**Addressing the Institutional Ethos: The Process of Developing the Ethical Code
for the Faculty of Industrial Engineering at the Universidad Politecnica, Valencia**

*by*

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*The institutional ethos is extremely important in transmitting the most fundamental values of a university institution. The moral atmosphere of the tertiary organization must therefore be taken into account. Even though democratic values are used inside the classroom, if the institution and the people do not act according to ethical criteria, the student will see the moral atmosphere as valid, whereas the institutional ethos will be perceived as a classroom exercise: interesting, but unreal.*

*In this article we propose a process for developing a professional ethical code for a university department (Faculty of Industrial Engineering at the Universidad Politecnica, Valencia), based on the philosophical assumptions of discursive ethics, but adapting them to critical hermeneutics. A process aiming to achieve an effective ethical document that fulfils regulatory and ideological functions requires a participative, dialogic and reflective methodology.*

*In addition to the methodological proposal, we present our innovative – and unique in Spain – experience of producing this Ethical Code. Additionally, we will highlight the difficulties and potentialities of ethical codes as a powerful instrument for improving ethical commitment from people and organizations.*

## 1. Introduction

The institutional ethos is extremely important in the individual decision making process (Steinmann and Löhr, 1994; Saaty, 2002) and in transmitting the most fundamental values of an organization (Ruppel / Harrington, 2000). The moral atmosphere of the tertiary organization must therefore be taken into account. Even though democratic values are used inside the classroom, if the institution and the people do not act according to ethical criteria, the student will understand the moral atmosphere to be valid, whereas the institutional ethos will be perceived as a classroom exercise, interesting but unreal.

One of the most important challenges for the university over the next few years will be to clarify its role and contribution to social development and building a fair society. As Newman, Couturier and Scurry have stated: "higher education will be even more important to meeting society's goals than it has already become today" (2004, p. 223). And this important goal cannot be achieved by research and pedagogical activities alone, it is important for the university as an institution (government and Management) to work in coherence with ethical standards. The survey developed by the Center for Business Ethics at Bentley College affirms that: "The majority of institutions believe that they should have the elements of an ethics

and compliance program in place. Although a fair percentage of institutions have had some components for years" (Sheldon and Hoffman, 2005, p.249)

Tertiary institutions have different instruments to deal with the institutional ethos; some of the most common are training programmes addressed to teachers and staff based on ethical learning proposals (Boni and Lozano, 2005)[1]. The aim of these programmes is to educate professionals and citizens to build their knowledge individually, and act in a responsible, free and committed way. In order to achieve this, a set of conditions must be created that allows university teachers and staff to accept a set of values as ideals, reject the presence of an accumulation of opposing values, and, above all, build their own set of values that permits them to create personal criteria guided by the principles of justice and equality, as well as acting coherently as professionals and citizens (Martínez,, *et al.* 2002).

Another instrument is informal awareness programmes. This kind of programme focuses on the university population as a whole and involves a series of courses, conferences and workshops that deal with different matters related to ethical issues. Intercultural relationships, technological challenges, consequences of the globalisation process, are examples of topics that can be addressed informally. And finally, perhaps one of the most used instruments in recent years are Social Responsibility reports (UPC, 2002; Albrecht, 2005)

In this paper we would like to focus on yet another tool: ethical self-regulation instruments and, specifically, the process of working out ethical codes.

Our hypothesis is that the majority of bad decisions in organizations are not due to bad faith or egoism, but to lack of responsibility, inertia, wrong incentives and a bad organizational climate (Cullen, Victor and Bronson, 1993; Vaicys, Barnett and Brown, 1996; Vidaver-cohen, 1998). A code of ethics can make a significant contribution towards improving the ethical climate and consequently help people make the right decisions. However, it should be clear that a code of ethics does not prevent people's bad faith and egoism.

