APPLICABILITY OF THE ETHICS MANAGEMENT TOOLS IN ROMANIAN ACADEMIA

Elena Gurgu
Central Research Institute, Romania
E-mail: elenagurgu@yahoo.com

Rocsana Bucea-Manea Tonis
Central Research Institute, USHProBusiness, Romania
E-mail: rocsense39@yahoo.com

Laurentia Georgeta Avram
Spiru Haret University, Romania
E-mail: avram.laurentia@spiruharet.ro

Violeta Simion
Central Research Institute, Romania
E-mail: simion.violeta.elena@gmail.com

ABSTRACT

The paper shows that the management of ethics in the academic environment is the coordination of all elements related to the moral life of a university. The last decades have insistently imposed on public awareness the importance of taking into account the ethical dimension of the life of universities. Ethical codes, ethics committees, ethical audits, ethical education of staff, techniques to create an institutional culture of a moral nature have all become increasingly widespread. "Institutionalization of ethics" in academia is a new reality for which we must be prepared. The University is an institution whose goals, valid for each of its members, include development and professional affirmation, the evolution of knowledge and research in the conditions of respect for the rule of law and human rights. The University respects the dignity of each of its members and promotes academic integrity on ethical principles. Its members are committed to contributing to the democratic development and prosperity of society. We think that the values and principles that universities promote in particular, and whose actual achievement is sought to ensure, are: academic freedom, personal autonomy, justice and equity, merit, professionalism, honesty and intellectual integrity, transparency, respect and tolerance, responsibility, goodwill and care.

2709

We are firmly convinced that if in Romania these principles of academic management are applied in good faith, then the standard of education and respect throughout the academic life will increase.

Keywords: ethics management, code of ethics, ethics committees and commissions, applied ethics, ethical academic ombudsman, academic integrity

1. INTRODUCTION

he management of ethics in the university environment presupposes the description and analysis of the current ethical situation through "ethical audit", i.e. by assessing the state of "ethical content" of the academic environment, determining the desirable situation and deciding on the measures to be taken in perfect harmony with the other forms of management (e.g. "ethical development of the university").

Management of ethics in the university environment as a management discipline deals with the development of those leadership tools that contribute to the ethical development of a university as well as those methods that can be used to determine the direction in which the academia should develop. Management of ethics in the university environment is the result of the increasingly visible imprinting of the academic environment with responsibility/morality, regarded as an indispensable condition of their existence. A university demonstrates moral responsibility when it subordinates its interests to the interests of its clients, the students.

In this context, ethics management in the university environment is represented by all the activities and measures that follow the institutional organization of ethics for the creation of integrated universities.

Not to confuse ethics management with ethics of management or management ethics, i.e. the study and control of ethical issues raised by different forms of management - strategic management, quality management, social management, etc.

The management of ethics in the university is altogether different. This represents a new branch of management of an educational institution. It must also be distinguished from "academic ethics" in the broad sense, that is, from the traditional analysis of ethical issues in universities to provide normative clarifications and moral guidance, using various ethical theories and analytical tools provided by the philosophy of morality.

Concerns about improving morality are surprisingly old, and they have always been the mark of the civilized world. In modern times there is the temptation to neglect such civic

2710

engagements and public programs of moral improvement. We still have the illusion that ethics can be reduced to spontaneous compliance with laws and regulations.

Philosophers of morality have always been interested in the usefulness and applicability of their theories. Studying the theories of some authors (KANT, 2010; MILL, 2013; HARE, 1972) any student was able to see the emphasis they put on "apps" - procedures first of all, viewed as exercises, to show that theory works.

The etymology of the ethical word derives from the Greek ethos that originally defined the customs in general, but today it is reduced only to the meaning of moral customs. Ethos also mentions the moral profile of the human community, the morale of the groups.

