ehrenreich Prize in Healthcare Ethics Research
Future Issues:
-7th World Congress of Bioethics scheduled to convene in Sydney, Australia November 9-12, 2004, where bioethics experts will discuss and make recommendations on themes including curbing the spread of HIV/AIDS, genetics and cloning, doctors' responsibilities in repressive

regimes, ethics consultation, ethics of evidence-based medicine, refugee policy, poverty, human rights, and equity

-N.B., still a young organization, but has a lot of potential for dealing with cutting edge bioethics issues

-on 3rd-4th of November, 2004, the Fourth Global Summit of National Bioethics Commissions will be held in Brasilia, Brazil, in conjunction with the World Congress of Bioethics→topics of discussion include: ethics and human stem cell research; pharmacogenetics (use, consequences for patient care and the health care system, information and privacy, global justice); DNA patenting; role of the media in the publication for health, science, and ethics; and cell and DNA databases

International Association for Human Values (IAHV):

http:// http://www.iahv.org/

Contact Information:

Headquarters

P.O. Box 2091, CH-1211,

Geneva, Switzerland

Tel: +41.22.738.2688

Email: europe@iahv.org

United States

Filiz Odabaz

Tel: 202-363-2136

Email: filiz@iahv.org

Contact list for offices in Germany, India, and South Africa: http://www.iahv.org/contactus.htm

Feedback Information:

Same as contact information.

Organization Information and Current Work/Research:

-founded in Geneva in 1997

-international NGO in special consultative status with the Economic and Social Council of the United Nations

-develops and promotes programs of personal development to encourage the practice of human values in everyday life, believing the incorporation of human values into all aspects of life will ultimately lead to the development of a more peaceful, just and sustainable world

-also develops community education programs that foster greater awareness of the shared values among the diverse cultures.

-identifies "human values" as the innate dignity of human life, respect and consideration for the "other", the interconnection between humankind and the environment, the importance of integrity and service, an attitude of non-violence, the quest for peace and happiness

-recognizes that the success of globalization may in the future be judged by our ability to maintain our cultural distinctions while giving birth to a new understanding of global community

-current projects include:

- 5H (health, homes, hygiene, human values, harmony in diversity) and YLTP (youth leader-ship training program)—implemented in India, South Africa, Botswana, Poland, USA, Mexico, Panama, Belize and Indonesia—have addressed the immediate needs of at

> risk communities by rebuilding schools, providing proper health-care and educating youth on the necessity of hygiene and respect for their environment

- APEX (Achieving Personal Excellence course)
- Rural development
- Tribal school projects
- BWS (Breath Water Sound) Workshop
- Emergency Relief
- Prison SMART for crime rehabilitation, juvenile crime prevention, and law enforcement
- Women empowerment
- YES (Youth Empowerment Seminar)

Future Issues:
- Rehabilitation of prison inmates
- Social and Community Development
- Value-based education
- Youth training programs
- Education for human values
- Rehabilitation of prison inmates
- Conflict resolution and Post-traumatic stress syndrome
- Assisting the helping professions

International Business Ethics Institute (IBEI):

http://www.business-ethics.org/
Contact Information:
1725 K Street, NW
Suite 1207
Washington, DC 20006
Tel: (202) 296-6938
Fax: (202) 296-5897
E-mail: info@business-ethics.org

MWB Building
10 Greycoat Place
London, SW1P 1SB
Tel: (44) 207 960 6006
Fax: (44) 870 139 1499
E-mail: info@business-ethics.org
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-located in Washington, D.C. (with an affiliate office in London), IBEI was founded in 1994 in response to the growing need for transnationalism in the field of business ethics
-private, nonprofit, nonpartisan, educational organization
-with a vision for "Fostering global business practices to promote equitable economic development, resource sustainability, and just forms of government," the Institute promotes business ethics and corporate responsibility through:

- working to increase public awareness and dialogue about international business ethics issues through educational resources
- activities including the Roundtable Discussion Series and the International Business Ethics Review
- working closely with companies to assist them in establishing effective international ethics programs
- chief publications International Business Ethics Review and Inside the Institute
- drafting a Comprehensive Guide on Developing Global Codes of Ethics & Public and Private Business Ethics Initiatives→study to see what if any impact these codes have had at the organizational and societal levels
- Institutional Program Assistance

Future Issues:
-will continue to create original codes of ethics for various companies and other organizations

The International Chamber of Commerce's (ICC) Business Charter for Sustainable Development (BCSD):

http://www.iccwbo.org
Contact Information:
(ICC Offices for the United Nations and other International Organizations)
William Stibravy, ICC Permanent Representative
c/o US Council for International Business
1212, Avenue of the Americas
New York, NY 10036   USA
E-mail wstibravy@uscib.org
Tel.: (212) 354-4480
Fax: (212) 575-0327
List of remaining contacts: http://www.iccwbo.org/home/intro_icc/contact_us.asp
Feedback Information:
Same as contact information.
Full Draft of BCSD: http://www.iccwbo.org/home/environment_and_energy/charter.asp
-provides a basic framework of reference for principles of environmental management and action by individual corporations and business organizations throughout the world
-has been recognized as a complement to environmental management systems
Future Issues:
-based on the following principles, which could provide ample ground for ethics work in the future:

- Corporate priority
- Integrated management
- Process of improvement
- Employee education
- Prior assessment
- Precautionary approach
- Emergency preparedness
- Transfer of technology
- Contributing to the common effort

- Openness to concerns
- Compliance and reporting

International Criminal Court (ICC):
http://www.icc-cpi.int/home.html
Contact Information:
ICC - International Criminal Court
Maanweg, 174
2516 AB The Hague
The Netherlands
Tel.: + 31 70 515 8108 / 8304
Fax: +31 70 515 8555