## 2. Ethical codes as a means of organisational improvement

It is a good idea to begin by remembering how important the production process is for the credibility and legitimacy of any voluntary self-control document. As some authors, such as M. Kaptein and J. Wempe, recognise: "A code is nothing, producing the code is everything" (1998, p. 853). It is important to understand that an ethical code should be a document "which comes from within" not one that is imposed from the outside. This is why the production process must be participative and participation requires time and dialogue.

After clarifying this aspect of the process, we also need to accurately define what we mean by an ethical code, as, sometimes, similar documents with the same aims are given different names. As García-Marzá has said: "Behind names such as company codes, corporate creeds, company projects, declarations of values, guiding principles, behaviour codes, etc, we always find, more or less systematically and explicitly, a declaration of the company's ethical commitment, of its position with regard to interest groups and the obligations and commitments it intends to acquire" (García-Marzá, 2004, p. 246).

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1.  Ethical learning is a model for moral education conceived as construction of the moral personality (Buxarrais, 1997; Payá 1997, Martínez 1998). It attempts to overcome the drawbacks and limitations, but also to preserve and maintain the advantages of other moral education models: those based on development and moral reasoning, those based on the emotional and affective aspects and those based on building moral character. It also reintroduces the contributions of other integrating models, such as those by Turiel (1984) and Rest (1986).

For Wittmann (1995) a code is an institutionalised, self-imposed obligation used to express both inwardly and outwardly a commitment to some fundamental ethical intentions when decisions are taken. Schwartz understands the ethical code as: "a formal, written and distinguishable document, which consists in some moral standards used to guide the behaviour of the organisation and/or of its workers" (Schwartz, 2001, p. 248).

Jacquie L'Etang clearly distinguishes "ethical codes" from "behaviour codes" and "codes of practice" by their content: "There is a difference between ethical codes, behaviour codes and codes of practice, even though they are often referred to as if they were the same thing; each of them should include technical, sensible and ethical requirements. (...) Ethical codes can be distinguished because they are a short list of ethical principals expressed as imperatives" (L'Etang, 1995, p. 737).

A later definition, which incorporates the publicity element, is presented by García-Marzá: "these documents represent efforts to publicise the guidelines with which a company wishes to be identified and to direct the behaviour of the members of the organisation" (2004, p. 246). Josep Maria Lozano considers an ethical code to be the written expression of: "the desire to formulate an organisation's shared responsibilities in a reflective way and express publicly the criteria, values and aims which identify it" (1997, p. 186).

From this statement, which is the one we adopt here, a series of characteristics can be extracted that we consider are essential in a true ethical code.

- To begin with it is worth emphasising the reflective method for formulating responsibilities. This means it is not a question of indoctrinating or imposing concrete norms on the code's addressees, but of reflecting on what the shared responsibilities are and why. The degree of reflection involves a participative, dialogic process in becoming aware of the responsibilities, not only as an individual, but also as an organisation.

- Responsibilities must be shared. This involves sharing responsibilities and commitments and does not affect just a few people but binds the whole organisation.

- The commitments must be made public. One of the essential functions of the ethical code is to generate legitimacy between the organisation's internal and external stakeholders, something that is clearly lost if it is not publicised. As García-Marzá (2004) states, an ethical code is basically a public commitment. Furthermore, by publicising the self-imposed responsibilities and obligations, an essential characteristic of erudition is being adopted in the public use of reason, favouring reasoned criticism from members of the organisation and other affected groups.

- Finally, in our opinion, a code cannot be a mere statement of the organisation's aims or its values, but must be a well-organised, harmonically structured set of aims, values and criteria.

### Objectives

We consider that it is more important for the definition to identify the functions of an ethical code. Martin and Schinzinger consider that a deontological code has the following main functions: (1) inspiration and guidance, (2) support, (3) deterrence and discipline, (4) education and mutual understanding (5) contributing to the professions public image, (6) protecting the status quo and (7) promoting business interest. We agree, but consider Kultgen's proposal to be more accurate. Following Kultgen, we can consider that a professional ethical code has two main functions: regulatory and ideological. The *regulatory function* has three different aspects: guiding, contractual and legal:

- Its guiding functions determine and direct professional conduct with particular emphasis on avoiding conflicts between morality and self interest.