The applied ethics deals with contextualization, problem-solving of concrete situations, thus is providing accurate moral guidance. It deals with the study of controversial issues of contemporary society, in fields such as: university ethics, pedagogical ethics, bioethics, etc. Focused on the study of deviations from the traditional principles of morality, the applied ethics aims to broaden the thematic field of ethics and limit generality, thus providing answers about the concrete life of a person or a distinct community, such as the academic environment.

In recent years, the importance of taking into account the ethical dimension of academic life has been strongly imposed on public consciousness. Ethical codes, ethics committees, ethical audit, ethical education of staff, techniques to create an academic culture of moral nature have become more and more widespread. "Institutionalizing university ethics" is a new reality. The various "ethical content" in the academic world has begun to force new theoretical refinements, simply generating a new branch of management - the management of university ethics.

Academic ethics is an area at the intersection between ethics of research, ethics management in the academic environment and the professional deontology of the researcher or professor. Although the concerns that may be circumscribed in this area are far from being a recent development (since the dawn of modernity, ethical debates about the correlative debts of teachers and students, or topics such as the moral acceptability of the use of bodies for the development of medical knowledge) there has been a significant autonomy in the last 20-25 years, especially as a result of the need to respond theoretically to requirements arising from research and education funding bodies as well as from public opinion. Thus, dedicated journals have appeared or consolidated (the most well-known is probably the Journal of Academic Ethics, edited by Springer), and several books or compendia have been published.

2711

According to (JEURISSEN'S, 2005) opinion, ethics management in the university environment aims to improve decision-making processes, procedures and academic structures, so that academic activities are as much as possible linked to ethical principles. The tools used are ethical codes, ethical audit, and other strategies to lead a university on the path of morality. According to (MENZEL, 2007) ethics management in the academic environment does not consist of controlling and penalizing the behavior of academic staff or reflecting on the ethics of the academic workplace. It is rather the set of actions taken by deans or vice-rectors to stimulate the formation of a moral conscience and an ethical sensitivity capable of impregnating all aspects of university activity. This type of ethics management in the university environment is to promote and maintain a strong ethical culture in the workplace in the academic environment.

The experience of ethics management in the world's universities is short-lived, about two to three decades, but some models of university ethics have been proposed. Some authors speak of four stages in the evolution of ethics management in the university environment, namely: the initial stage, ethical awareness, the stage of ethical reasoning, consisting of procedures and criteria for decision-making, the stage of ethical action and the stage of ethical leadership, promoting employment and ethical culture.

We consider that, for the moment, a large part of the universities in Romania is between the second stage of ethics management, the stage of ethical reasoning, consisting of procedures and criteria for decision-making and the third one, the stage of ethical action, which is not bad, but which still requires a continuous improvement and an exchange of good ethical practices at European and, why not, international level.

2. THE MAIN TOOLS OF ETHICS MANAGEMENT IN ROMANIAN ACADEMIA

The main "tools" of ethics management in the university environment that are concerned with the creation of an integrated university are: ethical committees, ethical codes at the university level, ethical academic ombudsman, ethical academic training, ethical academic audit.

2.1. Academic committees and commissions of ethics - a support for decision-making in educational institutions

Academic committees and commissions of ethics have emerged internationally about two to three decades ago in various academic institutions in Western countries, along with the emergence of university ethical codes as an institutional tool to implement them. The

2712

foundation of the academic ethics committees was to contribute to the formation of the moral opinions of both the general public and university specialists, as well as to support decision-making in various educational institutions of its private state on high ethical issues by the academic environment.

There is no homogeneous designation of ethics committees at university level, but it can be said that they have been set up internationally (called: Commissions), national (called: Councils) and local (called: Committees). There is no homogeneity in terms of conceiving their functions or internal organization. The composition of the academic ethics committees is also very varied: some dominate the administrators and others the teaching staff. The university ethics committees are increasingly formed of groups of specialized teachers who have a compulsory ethical training.