Public Information Office
Email: pio@icc-cpi.int
Telephone: +31 (0)70 515 8186
Feedback Information:
Technical support email: websupport@icc-cpi.int
Organization Information and Current Work/Research:
-established by the Rome Statute adopted by 120 states participating in "United Nations Diplomatic Conference of Plenipotentiaries on the Establishment of an International Criminal Court" in 1998
-first ever permanent, treaty based, international criminal court established to promote the rule of law and ensure that the gravest international crimes do not go unpunished.
Future Issues:
-victims issues, with the most prominent one being child soldiers forced into service around the world (this was a recurrent issue for many other ethics organizations dealing with developing countries)
-I have a question/idea about the future of witness protection→how will the techniques and ethics of criminal testifying and witness protection change in response to evolutions in technology (methods of cracking into computer systems where witness protection information is stored), transnational crime, and the increasing probability of Single Individual with Weapon of Mass Destruction (SIWMD)?

International Fair Trade Association (IFAT):
http://www.ifat.org/
Contact Information:
IFAT: The International Fair Trade Association
30 Murdock Road
Bicester
OX26 4RF
United Kingdom.
Tel: +44 (0)1869 249819

Fax: +44 (0)1869 246381
Email: info@ifat.org.uk
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-global association of fair trade organizations led by a voluntary Executive Committee and covering 5 regions (Africa, Asia, Latin America, Europe, and North America/Pacific Rim)
-IFAT's main goals are:
- develop the market for fair trade by fostering creativity, encouraging regional initiatives, and providing an international point of contact
- build trust in fair trade through the IFAT Monitoring System and its Standards for Fair Trading Organizations (IFAT's FTO Mark is currently on a Global Journey around the world)
- speak out for fair trade

Future Issues:
-other than its current work, it doesn't look like IFAT is planning future ethics-related projects

International Labor Organization (ILO):

http://www.ilo.org/
Contact Information:
International Labour Office
4, route des Morillons
CH-1211 Geneva 22
Switzerland
Communications and Files Section (DOSCOM)
Tel: +41.22.799.6111
Fax: +41.22.798.8685
E-mail: ilo@ilo.org
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-founded in 1919 and the only surviving major creation of the Treaty of Versailles, the ILO is the UN specialized agency which seeks the promotion of social justice and internationally recognized human and labour rights
-purpose: to formulate international labour standards in the form of Conventions and Recommendations setting minimum standards of basic labour rights: freedom of association, the right to organize, collective bargaining, abolition of forced labour, equality of opportunity and treatment, and other standards regulating conditions across the entire spectrum of work related issues
-the ILO also provides technical assistance in the fields of: vocational training and vocational rehabilitation; employment policy labour law and industrial relations; working conditions; management development; and cooperatives;
-promotes the development of independent employers' and workers' organizations and provides training and advisory services to those organizations
-current/past projects include

- establishment of International Labor Standards
- InFocus Programme on child labor (IPEC)
- Gender Promotion Programme
- Agenda of "Decent Work" for all men and women
- World Commission on the Social Dimension of Globalization

Future Issues:
- Youth unemployment
- AIDS in India
- Delivering treatment for HIV/AIDS in the workplace

International Society of Business, Economics, and Ethics (ISBEE):

http://www.isbee.org/
Contact Information:
ISBEE
Prof. Dr. Georges Enderle
Mendoza College of Business #393B
University of Notre, Notre Dame, IN, 46556
U.S.A.
Tel.: (574) 631-5255
This link provides access to email contact:
http://www.isbee.org/index.php?option=com_contact&Itemid=3
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-strongly international in character, ISBEE is the first world-wide professional association to focus exclusively on the study of business, economics, and ethics
-developed in response to a felt need to bring together individuals in traditionally distinctive and different practical areas who share a common interest in the ethical dimension of economic, social, and environmental issues that affect domestic and global firms and hence individuals and broader structures as well
-mission: to provide a forum for the exchange of experiences and ideas; to enhance cooperation in cross-functional and cross-cultural projects; and to discuss the ethical dimension of economic, social, and environmental issues which affect companies nationally and internationally
Future Issues:
-ISBEE's "Agenda for the major global challenges" for business ethics from 2004 to 2008 includes these five areas:
- Corporate Governance and Trust in Business
- Globalization and Global Ethics
- Fairness in International Trade and WTO
- Place of Institutional Actors
- Ethical Implications of Contemporary Technologies

Internet Center for Corruption Research:

http://wwwuser.gwdg.de/~uwvw/icr.htm
Contact Information:
Innstr.27
94032 Passau, Germany
Fax: +49(0) 851-509-2492
(this is the only contact information available)
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-a joint initiative of the University of Passau and Transparency International
-a forum for exchange and communication of ideas/research/projects/university courses related
to corruption and ethics
-updated continuously
-past/current areas of interest include:
- corruption and entrepreneurship
- institutional economics of legal institutions
- corrupt relational contracting
- how corruption in government affects public welfare
- TI's Corruption Perceptions Index
- Corrupt Transactions—Exploring the Analytical Capacity of Institutional Economics
  (workshop)

Future Issues:
-these depend entirely on the contributors to and editors of the website→worth looking into
periodically

Internet Ethics:

http://members.aol.com/internetethics/
Contact Information:
Email: InternetEthics@aol.com
Feedback Information:
Same as contact information.
Information:
-this is not an organizations, but an interactive question and answer page on Internet Ethics,
Computer Ethics, Cyber Ethics, E-Commerce Ethics, Web Ethics, Business Ethics and Other
General Ethical Issues