- The contractual function implies an explicit agreement between the commitments of professional obligations on the one hand and the degree of autonomy granted by society on the other. This goes to the heart of the issue of confidence in the profession and its social legitimacy.

- The legal function is that which organises punitive elements to encourage adhesion to the principles stated.

The *ideological function* is also highly important for an effective professional ethical code. Professional ideology is a set of ideas that any given group uses to achieve or present its status as a profession. The ideas that professionals have about the activity they perform and the attitudes required in order to be an excellent professional derive from the profession's social aim – internal goods (MacIntyre, 1984) – and are usually transmitted in codes of conduct and professional oaths.

## 3. The critical hermeneutic process of producing the ethical code for the Faculty of Industrial Engineering in Valencia (ETSII)

The process of developing an ethical code depends largely on the organisation, its history, its environment and its aspirations. In particular, the university, with its long history and specific organization and function, must develop a specific process in order to generate and transmit its own values. There are several interesting proposals (Manley II, 1991; Kaptein and Wempe, 1998) that we have taken as our basis and reformulated with contributions from discursive ethics (Habermas, 1981; Cortina 1985; Apel, 1988 Cortina 1994). To develop a truly ethical code, we believe it is vital to follow a rational logical and hermeneutical process similar to that shown in Figure 1.

**Figure 1.**
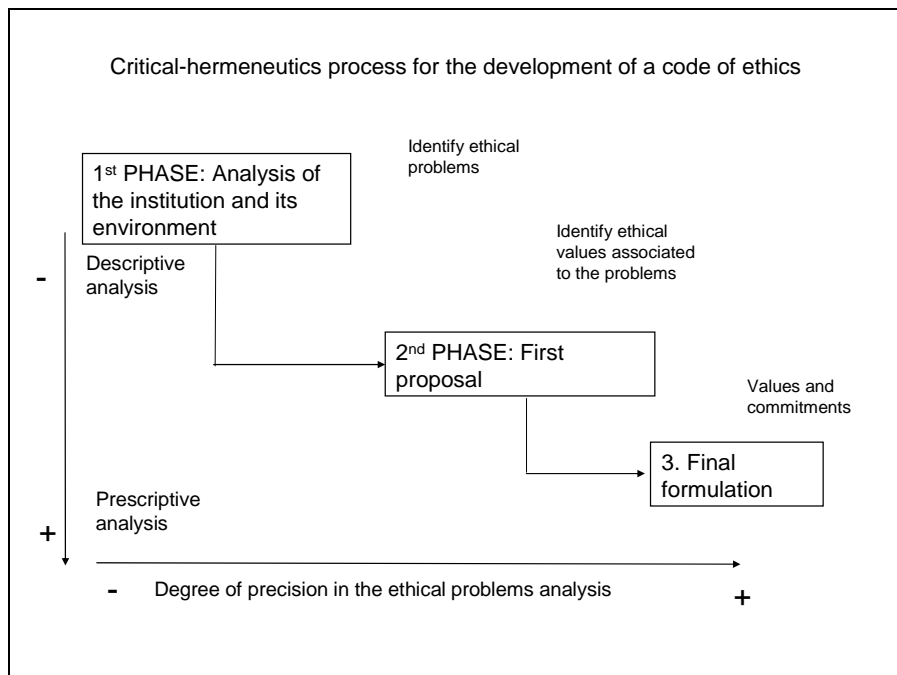


*Source*: Lozano, 2006

We consider the above to be a critical hermeneutic process because it first analyses organizational reality and personal perception, it goes on to evaluate that reality from ethical categories in the discursive tradition with values like autonomy, postconventionality, respect, dialogue, etc. (Apel, 1973; Habermas, 1981; Cortina,1993) and finally we propose integrating the ethical categories into the organisation's day-to-day work. This hermeneutic approach seeks to combine attention to specific contexts without losing sight of unconditional principles. "Paying more attention to specific historical contexts and vital situations in which human activities take place does not mean doing away with principles" (Conill, 2003, p. 125). It is hermeneutic because it is done on the basis of reality and after passing through an ethical evaluation, returns to the praxis. As Steinmann and Löhr state "Aus der Praxis für die Praxis" ("from praxis for praxis").

The work on producing an ethical code for the ETSII in Valencia followed this process.

The Faculty of Industrial Engineering at the Universidad Politecnica of Valencia is a public service provider of Higher Education in the field of Industrial Engineering.

As an educational institution, it is responsible for the administrative and organisational management of the university studies required to obtain the degrees of Industrial Engineering, Chemical Engineering, Engineering in Business Organization, Engineering in Automatic Systems and Industrial Electronics and Materials Engineering.

More than 4000 students are enrolled on these courses and there is an academic staff of 335 in the Faculty's 24 Departments.

Its high professional prestige is evident, with employment rates of over 93% for graduates in the first year after leaving university; the Faculty is in a leading position in terms of the degrees conferred by the University in aspects such as employment, wages, adequacy of the job to training and knowledge, and job satisfaction .