In the Romanian university education, the Order of the Minister of Education no. 4492 / 6.07.2005 called for the formation of "ethics commissions" in universities, is defining their functions as follows: a) elaboration of the code of university ethics; b) analyzing and solving complaints regarding deviations from university ethics.

Almost all university ethics commissions have as their primary function the resolution of disputes. However, there are few cases in which these commissions include ethics, ethics of education. At the same time, no systematic procedures for moral judgment are used. Another feature of the Romanian Commissions of University Ethics is that it is based on an Ethical Code that does not contain true moral principles with a function of judgment orientation, but a list of values specific to the institution that varies, however, partly from one university to another.

In many cases, their explanation is naïve and sometimes, superficial. In all cases, these ethics committees, focusing on litigation, make decisions by voting - which is unnatural for a moral decision. Normally, an ethics committee should adopt a moral evaluation tool or more, a "moral evaluation framework", to the limit a simple scheme of ethical thinking assimilated by all members of the committee, and to ensure at least a minimum of common language, and so a mini-guide to moral evaluation.

Ethics committees include university specialists, as well as specialists with competence in the field of ethics management in the academic environment. Their functions are multiple and complex: (a) to develop the code of ethics of the university or the "university ethics manual"; (b) periodically assessing ethical policies of the university and developing new ethical

2713

policies; (c) the formation and maintenance of an ethical academic culture; (d) counseling or moral consultation (for example, in the case of a major ethical conflict emerging in the university: a complicated case of sexual harassment or a new situation of "indecent" exposure of a teacher who does not have a clear ethical affinity); (e) coordinating the ethical education of academic or administrative staff and providing a good image of the academic institution in moral terms; (g) maintaining the ethical conduct of academic and administrative staff at the highest level; (h) investigating and resolving unfair behavioral complaints from students or staff.

In general, these ethics committees can pursue one of the following goals: a) regulate behaviors in the academic environment; b) punitively impose the ethical code of ethics; c) educate university staff.

2.2.   Internal academic ethics safety networks

Some Western universities suggest creating genuine "internal academic ethics safety networks" to help resolve disputes and provide consultancy services required by university staff. There are three models in this respect: 1) simple academic ethics safety network with only one "responsible for ethical academic issues" (possibly a minimum staff) that receives and resolves all complaints of code violations and advises; the manager is elected outside the management hierarchy of the university; 2) the model of the academic ethical network composed of various services existing in the university to solve various types of ethical violations; an "ethical coordinator" is in this case the one responsible for communicating and coordinating these services, services to which the dissatisfied are addressed directly (for example: security services, counselors, compliance officers); 3) integrated academic safety network model where a dedicated service system is coordinated by an "Academic Ethics Helpdesk" that collects centrally complaints or requests from academic or administrative staff and distributes them to different compartments to solving.

This University Ethics Service offers the opportunity to collect centrally and to discuss the complaints of teaching or auxiliary staff or students. It records all the details of the complaints received through the dedicated telephone line (ethical hotline) and distributes them to the competent services, keeping the anonymity of the persons involved. He also mediates a discreet meeting between the applicant and the clerk who can solve the case, while pursuing his progress.

2.3.   Ethics codes - about good conduct in academia institutions

2714

Ethics codes emerged in the US in the mid-twentieth century as tools to protect companies from the effects of unethical behavior and the 70-year-old blast of corruption that led to large financial losses due to immoral and illegal practices.

An ethical code to an academic level is a formulation of the rules and beliefs of a university about good conduct. The ethical code of ethics is the way in which the management of the university wants all the staff to think. The intention is to encourage the ways of thinking and the attitudes that will lead to the desired behavior in the university environment. In other words, the moral code of ethics of an university education institution is a coherent set of values, principles and moral norms, whether imposed by sanctioning the institution, to ensure a successful, the welfare of the teaching and management staff of the institution and society in a broad sense, to reduce or eliminate any harm to members of the institution, to respect the dignity, integrity and autonomy of all students, and to ensure equal, impartial protection to all members of the institution in their mutual relations and their relations with the society as a whole.