IRIS Center of the University of Maryland:

http://www.iris.umd.edu/
Contact Information:
Center for Institutional Reform and the Informal Sector
2105 Morrill Hall, University of Maryland,

College Park, Maryland 20742
United States of America
General Information Tel.: (301) 405-3110
Fax: (301) 405-3020
General Information: info@iris.econ.umd.edu
For staff directory/contact information: http://www.iris.umd.edu/aboutiris/directory.asp
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-established in 1990, the IRIS Center is an internationally-recognized source of research and advisory expertise for addressing economic growth and governance issues in transition and developing countries
-current areas of research include:
- institutions and economic development
- democracy and governance
- social capital, social norms and collective action
- special problems of transition from centrally-planned to market economies

-has conducted research relevant to USAID work and has contributed to the World Bank's World Development Report
-the University Research Corporation International (URCI, a non-profit corporation) promotes and implements scientific research and service activities by soliciting, receiving and administering externally-funded international research and service grants
Future Issues:
-develop its current areas of work listed above

Josephson Institute of Ethics:

http://www.josephsoninstitute.org/
Contact Information:
Josephson Institute of Ethics and CHARACTER COUNTS! National Office
9841 Airport Blvd., Suite 300
Los Angeles, CA 90045
Tel: (310) 846-4800 or (800) 711-2670
Fax: (310) 846-4858
For contact email list: http://www.charactercounts.org/contact.htm
Feedback Information:
Email: webmaster@jiethics.org
Organization Information and Current Work/Research:
-public-benefit, nonpartisan, nonprofit membership organization founded in 1987 to improve the ethical quality of society by advocating principled reasoning and ethical decision making
-conducted programs and workshops for over 100,000 influential leaders including legislators and mayors, high-ranking public executives, congressional staff, editors and reporters, senior corporate and nonprofit executives, judges and lawyers, and military and police officers
-current projects:
- "Ethics in the Workplace" training seminars
- Characters Counts! youth-education initiative (see earlier in Global Ethics Study list)

- *The Hidden Costs of Unethical Behavior*—latest research on unethical conduct in the workplace

Future Issues:

-youth-education and workplace ethics

Loyola Marymount University Center for Ethics and Business:

http://www.ethicsandbusiness.org/index3.htm

Contact Information:

Center for Ethics and Business

Loyola Marymount University

1 LMU Drive

Los Angeles, CA 90045-8385

Tel.: 310.258.8660 or 310.338.4523 (Director) or 310.338.7596 (Michael Reiner)

Fax: 310.258.8665

Email: ceb@lmumail.lmu.edu or jgoodkind@ethicsandbusiness.org

Feedback Information:

Same as contact information.

Organization Information and Current Work/Research:

-mission: to provide an environment for discussing issues related to the necessity, difficulty, costs and rewards of conducting business ethically

-recognizing the special challenges connected with discussing ethical issues on a multicultural planet at the dawn of the 21st century, the Center encourages a secular and philosophical approach to these matters

-programs and projects:

- Business Ethics Fortnight, annual two-week event with intercollegiate student team presentation competition
- Ethical dilemma website design competition
- Work with Southern California Business Ethics Roundtable (SCBER).

Future Issues:

-not promising in this area, seems to be more grounded in present ethics challenges

Malcolm Baldrige National Quality Award Program:

www.quality.nist.gov

Contact Information:

Jan Kosko

NIST Public and Business Affairs

Tel.: (301) 975-2767

E-mail: janice.kosko@nist.gov.

The Balridge National Quality Program, NIST

Stop 1020

Gaithersburg, Md. 20899-1020

Tel.: (301) 975-2036

Fax: (301) 948-3716

Feedback Information:
BNQP Website comments:
Email: nqp@nist.gov
Organization Information and Current Work/Research:
-promotes quality awareness, recognizes quality achievements of U.S. organizations, and provides a vehicle for sharing successful strategies
-Malcolm Baldrige Award (created in 1988) criteria focus on results and continuous improvement and provide a framework for designing, implementing, and assessing a process for managing all business operations
-administered by the National Institute of Standards and Technology
-current work includes:
- Assessment of leadership attitudes
- Quest for Excellence Conference
- Establishing criteria for performance excellence
- *Are We Making Progress As Leaders?* publication
- Baldrige Stock Study: the "Baldrige Index" is a fictitious stock fund made up of publicly traded U.S. companies that have received the Malcolm Baldrige National Quality Award

Future Issues:
-honing standards of business excellence from ethical perspective

Minnesota Center for Corporate Responsibility (MCCR):
http://mbbnet.umn.edu/associations/mccr.html
Contact Information:
1000 LaSalle Ave.
Suite 153
Minneapoilis, MN 55403
Tel.: (651) 962-4120
FAX: (651) 962-4125
E-mail: mccr_ust@stthomas.edu
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-was unable to gather this information (or information on Future Issues) because website was continuously down, but based on the references of other ethics organizations' regarding the MCCR, we should definitely include them in Global Ethics Study panel

National Academy of Sciences:
http://www4.nationalacademies.org/nas/nashome.nsf
Contact Information:
National Academy of Sciences
500 Fifth Street, N.W.
Washington, DC 20001
To send an email, go to: http://www.nationalacademies.org/cgi-bin/formfeed.cgi
Feedback Information:

Same as contact information.
Organization Information and Current Work/Research:
-private, non-profit, self-perpetuating society (founded in 1863) of distinguished scholars engaged in scientific and engineering research, dedicated to the furtherance of science and technology and to their use for the general welfare
-NAS also includes the National Academy of Engineering (NAE), the Institute of Medicine (IOM), and the National Research Council (NRC)
-current work/projects include:

- Joint effort with other organizations for a U.S. change in Visa Policy for foreign scientists
- Building international science capacity
- Research Ethics in Complex Humanitarian Emergencies
- Pathophysiology and Prevention of Adolescent and Adult Suicide
- Non-Heart-Beating Organ Transplantation II: The Scientific and Ethical Basis for Practice and Protocols
- Committee on Ethical Issues in Housing-Related Health Hazard Research Involving Children, Youth and Families

Future Issues:
-in the future, how will immigration/practice laws against foreign scientists (i.e., the different ethical standard according to which they are treated by the U.S. government) interact with the government's requirement that all scientists practice a uniform code of bio/nanotech/cyber-ethics?