### *Analysis of the organisation's situation and environment*

This first phase has a threefold objective: (1) To evaluate sensitivity to ethical problems. We wanted to discover the importance that teachers, staff and students give to ethical issues in their daily work and how positively they viewed this initiative to increase individual and organisational responsibility. (2) To identify the ethical problems perceived by those who work and study in the Engineering Faculty and discover the most relevant spheres, the most frequent problems and why they think they occur. (3) To identify the ethical values present in the Engineering faculty, and which of them, explicitly or implicitly, are recognised by  teachers, staff and students.

Two types of methodology were used to achieve the objective: desk research and interview. Firstly, a detailed study was done of faculty documents: memorandums and publications and an in-depth search was done on similar documents in other universities and faculties around the world. It should be noted that very few documents were found in European institutions, most came from universities and faculties in the United States.

Secondly, in-depth interviews were held with the three important groups in the faculty: teachers, administrative staff and students. The teachers chosen for the interview were full-time, with more than ten years' experience and from different specialities. The administrative staff chosen were from different departments and had more than three years' experience. At this stage we interviewed 5 teachers, 8 administrative staff and 8 students. These people were each interviewed for almost two hours. The interview had a three part structure.

1. The first part focussed on discovering the interviewees' general ideas on ethical issues and their impact on their work / study in the faculty. It is worth noting that the interviewees acknowledged the importance of ethical behaviour, but at the same time were sceptical about the possibility of improving the organisation's ethical climate.

2. The second part of the interview focussed on identifying the ethical problems they perceived in the organisation. They were asked about problems they felt were the most frequent and most serious. At the end of this second part, they were asked about the reasons for those problems. One of the working hypotheses was that many ethical problems are not the result of bad faith or deficient organization, but are often due to a lack of awareness of professional ethical demands (Carroll, 1996). The interview results confirmed this hypothesis. All those interviewed stated that many problems arose from inertia and lack of sensitivity and reflection on ethical dilemmas.

   There was general agreement on the problems identified by the teachers, students and administrative staff, despite variations in terms of intensity and direction [2]. The most cited problems by both teachers and students were: (1) lack of respect in both directions, (2) lack of companionship, (3) lack of commitment and implication with the institution, too much individualism.

   When we asked about the causes of these problems the answers were: (1) lack of clarity about the priorities, (2) lack of awareness about the impact of their work, and (3) too many regulations and norms. It should be emphasised that the majority recognised that there were very few people acting in bad faith who did not want to do their work well; students, teachers and administrative staff stated that it was inertia and the lack of clear guidelines that led to a lack of ethics in decisions and attitudes (Arendt, 1963; Steinmann and Löhr, 1994).