The punitive sanctions that apply in the academic environment are attached to moral rules. The punitive sanctions are of three kinds: the reproaches of one's own conscience by a teacher, secretary, librarian, etc. in case of violation of a moral rule, emotional reaction that is formed through moral education; the abuse of public opinion, of colleagues and students, which discourages certain behaviors of teachers or administrative staff and which is also a matter of social education, of forming an ethical academic institutional culture; administrative or legal penalties in the case of violation of professional regulations or moral laws legally established by the teaching or auxiliary staff.

From the above, arises the importance of institutional moral education for the effective application of an ethical code, a task normally attributable to the Ethics Committee of the respective academic institution, because without the taxation mechanisms the moral code will not be respected, and much of the mechanisms of taxation (non-judicial) are formed through moral education.

In the opinion of some of the ethics specialists, the role of the academic ethics codes can be: a) Punitive, regulating, imposing values and moral norms promoted by society, therefore including a chapter of administrative sanctions; b) Aspirational, indicative, compliance with the rules being optional - the Romanian university codes state that they do not constrain anybody; c) Purely educational, these do not prescribe rules or standards, for the

2715

teacher has to decide for himself, and his moral conscience is the one that must guide his behavior.

Moral principles underlie any ethical code and oblige them to protect moral values, guide actions and decisions in the academic environment, forming the benchmarks of the common academic ethos.

2.4.   The principles that protect moral values

The principles that protect moral values are: 1) The principle of blessing (doing good to students); 2) The principle of not doing evil (avoiding harm to any student); 3) The principle of respect for dignity or autonomy (never treating a student as a mere object, respecting the student as a supreme value); 4) The principle of justice (being impartial, not discriminating, giving merit, etc.); 5) The principle of happiness ("student's good" or virtue); 6) Vulnerability principle (duty to protect vulnerable students); 7) The principle of integrity (the duty to protect that sphere of student personality and life that confers identity and which should not be achieved by any intervention by the teacher/secretary); 8) Precautionary principle (teachers do not have to act in ways that can be detrimental to students in the future); 9) The principle of double effect (it is moral that the teacher does an action that has good and bad prognosis, in other words the production of evil is morally justified); 10) The principle of subsidiarity (teachers in authority must recognize the right of students to participate in decisions that directly affect them, in accordance with the principle of respect for dignity and their responsibility for maximizing the common good); 11) The principle of advertising (moral rules as well as the grounds for their justification, must be known and recognized by all those involved, teachers and students, i.e. made public); 12) The principle of solidarity (teachers must act as to share both the advantages and the burdens in equal and just. Teachers have the obligation to participate in supporting students who cannot afford their own social needs, increase social cohesion, etc.); 13) The principle of equality (university and teachers must act to ensure equal opportunities for all students and for removing any forms of discrimination).

The academic ethics code is based on the defining moral values of the university education institution. The ethical codes of the Romanian universities have benefited from a model elaborated by the Ministry of Education and have a remarkable homogeneity. They formulate the ideals, values, principles and moral norms shared by members of the academic community. These moral values are: academic freedom, personal autonomy, justice and equity,

merit, professionalism, honesty, intellectual correctness, transparency, professional and social responsibility, respect and tolerance, goodwill and care.

The fact that these moral values are called "principles" does not change their status of value, the virtue of the academic institution and of the teachers working in that institution. A value is an "ideal", a description of the perfect state, not a rule of conduct. Some universities have (partly) adopted other moral values such as competence, integrity, collegiality, loyalty, responsibility.

All the ethical codes of Romanian universities (and to a great extent foreign ones) are based, without acknowledging this, on a single moral principle: the principle of institutional integrity.

2.5.   The University Ombudsman - an academic advisor

The University Ombudsman is organized and operates in a university to advise, in a context of independence, impartiality and confidentiality, all members of the academic community who consider themselves to be treated unfairly. It facilitates communication between members of the academic community in the event of conflicts, seeking to help them find new ways by themselves to solve problems. At the same time, it promotes the preliminary intervention, in order to avoid the negative consequences of a conflict.