Net Impact (formerly Students for Responsible Business):
http://www.net-impact.org/
Contact Information:
Net Impact
111 Sutter Street, 12th Floor
San Francisco, CA 94104
USA
Tel: 415.984.3300
Fax: 415.984.3301
Email: mail(at)net-impact.org
Board Members list: http://www.net-impact.org/index.php?id=460
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
- network of business leaders committed to using the power of business to positively impact social and environmental concerns throughout the world
-originally founded as Students for Responsible Business in 1993, Net Impact has evolved into a mission-driven network of nearly 10,000 leaders
-mission: to foster a new generation of leaders who use the power of business to create a better world
-current programs/work include:

- Corporations' Message to MBA Students: Citizenship Matters
- Best Student MBA Paper Award

- Summer 2002 MBA Internship Program
- 900+ MBAs Gather to Discuss Corporate Ethics, Social Responsibility, Fair Trade and Environmentalism
- CU-Boulder Business Case Competition Will Address Social Responsibility Isssues in Business
- Net Impact's annual conference

Future Issues:
-ethics education; corporate leadership and ethics

Ohio University Institute for Applied and Professional Ethics:

http://freud.citl.ohiou.edu/ethics/
Contact Information:
The Institute for Applied and Professional Ethics
202 Ellis Hall
Ohio University
Athens, OH 45701
Tel.: (740) 593-9802
Fax: (740) 593-4597
Email: ethics@ohio.edu
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-dedicated to promoting the application of fundamental ethical techniques to decision-making in an ever-changing world
-actions:.

- organizes workshops & seminars for students and professionals
- supports graduate students in fields related to ethics
- sponsors ethics-related undergraduate projects & travel
- hosts conferences and symposia
- sponsors visiting scholars and professionals
- assists other organizations promoting ethical causes

-current/pasts projects:

- "Building Ethics Modules" workshop
- Children's character education
- Education in Guatemala
- National self determination
- Gender and assisted suicide
- Ethics of authority
- Teaching business ethics

Future Issues:

- Liberal rights
- Religious tolerance
- Radical Honesty
- Plagiarism today

- E-Cheating
- Ethics Fortnight
- Environmental Law
- Bioethics Conference
- Moral Realism
- Law, Ethics, Stats

Organization for Economic Cooperation and Development (OECD) 3 Ethics Programs:

http://www1.oecd.org/daf/governance/principles.htm
Contact Information:
OECD
2, rue André Pascal
F-75775 Paris Cedex 16
France
Main Switchboard, tel. : +33 1.45.24.82.00
For specific program contact information, look below at description of each program.
Feedback Information:
Same as contact information.

(OECD'S) GUIDELINES FOR MULTINATIONAL ENTERPRISES
http://www.oecd.org/topic/0,2686,en_2649_34889_1_1_1_1_37461,00.html
Program Contact Information:
E-mail: daf.contact@oecd.org
Organization Information and Current Work/Research:
-non-binding recommendations addressed by governments to multinational enterprises (MNEs) operating in or from adhering countries, with an aim of helping MNEs operate in harmony with government policies and societal expectations
-part of OECD's Declaration on International Investment and Multinational Entreprises
-voluntary principles and standards for responsible business conduct in a variety of areas including employment and industrial relations, human rights, environment, information disclosure, competition, taxation, and science and technology
-the Roundtable on Corporate Responsibility is the OECD's Committee for overseeing these Guidelines
-2004 Roundtable focused on encouraging the positive contribution of business to environment
-National Contact Point (NCP) is responsible for encouraging observance of the Guidelines in a national context and for ensuring that the Guidelines are well known and understood by the national business community and by other interested parties→NCPs have annual meetings
Future Issues:
-illegal exploitation of natural resources by businesses and corporations

(OECD'S) ANTI-CORRUPTION DIVISION:
http://www.oecd.org/topic/0,2686,en_2649_34855_1_1_1_1_37447,00.html
Program Contact Information:

OECD Bribery Convention
Email: daf.contact@oecd.org
Fax: +33-1-44306307
Organization Information and Current Work/Research:
-focal point to support the work of the OECD in the fight against bribery and corruption in international business transactions
-has an integrated mechanism to monitor compliance with the obligations of the 1997 OECD Convention on Fighting Bribery, which takes place in two phases: the first phase evaluates the adequacy of countries' legislation to implement the Convention and the second assesses whether a country is applying this legislation effectively
-practical implications: tax deductibility for bribes paid to foreign public officials is no longer possible in any OECD country or country party to the Convention; the specific recommendations resulting from the review reports have obliged several countries to introduce legislative amendments in order to strengthen their anti-bribery laws; pressure is also building on countries to step up enforcement of these laws
Future Issues:
-what are further practical implications of this for the relationship between changes in government actions and public response to these changes?