   The interviewees proposed the following as desirable values for the Engineering faculty: (1) respect, (2) responsibility and (3) commitment.

3. In the third part of the interview, they were invited to make concrete proposals for overcoming those problems and promoting the ethical values they considered essential. These last questions were an attempt to force precision and make professionals aware of the need and opportunity to make the values they expressed effective. It also provided the opportunity to obtain innovative initiatives for developing organisational responsibility.

   The most cited strategies to foster these values and overcome the ethical problems were: (1) facilitate the dialogue between all members of the engineering faculty, (2) develop a system of incentives and punishment coherent with the values we pursue[3]. (3) develop ethics training programmes for students, teachers and staff according to their day-to-day work and in coherence with the faculty code.

### *Producing a first proposal*

After this first contact, more precise reflection and concreteness was needed. The *objective* of the second phase was to produce a basic document that collected the values deriving from the problems expressed and the ethical values explicitly proposed by the persons who work and study in the Engineering Faculty.

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2. For example, the teachers felt that the students showed them little respect; whereas the students felt it was the other way round.

3. Sometimes people that do not do their work as expected are still rewarded by incentives.

The working *methodology* was different for the teachers and staff from the methodology used with the students.

- With the information from the first phase we adapted the questionnaire on ethical climate by Cullen, Victor and Bronson (1993) and we sent it to 335 teachers and 20 administrative staff. 62 replies were received from the teachers and 11 from the administrative staff. There was wide agreement in the replies. In other words, there was very little dispersion and in general the behaviour of the teachers in the Faculty was evaluated very positively. The replies to the questions on comradeship and commitment and equal treatment showed more dispersion and dissatisfaction. In reply to the statement: "in the ETSII there is very little comradeship", 40% were neutral, 11.7% agreed and 5% strongly agreed. In reply to the statement: "Here people are deeply committed to ETSII", 40% replied that they neither agreed nor disagreed, 25% disagreed and 3.3% strongly disagreed. And finally, another response worth noting is that concerning the statement: "In this faculty we are all equal, for better or worse". 13% stated that they totally disagreed, 28% agreed and 30% neither agreed nor disagreed.

  A more in-depth discussion of these results is needed, but what is presented here is coherent with the problems identified in the first phase where comradeship, commitment to the organisation and respect and equal treatment for all appeared as the main problems.

- With the students we used another methodology due to large student numbers and expectations of a low response rate to a questionnaire sent by mail. In total 260 students in the first, third and fifth years participated in this research. We went round the classrooms explaining the project for producing an ethical code and asked for their collaboration. They were asked to complete a similar questionnaire to that given to the teachers and administrative staff. The questionnaire was anonymous and not obligatory, although most of the students filled it in. In addition to this questionnaire, a brief moral dilemma was presented concerning bad professional behaviour on the part of a professor[4] Some issues raised by the dilemma were outlined and we focussed mainly on two questions: what mark would you give the professor from 1 to 10, where 10 is the maximum? And why do you believe the professor acted in this way?

  The results of the questionnaire coincided fairly well with the replies from the teachers and administrative and service staff. Comradeship was again one of the worst valued points, 25% agreed with the statement that there was little comradeship in the Faculty and 16% strongly agreed.

  Equal treatment for all students was also a controversial point. There was a strong divergence of opinion over the statement "here all students receive equal treatment". 10% totally disagreed and 9% totally agreed; 18% agreed and 20% disagreed.

  Finally, the answers to the statement: "in this Faculty the students are free to express their critical opinions" is also worth noting. 32% disagreed and 10% strongly disagreed.

  The students gave an average score of 3.32 for the ethical dilemma. The most common responses to the question on the professor's reasons for behaving as he did were: egoism (28%), lack of professionalism (17%) and lack of respect (13%).

