

Patriot Act

The Patriot Act is legislation passed in 2001 to improve the abilities of U.S. law enforcement to detect and deter terrorism. The act's official title is, "Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism," or USA-PATRIOT. Though the Patriot Act was modified in 2015 to help ensure the Constitutional rights of ordinary Americans, some provisions of the law remain controversial. What Is the Patriot Act? The official title of the USA PATRIOT Act is Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism (USA PATRIOT) Act of 2001. To view this law in its entirety, click on the USA PATRIOT Act link below. USA PATRIOT Act. The purpose of the USA PATRIOT Act is to deter and punish terrorist acts in the United States and around the world, to enhance law enforcement investigatory tools, and other purposes, some of which include AN ACT. To deter and punish terrorist acts in the United States and around the world, to enhance law enforcement investigatory tools, and for other purposes. Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled (a) SHORT TITLE- This Act may be cited as the "Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism (USA PATRIOT ACT) Act of 2001". Additionally, the Patriot Act compelled countries, for the first time, to work together to fight terrorism and money laundering. Another major change was the expansion of the definition of money laundering, as previous definitions had been surprisingly narrow and limited. Although the Patriot Act was intended to be a force for good, it did also give the US government sweeping powers that have been misused, specifically when it comes to surveillance and the right to privacy. [Patriot Act](#)

Opportunities and Limits of Codes of Ethics or Conduct in the Experience of Computer Ethics depended, principally, on the heuristic ability of controversial cases to bring out new issues and solutions. In conclusion, we must be aware of the fact that a moral or legal legislation, adopted by means of codes of ethics or conduct, can offer us clear rules or applicable guidelines, when we are confronted with soft cases, namely, cases which have been already examined, discussed and settled, and have thereby contributed to the formation of such standards or guidelines. On the contrary, when we are confronted with hard cases, i.e., cases which admit more than one solution or do not have a clear solution, the codes of ethics or conduct should not be thought of as normative-regulatory systems, which can still serve as a guide for our behavior, but as a discursive-regulatory systems, which set the framework within which we can examine and discuss what is or is not ethical to do. In such cases, the possible reference to a Manifesto, which constitutes the axiological foundation of a code of ethics or conduct, is perhaps even more important than the direct reference to the code of ethics or conduct. That is the reason why the adoption of a code of ethics or conduct should be premised upon and coupled with the elaboration and adoption of a Manifesto, which may serve as a shared axiological foundation of such a code of ethics or conduct. References CAVELL, S. (2005), *Cities of Words: Pedagogical Letters on a Register of the Moral Life*, Belknap Press of Harvard University Press, Cambridge, Mass. DURANTE, M. (2007), *Il future del web: etica, diritto, decentramento. Dalla sussidiarietà digitale all'economia dell'informazione in rete*, Collana Digitalica, Giappichelli Editore, Torino. EAKIN, P.-J. (2004), *The Ethics of Life Writing*, Cornell University Press, Ithaca, New York. FLORIDI, L. (2013), *The Ethics of Information*, Oxford University Press, Oxford, UK. FLORIDI, L. (ed.) (2010), *The Cambridge Handbook of Information and Computer Ethics*, Cambridge University Press, Cambridge, UK. LESSIG, L. (1999), *Code and Other Laws of Cyberspace*, Basic Books, New York, NY. MOOR, J. (1985), *What is Computer Ethics?*, In T. Ward Bynum (ed.), *Computer Ethics*, Blackwell Publishers, Malden Mass., p. 266-275. PUTNAM, H. (2008), *Jewish Philosophy as a Guide to Life: Rosenzweig, Buber, Levinas, Wittgenstein*, Indiana University Press, Bloomington, Indiana. ZICCARDI, G. (2009), *Etica e informatica. Comportamenti, tecnologie e diritto*, Addison Wesley, Pearson, Milano. [Opportunities and Limits of Codes of Ethics or Conduct in the Experience of Computer Ethics](#)

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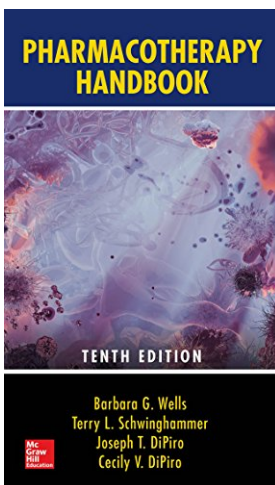
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