(OECD'S) CORPORATE GOVERNANCE PRINCIPLES:
http://www.oecd.org/topic/0,2686,en_2649_34813_1_1_1_1_37439,00.html
Program Contact Information:
Corporate Affairs Team
Email: corporate.affairs@oecd.org
Fax: 33 1 49 10 43 53
Organization Information and Current Work/Research:
-originally issued in 1999 and reissued in 2004, OECD's Principles of Corporate Governance are actively used by governments, regulators, investors, corporations and stakeholders
-assist in the evaluation and improvement of the legal, institutional and regulatory framework that influences corporate governance
-provide guidance for stock exchanges, investors, corporations, and others that have a role in the process of developing good corporate governance
-are used as the structural basis for the OECD Regional Roundtables on Corporate Governance, which encourage policy dialogue and an exchange of experience between public and private sector experts and decision makers
Future Issues:
-the dissemination of the principles of corporate governance

San Jose State University Institute for Social Responsibility (ISR):
http://www2.sjsu.edu/depts/social_resp/social_resp.html
Contact Information:
Institute for Social Responsibility
San Jose State University
One Washington Square, FO 201
San Jose, CA 95192-0096

Tel.: (408) 924-3512

Fax (408) 924-3445

Director's (Richard Keady) email: rkeady@email.sjsu.edu

Feedback Information:

Same as contact information.

Organization Information and Current Work/Research:

-non-profit organization founded in 1987 as an organized research unit of San Jose State University, devoted to the study of business and professional ethics, and matters of social responsibility

-committed to the comprehensive exploration of ethical and socially responsible practices represented on the campus of San Jose State University and within Bay Area educational, business, professional and civic communities

-current work/training sessions include:

- Lecture series
- Possible Invasions of Employee Privacy (polygraph tests; personality tests; electronic and non-electronic forms of employee monitoring; drug testing; employee intrusion into the private (off the job) lives of employees)
- Employee Obligations to the Employer (stealing from the employer; misuse of electronic communication for private purposes while at work; corporation loyalty; employer obligations to employee; day care and maternity leave; educational and training opportunities; advancement within the organization; medical benefits; corporate culture and internal codes of ethics; management styles and departmental mediation)
- Issues in External Organizational Relations (insider trading; proprietary data; bribes and kickbacks; gifts and entertainment)
- Whistle-blowing
- Discrimination (race or ethnicity; gender; age; disability; sexual orientation; medical problems)
- Sexual harassment
- Advertising
- Environmental Issues (pollution; depletion of resources)
- Project Teamwork: formal youth program originally established by the Division of Athletics and SJSU designed to work directly with at-risk secondary students in middle schools and high schools in the San Jose Unified School District

Future Issues:

-My question in regards to ethics in the workplace in general (not just as their study and application are being pursued through this particular organization) concerns what possible frivolous/false ethical campaigns could both employers and employees pursue at some later time in the future when standardized codes of ethics become commonplace? Also, the production of such codes will not be limited to the professions: acceptable/recommended norms of behavior will proliferate in all areas of life. Will augmented ethics legislation ultimately curb forms of freedom like that of speech, love, choice of residence, calling privileges, etc. and place restrictions on other aspects of human lives and behavior, or will a new equilibrium between authoritarian and utopian ethics emerge?

Santa Clara University Markkula Center for Applied Ethics:

http://www.scu.edu/ethics/

Contact Information:

Markkula Center for Applied Ethics

500 El Camino Real Santa Clara, California 95053

Tel.: (408) 554-5319

Email: ethics@scu.edu

Feedback Information:

Same as contact information.

Organization Information and Current Work/Research:

-established in 1986

-nationally recognized resource for people and organizations wanting to study and apply an ethical approach to the crucial issues facing our world

-supports research, assists faculty in integrating ethics into their courses, and helps businesses, schools, hospitals, and other organizations put ethics to work

-current projects include:

- Biotechnology and health care ethics (end-of-life ethics, environmental ethics, cloning and stem cell research)
- Business Ethics
- Character Education
- Global Leadership and Ethics (Global ethics cases, Scenarios on Doing Business Abroad, Immigration, Etc.)
- Government Ethics
- Technology Ethics

Future Issues:

- Is it ethical to shop at Walmart?
- Politics, the Supreme Court, and Affirmative Action
- Application of just war principles to the war in Iraq
- Killing in the name of God: the problem of Holy war
- Ethical implications of California's recall election
- Gay marriage: theological and moral arguments
- Budget crunch ethics
- Secret behind lower teen pregnancy
- How leaders should handle incidents of sexual abuse
- The Supreme Court on Educational Diversity
- Xenotransplantation
- Minority patients need culture brokers
- Ethical issues in counter-terrorism warfare
- Respecting what we destroy (a look at the moral standing of stem cells)
- Gruesome tests on cadavers betray donors
- Stopping corporate fraud
- Racial profiling in an age of terrorism
- Right of way: as the California coastline changes because of the ocean's continual pounding, the question is asked who has access to the fluctuating landscape?

Social Accountability International:

http://www.cepaa.org
Contact Information:
(United States Main Office)
Social Accountability International
220 East 23rd Street, Suite 605
New York, New York 10010
Tel.: (212) 684-1414
Fax: (212) 684-1515
Email: info@sa-intl.org
Contact information for Vietnam and Netherlands offices:
http://www.cepaa.org/AboutSAI/Contacts.htm
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-non-profit organization that works to improve workplaces and combat sweatshops through the development, implementation and oversight of voluntary verifiable social accountability standards
-in response to the inconsistencies among workplace codes of conduct, SAI developed a standard for workplace conditions and a system for independently verifying factories' compliance
-Social Accountability 8000 (SA8000, based on ILO and other human rights conventions) and its verification system draw from established business strategies for ensuring quality (such as those used by the international standards organization for ISO 9000) and add several elements that international human rights experts have identified as essential to social auditing
-current projects:

- The Challenges of Improving Workplace Standards: The Role of NGOs in Social Auditing
- Social Accountability in Sustainable Agriculture (SASA)
- Impact analysis of improving labor standards
- Business principles for countering bribery

Future Issues:
-infrastructure for monitoring the success and implementation of ethics and accountability standards

Social Venture Network (SVN):
http://www.svn.org/
Contact Information:
Social Venture Network
P.O. Box 29221
San Francisco, CA 94129-0221
Tel.: (415) 561-6501
Fax: (415) 561-6435
Email: svn@svn.org
Feedback Information:
Same as contact information.