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4.     The dilemma presents the situation of a professor who considerably lowers standards and time spent on class preparation, offering an easier exam and doing everything possible to make the students like him. This is because he needs a good score from his students to gain promotion. The professor also ignores, despises and mocks the criticism levelled at him by a demanding female student.

- After this lengthy analysis of student, teacher and administrative staff perceptions of ethical problems, a proposal for ethical values was produced. Values proposed in the interviews associated to the problems were selected on the basis of the discourse ethics proposal and the theory of the development of individual moral (Kohlberg 1981) and social awareness (Habermas, 1983; García-Marzá, 2005). Thus for example, values that referred to social status or corporative privileges or any other type of discrimination were eliminated.

After this value selection and definition, we organized three group dynamics, at which around 60 professors and staff were expected to participate. However there were many absentees and in total only 30 people finally took part. The objective of these group dynamics was to define more accurately the proposed ethical values and their implications for organisational activity.

### *Definitive formulation phase*

The aim of this third phase was to produce a definitive document containing professional values and responsibilities.

To achieve this aim, we first discussed our provisional proposal with independent experts who were experts in the field of applied ethics and familiar with the sphere of Higher education. We received conceptual suggestions and clarifications from three experts from different Spanish universities (Valencia, Madrid, Murcia and Castellón). Their suggestions were then integrated in the document.

The provisional document was then sent to members of the Engineering Faculty board of directors so they could study it in detail and make any final amendments. In two intensive meetings, each value, its associated commitment and the proposed definition were justified. After discussing all the proposals, those on which there was a consensus were included in the definitive document (see Appendix I).

### 4. Conclusion: results of the process and future development

Following this process, which took just over a year, an ethical code was produced with a declaration of values and associated commitments. The document focussed on values and was positive rather than imposing limitations or prohibitions (Kleiner and Maury, 1997). The fourth phase of dissemination and development of the values is anticipated for the academic year 2006/2007.

We are still not able to offer results on the impact of the ethical code in the organisational climate or in the behaviour of the people who study and work at the Engineering Faculty, but we can point to some conclusions on the production process itself:

- The first conclusion is that teacher involvement has been noticeably lower than that of the Administrative staff. This may be due to distrust of this type of process, but we think that the main reason is the lack of a feeling of belonging to the Faculty. The way Spanish universities are structured means that the teachers belong directly to the departments and the University while the Faculty is relegated to third place. In other words, the teachers generally did not understand that this code could affect their day to day work.

- The second conclusion we would underline is that there is general agreement on the ethical problems detected by the teachers, students and administrative staff.

- The people who participated in the process of drawing up the ethical code valued the initiative positively, but were doubtful about how it would develop. It was said that other factors such as

political and economic issues could run counter to this initiative. In other words, the conflict of interests would prevail over development of the values.

- And finally, the commitment from the Engineering Faculty's Board of Directors has been a key element in facilitating the project and its future development.

If we wish to educate responsible citizens, we must do so in responsible institutions and this requires developing the mechanisms and ethical processes available and innovating in new lines of training, research and social extension. This innovative initiative in Spain should undoubtedly be analysed after a five year period to see if it has had the expected impact on the Faculty's ethical climate. This would be a new line of research that requires more institutional support and more involvement from researchers.