Organization Information and Current Work/Research:
-nonprofit network founded in 1987 committed to building a just and sustainable world through business
-SVN promotes new models and leadership for socially and environmentally sustainable business in the 21st century through initiatives, information services, and forums
-current projects include:

- SVN's Standards of Corporate Social Responsibility
- Online Library of Resources for social purpose enterprises
- "Calls with the Experts," series where members facilitate conference calls open to the membership focusing on specific areas of expertise
- founded Business for Local Living Economies (BALLE)
- campaigns for national organic food and environmental standards, fair trade practices, living wages, and campaign finance reform

Future Issues:
-business ethics and sustainable development

Society for the Advancement of Socio-Economics (SASE):

http://www.sase.org/homepage.html
Contact Information:
Mary Grossman (Executive Director):
SASE International
P.O. Box 39008
Baltimore, MD 21212
Tel.: (410) 435-6617
Fax: (410) 377-7965
Email: office@sase.org
Contact information for other SASE officers: http://www.sase.org/aboutsase/aboutsase.html#SCI
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-international inter-disciplinary organization founded in 1989
-purpose: to advance the understanding of economic behavior across a broad range of academic disciplines; to support the intellectual exploration of economic behavior and its policy implications within the context of societal, institutional, historical, philosophical, psychological, and ethical factors; and to balance inductive and deductive approaches to the study of economic behavior at both micro and macro levels of analysis.
-current projects:

- Private Powers and Public Domains: Redefining Relations Among States, Markets, and Societies
- Labor Aspects of Internationalization: Multinational Corporations and Employment Relations
- Free-Riding and Peer-Pressure in Partnerships
- Corporatism as a Variety of Capitalism: the Small Northwest-European Political Economies in International Comparison
- For-Profit, State, and Non-Profit: How to Cut the Pie Among the Three Sectors

- The Dilemma of a Child-Care Provider: to Be Flexible and Family-Friendly
- Is Germany electricity transmission regime institutionally correct?
- Inequality and Determinants of Social Spending in Latin America
- Prospect Theory, Ethnocentrism, and the Value of Human Life

Future Issues:

-balancing power, policy-making decisions, and resources among various types of organizations according to their enforcement of universal codes of ethics

Society for Business Ethics:

http://www.societyforbusinessethics.org/

Contact Information:

John R. Boatright, Executive Director
School of Business Administration
Loyola University Chicago
820 N. Michigan Avenue
Chicago, IL 60611
Tel: (312) 915-6994
Fax: (312) 915-6988
E-Mail: jboatri@luc.edu

Feedback Information:

Same as contact information.

Organization Information and Current Work/Research:

-founded in 1980

-international organization of scholars engaged in the academic study of business ethics and others with interest in the field

-goals:

- Promote the study of business ethics
- Provide a forum in which moral, legal, empirical, and philosophical issues of business ethics may be openly discussed and analyzed
- Provide a means by which those interested in and concerned with business ethics may exchange ideas
- Make research available through *Business Ethics Quarterly*
- Promote the improvement of the teaching of business ethics in universities and organizations
- Foster a better understanding between college and university administrators and those engaged in teaching and research in the field of business ethics
- Help develop ethical business organizations
- Develop and maintain a friendly and cooperative relationship among teachers, researchers, and practitioners in the field of business and organizational ethics

Future Issues:

-the Society for Business Ethics doesn't initiate its own projects, but rather promotes and disseminates the research of scholars working on global ethics and serves as a forum for various groups to discuss aspects of global ethics

-annual meetings provide opportunity for members to present their own findings, become acquainted with the latest developments in teaching and research, and engage in the discussion of emerging business ethics issues

Society for Ethics (SE):

http://www.rohan.sdsu.edu/faculty/corlett/se.html
Contact Information:
The Society for Ethics
J. Angelo Corlett, President
Department of Philosophy
San Diego State University
San Diego, CA. 92182-8142 USA
corlett@rohan.sdsu.edu

Barbara J. Hall
Vice-President and Secretary-Treasurer
Department of Philosophy
Georgia State University
Atlanta, GA 30303
phlbjh@panther.gsu.edu
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-founded in 1995
-purpose: to promote philosophical research in ethics, broadly construed, including areas such as (but not limited to) ethical theory, moral, social and political philosophy, as well as areas of applied ethics such as (but not limited to) legal, business and medical ethics
-holds meetings in conjunction with the American Philosophical Association's divisional meetings
-seeks to build cooperative links with other ethics societies and philosophical associations, including: The American Philosophical Association, Association for Practical and Professional Ethics, the British Society for Ethical Theory
Future Issues:
-evolution of philosophical basis of global ethics

Sweatshop Watch (SW):

http://www.sweatshopwatch.org/
Contact Information:
SWEATSHOP WATCH
310 Eighth Street, Suite 303
Oakland, CA 94607
Ph: 510-834-8990
Email: sweatinfo@sweatshopwatch.org

SWEATSHOP WATCH
1250 So. Los Angeles St, Suite 214
Los Angeles, CA 90015
Ph: 213-748-5945
Email: sweatinfo@sweatshopwatch.org
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-founded in 1995, SW is a coalition of over 30 labor, community, civil rights, immigrant rights, women's, religious and student organizations, and many individuals, committed to eliminating the exploitation that occurs in sweatshops
-serves low-wage workers nationally and globally, with a focus on garment workers in California
-current projects:

- Corporate Accountability Campaign includes: advocating for stronger worker protections and increased enforcement of labor laws; supporting garment worker organizing by educating garment workers about their rights; and mobilizing the public to support worker-led corporate accountability campaigns.
- Globalization Project aims to mitigate the negative consequences of globalization's impact on garment workers by: analyzing current and future trade policies and economic trends, and their impacts on the garment industry in the areas of employment and working conditions; creating popular education programs to develop garment workers as leaders in the movement against corporate globalization; strengthening workforce development programs to transition garment sweatshop workers into living wage jobs with security; and building a strong international movement of garment workers and advocates to fight for fair working conditions.
- Helping Mexican garment workers attain an independent union
- Garment Worker Center opened in 2001 with an aim to empower garment workers in the Los Angeles area and to work in solidarity with other low wage immigrant workers and disenfranchised communities in the struggle for social, economic and environmental justice

Future Issues:
- globalization and the apparel industry
- workers entitled to workplace rights regardless of immigration status
- *Made in L.A.-from Local to Global:* documentary in the making which traces the history of the garment industry from abuses during the industrial revolution until today's trends of globalization

Transparency International (TI):
http://www.transparency.org/
Contact Information:
USA
Transparency International-USA
Fritz Heimann, Chairman
Nancy Zucker Boswell, Managing Director

1112 16th Street, NW
Suite 500,
Washington, DC 20036

National Chapter
Tel.: (202) 296-7730
Fax: (202) 296-8125
Email: tiusa@transparency-usa.org
Nancy Boswell: nboswell@transparency-usa.org
Kate Underwood: kate@transparency-usa.org
Diane Kohn: dmkohn@transparency-usa.org
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-only international non-governmental organisation devoted to combating corruption
-brings civil society, business, and governments together in a powerful global coalition
-TI does not expose individual cases, but, in an effort to make long-term gains against corruption, focuses on prevention and reforming systems.
-current projects:
- Annual Global Corruption Report produced since 2001
- Annual Corruption Perceptions Index
- Kenya Urban Bribery Survey
- Report on Sri Lanka calls for Independent Anti-Corruption Authority and tighter rules for public tendering
- report on Jamaica calls for party finance reform and tighter clampdown on corruption in public procurement
- TI calls for independent body to restore 'integrity and fair play' to Olympic bids
- Brazilian public prosecutors must be allowed to conduct investigations into corruption

Future Issues:
-how prevention and reforming systems for ethics evolve in response to increasing globalization

UK Social Investment Forum (UKSIF):

http://www.uksif.org/
Contact Information:
UK Social Investment Forum
Unit 203, Hatton Square Business Centre
16 Baldwins Gardens, London EC1N 7RJ
Tel: (020) 7405 0040
Fax: (020) 7405 0080
Email: info@uksif.org
Feedback Information:
Same as contact information.
Organization Information and Current Work/Research:
-launched in 1991, UKSIF is the UK's membership network for socially responsible investment (SRI)

-purpose: to promote and encourage the development and positive impact of SRI amongst UK based investors

-brings together the different strands of SRI nationally and acts as a focus and a voice for the industry

-goals include

- to inform, educate and provide a forum for discussion and debate about issues and developments in the SRI field
- to promote the understanding of SRI and to encourage the development of appropriate SRI practices and vehicles
- to identify, encourage and help develop working models that demonstrate the effectiveness of SRI in protecting the environment, alleviating social hardship and stimulating sustainable economic development
- to support and encourage a greater sense of social accountability amongst investors and by financial institutions
- to encourage and expect high ethical standards of professional conduct from our members and the public at large
- to initiate and publish research for required changes in legislation and company policies and practices in order to enable SRI to develop rapidly and effectively both in the UK and internationally
- to promote co-operation with European and other international SRI organisations through the exchange of information and ideas

-past projects include:

- taking the lead in facilitating the introduction of the new regulation requiring pension funds to disclose their policies on social, environmental and ethical issues
- supporting Tony Colman MP to form the first All-Party Parliamentary Group on SRI and in introducing private member's bill on SRI and community development finance
- initiating the formation of Eurosif, the European Sustainable and Responsible Investment Forum
- initiating and supporting the Social Investment Task Force
- organizing three Community Development Finance Conferences and launching the new Community Development Finance Association (CDFA) at the HM Treasury
- persuading the Association of Unit Trusts and Investment Funds (AUTIF) to classify ethical funds as 'mainstream' rather than 'specialist'.

Future Issues:

- Institutional investment and SRI for pension fund investment
- Retail revolution and consumer SRI
- Consumer investment and SRI: The Ethical Question?
- Corporate Disclosure of social and environmental performance
- Stimulating enterprise, investment and wealth creation in under-invested communities
- Islamic Finance
- Listings Requirements

AUTHORS AND THINKERS:
RECENT GLOBAL ETHICS PUBLICATIONS AND IDEAS

David Bohm
-philosopher
-the system of global ethics involves overcoming the present worldview that divides the world into groups, parties, states, etc.