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# APPENDIX: ETSII[5] ETHICAL CODE

*LETTER FROM THE DIRECTOR*

*Dear colleague,*

*The Engineering Faculty, as a university institution exists to further knowledge, the search for truth, students' development and to promote sustainable human development in society.*

*We are aware that the work of teachers, researchers and administrative and service staff is vital in achieving these objectives. We also believe that the students play a leading role in our institution and that they have an important responsibility for the Faculty's future.*

*At the ETSII we have been working for many years to train excellent professionals and responsible people. Throughout this period, the Faculty and the Universidad Politécnica of Valencia have evolved. We have developed great skills and although there is still much to improve, we are certain that the results and the path taken to achieve them are equally important. And an ethical code must help us along this path.*

*An ethical code is the written expression of an organization's shared responsibilities. This should not be viewed as a list of prohibitions or impositions, but the recognition of the will to direct our behaviour in accordance with recognised and shared values.*

*The ETSII ethical code must help us to remember our Institution's goals and the routes we are prepared to take to achieve them. Public recognition and compliance with these values are the basis for the trust that we and the society we serve can place in our Faculty.*

*I invite you to share these values and commitments.*

*ETSII Aims*

■ *The ETSII aims to train highly qualified citizens in technological and ethical issues, committed to peace and sustainable human development of society and to boost creation and diffusion of knowledge.*

■ *To achieve our aims we understand that the behaviour of the people who work and study in the ETSII must be guided by the following values:*

*ESTII ethical values*

✓ *Freedom*

✓ *Respect*

✓ *Dialogue*

✓ *Responsibility*

✓ *Integrity*

✓ *Commitment*

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5.        ETSII = Escuela Técnica Superior de Ingenieros Industriales (Faculty for Industrial Engineering)

*FREEDOM*

*People are free when they can lead lives which they have reasons to believe are worthwhile. Knowledge and society cannot progress without the responsible exercise of freedom by all people in all spheres.*

*Respect for freedom involves not manipulating or exploiting other people; it also involves renouncing the use of coercion or violence to achieve our objectives.*

*Everyone who studies and works in the ETSII is expected to be committed to promoting fundamental freedoms and to the fight against the main reasons for loss of freedom: poverty, tyranny, intolerance and ignorance.*

*We undertake to:*

- *Foster academic, research and study freedom.*
- *Respect and foster respect for freedom of opinion and expression for all people.*
- *Foster the responsible exercise of freedom in all spheres of teaching, research and management.*
- *Foster independent action and critical judgement and the freedom of ideas and expression without dogmatically imposing our point of view.*
- *Not coerce or impose our particular objectives on other people.*
- *Renounce paternalism and not interfere with the legitimate objectives of other people without their approval, even when it is to their own benefit.*
- *Not arbitrarily limit the freedom of action and decision of the people who study and work in the ETSII.*

*RESPECT*

*Recognition of the equal dignity of all people is the essence of any ethical conduct. Discrimination based on religion, race, gender or culture is inadmissible in ETSII.*

*Respect means making the effort to understand those who are different and cooperate with them; and foster equal opportunities for everybody.*

*We undertake to:*

- *Respect ideological pluralism and cultural diversity.*
- *To evaluate everyone's efforts in accordance with criteria of equity, impartiality and transparency.*
- *Recognise our colleagues' work and not appropriate material or documents belonging to others without their consent.*
- *Never divulge private and/or confidential information.*
- *Reply to any questions and criticisms put forward in good faith.*
- *Make every effort to achieve equal opportunities for people with disabilities.*
- *Promote social responsibility and cultural sensitivity in all our spheres of action.*
- *Foster respect for linguistic and cultural plurality in our Region.*
- *Take into account the ecological impact of all our work and take the initiative to promote greater environmental responsibility.*
- *Present our criticisms and objections in a polite and well-argued manner.*
- *Not offer criticism in bad faith nor make unfounded accusations.*

*DIALOGUE*

*Everyone has a right to express an opinion and be informed of any decisions affecting them and to have access to global information on the way the Faculty works.*

*Transparency and public information are the fundamental basis for real dialogue.*

*At ETSII we believe that favouring rational debate is the best way of increasing people's knowledge and training.*