Kenneth Boulding
-American futurist, economist, philosopher and general systems theorist
-wrote that human betterment is the end toward which we individually and collectively should strive
-"betterment" is an increase in the "ultimate good," that which is good in itself
-Four great virtues make up this ultimate good: (1) economic adequacy - "riches" in contrast to poverty; nourishment rather than starvation; adequate housing, clothing, health care and other essentials of life; (2) justice - in contrast to injustice; equality rather than inequality in access to work, education and health; (3) freedom - in contrast to coercion and confinement; and (4) peacefulness - in contrast to warfare and strife.
-these values might be considered *universal* values

William Braud, Rosemarie Anderson (editors)→recommended by Frank
-*Transpersonal Research Methods for the Social Sciences: Honoring Human Experience*; Thousand Oaks, CA, Sage Publications, c. 1998

David Brooks of *The Weekly Standard*
-incredible boom of Christianity in Africa, Latin America, and Asia has created a more charismatic, conservative form of Christianity that attests to the end of an era of secularism

Colleen Carroll
-member of the Ethics and Public Policy Center in Washington, D.C.
-interviewed nearly five hundred youths in America regarding, the rebirth of religious orthodoxy among a significant segment of young "Generation X" adults

John Dunning, Prince of Wales
-wrote *Making Globalization Good: the Moral Challenges of Global Capitalism*, 2004
-explores the ethical challenges of instituting "responsible global capitalism" (RGC) and urges a buttressing of each of RGCs four constituents—markets, governments, supra-national agencies, and civil society—upon a "strong ethical ethos"
-in order for global society to better organize itself, its constituents must embrace an agreed set of core values, accept the need for a degree of cultural diversity and tolerance in regards to the interpretation of these values, and recognize that solutions to the global ethics dilemma must be a product of feedback from all systems (including capitalism, ethics, and faith)

R. Buskminster Fuller
-futurist

-global ethics must be based on a holistic worldview with the transition from the current, entropic, stage of human evolution to a more syntropic stage and proposed design science to make the world work for everyone as the embodiment global ethics

Francis Heylighen of the Global Brain and Principia Cybernetica groups
-there are rational or "scientific" methods to formulate core values
-one method starts from evolutionary theory with an implicit value of "fitness" or "viability", applied humanity as a whole, and then examined for more concrete factors
-another, more empirical, method assumes that the basic value that drives most human behavior is the quest for "happiness", or, in its more technical formulations: life satisfaction, (subjective) well-being, or (subjective) quality of life

Barbara Marx Hubbard
-normative futurist
-we have to develop our mental and spiritual powers commensurate with our technological powers through recognition of the concept of "conscious evolution" in which humanity consciously decides together how to improve the future

April L. Morgan, Lucinda Joy Peach, Colette Mazzucelli
-wrote *Ethics and Global Politics*, August 2004
-text offers a participatory approach to teaching ethics in global politics
-compiles classroom-tested exercises for use in courses related to world affairs

Ahwa Ong, Professor of Anthropology at the University of California, Berkeley and Stephen J. Collier, Core Faculty member of the New School University Program in International Affairs
-wrote *Global Assemblages: Technology, Politics, and Ethics as Anthropological Problems*, August 2004
-anthropological perspective of globalization, examining globalization through a specific range of indicative phenomena rather than broad structural transformations

Janis Sarra
-wrote *Corporate Governance in Global Capital Markets*, July 2004
 -Professor of Law at the University of British Columbia
-in recent years the failures of Enron, WorldCom, and other large publicly traded corporation have catapulted the issue of corporate governance onto the international stage

William Schweiker
-Professor of Theological Ethics at the University of Chicago
-urges a fundamental re-thinking of ethics in the face of the challenges faced by the modern and globalized world
-optimistic ethical outlook in *Theological Ethics and Global Dynamics: In the Time of Many Worlds* (2004), "we need to reframe the arena in which moral questions are asked and answered"

Peter Singer
-famed bio-ethicist

-proposes a transitional step towards a federal global government in his 2004 book *One World: the Ethics of Globalization*—transforming the U.N. General Assembly into a World Assembly of democratically elected delegations from every nation, proportional to the country's population
-if a country, however, did not allow the U.N. to conduct free and open elections to the Assembly, then that country would only be granted one representative

George Soros
-at "Global Ethics: Illusion or Reality?" conference: "After the Kosovo crisis, there can be no doubt that global ethics is a reality"

Wayne Swan
-was a candidate of Australian Labour Party for Parliament
-was also shadow Minister for Family and Community Services and a policy analyst for the Office of Youth Affairs
-" the pre-eminent issue facing families in western countries is their declining number…families perform a social good"
-issues of repairing the family should be a major concern for global ethics projects

Barbara Stalling and Jim Mittleman (experts)
-more cautious view, arguing that globalization's compression of time and space conflict, and often denigrate, cultural history and place increasing pressure on the role of the state "from above;" i.e., from transnational and international organizations

Allen Tough of the University of Toronto
-"Another principle is emerging: the ongoing survival and flourishing of human civilization"
-necessary and urgent value that can guide many ethical decisions
-principle is 'what is most likely to contribute to humankind's ongoing survival and flourishing' or 'what is best for future generations' rather than what is best for certain individuals or for the greatest number of (already born) individuals"

FURTHER LINKS: GLOBAL ETHICS DATABASES

The Center for Applied Ethics. Applied Ethics Resources on the WWW:
http://www.ethicsweb.ca/resources/
Links to ethics organizations by type of ethics studied.

The Georgetown Business Ethics Institute:
http://www.msb.edu/prog/gbei/resources/Subjects.htm
Links to ethics-related literature by subject.

The Ethics Web Bookstore:
http://www.ethicsweb.ca/books/
Largest ethics bookstore in the world, listed by topic.

The Center for Business Ethics:
http://ecampus.bentley.edu/dept/cbe/research/surveys.html
Compiled list of many ethics surveys that have already been conducted.

North Carolina State University's Web Clearinghouse for Engineering and Computing Ethics:
http://www4.ncsu.edu/~jherkert/ethicind.html
Wonderfully extensive database of ethics literature, projects, codes, mailing lists, and many other things pertinent to ethics.