*We undertake to:*

- *Seek the truth and build knowledge through respectful, reasoned dialogue.*
- *Foster the fluid, respectful and truthful exchange of information and knowledge, and obtain the sincere opinion of all who work at ETSII.*
- *Be transparent in decision making processes and provide objective information for all those affected.*
- *Listen to the opinions of other people and offer a reasoned response.*
- *Express our sincere opinions and well founded criticisms respectfully.*
- *Foster in everyone the necessary skills to take part in rational dialogue.*
- *Argue our points of view and present respectfully and rigorously those which we do not share.*
- *Be ready to explain the reasons for our decisions in the employment sphere.*

*RESPONSIBILITY*

*Everyone must be diligently and transparently answerable for their actions and decisions and take responsibility for the consequences arising from them.*

*Those who study and work at ETSII must be ready to inform of and explain their actions and decisions which affect other people in the ambit of the Faculty.*

*We undertake to:*

- *Totally fulfil our obligations as students, teachers, researchers and managers.*
- *Increase our skills and knowledge in our employment and academic field.*
- *Attend to and make an appropriate and timely response to other people's legitimate demands.*
- *Help students and colleagues to develop their potential in an effective and worthwhile way.*
- *Accept our own errors and criticism made in good faith.*
- *Foster respect for knowledge, research and training.*
- *Foster the responsible use of technology.*
- *Foster a responsible attitude to social and environmental problems among the people in the Faculty.*
- *Report, through the appropriate channels, any facts or situations which are brought to our attention and which endanger people's health or integrity.*
- *Report and inform the appropriate people of abusive or illicit behaviour by teachers, researchers, students and administrative staff.*
- *Be answerable for the authorship of our work and provide any explanations necessary to facilitate a just evaluation of our efforts.*

*INTEGRITY*

*We consider an upright person to be one who always acts in good faith, does not take advantage of unfair situations and does not act with hidden intentions.*

*We expect everyone who works and studies in ETSII to put the general interest before their own personal interests and to act in favour of peace and sustainable human development.*

*The truth of our statements, the coherence between what we say and what we do and the consistency of our decisions are the basis for the trust which must govern the relations between everyone in ETSII.*

*We undertake to:*

- *Put service to society before our personal or group interests.*

- *Put the study and improvement of our skills before any other type of benefits.*

- *Foster the acquisition and understanding of knowledge and stimulate the spirit of research.*

- *Transmit to society the results of our research and our knowledge truthfully and honestly without distortion or manipulation.*

- *Direct all our efforts towards developing training and research which contribute towards building a more peaceful, fairer and more sustainable society.*

- *Not take advantage of our condition of teachers, researchers, students or managers to obtain improper benefits or advantage.*

- *Not lie or falsify data or statements.*

- *Not use illegitimate means to achieve our objectives.*

- *Not put our knowledge and skills to the service of violence, oppression, tyranny, nor cooperate with institutions which violate Human Rights.*

*COMMITMENT*

*People should collaborate as far as their skills and resources permit to improve ETSII.*

*The democratic working of the Faculty involves the free, voluntary participation of all the people who work and study there.*

*Commitment to the institution's aim must be shown in compliance with the letter and spirit of the rules governing the working of the Faculty and in loyal behaviour to the University, students, colleagues and society in general.*

*Good use and care must be the basic principles for using the Faculty's resources.*

*We undertake to:*

- *Put the benefit of the institution before any personal or collective advantage.*

- *Use the established institutional channels to report, complain or criticise.*

- *Not criticise our companions or colleagues or the institution in bad faith.*

- *Not take advantage of our position in the institution to obtain personal advantage.*

- *Respect confidential information.*

- *Collaborate with colleagues and the institution to solve common problems.*

- *Guarantee the conditions under which everyone can participate in the training process and working of the Faculty.*

- *Clearly distinguish our private points of view from the Institution's official position.*

- *Foster participation in the Faculty's associations and bodies.*
- *Care for and treat the Faculty's installations and resources carefully and use them sustainably.*
- *Give a sincere and respectful opinion on the issues which affect our life in the Faculty.*
- *Work to maintain and increase ETSII's prestige.*