The University Ombudsman is independent of the university structures in which he is active. In the course of its work, the university ombudsman has access to all relevant sources of information of the university and the university will provide him with a budget and adequate resources to carry out his activity.

The Ombudsman must have sound knowledge of the organization and functioning of the university in which he operates, avoiding affiliations likely to affect his / her independence and impartiality. The duration of each mandate of the university ombudsman overlaps with the rector, which can be re-elected without any limitation of the mandate, the rules of organization and functioning of the university ombudsman being reviewed in each mandate.

In order to carry out its work, the university ombudsman may be assisted by a deputy. The Ombudsman presents an annual report to the Senate, classifying the issues raised and recommending how to resolve it. In its work, the university ombudsman must comply with the principles of impartiality, independence and confidentiality. He will not disclose any confidential information, except in duly justified cases. He will not mention the names of the persons who consult him, except with their consent. Notes and other documents resulting from

2717

consultations will be kept in safe conditions only for the time necessary to resolve the case and then destroyed. They will not be passed to the university or faculty.

Any person belonging to the academic community may address the university ombudsman, and he or she may complain ex officio. All interactions with the ombudsman are voluntary. He has no right to call anyone. Requests addressed to the university ombudsman by members of the academic community are exempt from taxation. The Ombudsman will ensure by appropriate measures that his / her mission and ways of contacting him / her are known to the academic community.

The Ombudsman has the following competencies: he /she receives the requests made by persons whose rights or freedoms have been violated within the academic community and decides on how to deal with these requests; gives audiences can conduct inquiries to solve the requests he/she is consulted, formulates recommendations, helps all parties involved in a conflict to identify possible solutions to solve problems by providing specialist guidance, collaborates with decision-makers at the university level, can do proposals for modifying and refining the rules and practices of the university.

2.6.   Ethical training at the university level - an intensive formative process at the academic level

Ethical training at the university level refers to a teacher and administrative staff's instability about "conflict of interest," "informed consent," "moral complaints," or "transparency requirements" in the academic environment.

Ethical training at the university level is an intensive formative process, dependent on academic specificity, designed to sensitize teachers and administrative staff morally, to internalize their ethical code of ethics and common values, to help them develop a moral character and at the same time improve their moral judgment capacities in accordance with the requirements of the educational institution they belong to.

The objectives pursued through ethical training at the academic level may be more, but they must always be adapted to the solving of the students' problems, as follows:

1) For the teaching staff and the administrative staff of the educational institution can be pursued objectives such as: explanation of the basic ethical notions and significance the provisions of the university code of ethics; elements of identifying the moral problems in the life of the university and their hierarchy; increasing general sensitivity to the ethical issues of the university, viewed as aspects of her way of being; reducing

2718

confusion as to who and what is morally responsible (who must be punished); identifying, discussing and resolving real moral cases; providing tools to help them understand ethical decision-making processes by strengthening their moral reflection capacity; strengthening the ethical climate in the university, the academic culture being the one that decisively guides the behavior of the teaching staff and the administrative staff (by specific norms of the university, rituals, ceremonies, etc.).

2) For those with leading positions and especially for those involved in the moral management of the university, one can pursue objectives such as: learning how to build and develop an ethical code in the university environment; providing ethical tools to systematically judge morally and independently of new cases occurring in the academic environment; learning how to identify and apply various means of implementing ethical codes in academia; learning techniques to create and improve the ethical climate of the university, etc.

Ethical training at the university level tends to become the most effective tool at the disposal of the manager interested in building universities of integrity. Its forms are multiple and their use depends on the evolutionary stage of ethics management in that university, as follows:

a) The dominant form today in the world is the "model of conformity". From this perspective, ethical academic training has a prescriptive, punitive and coercive character, following the inoculation of teaching staff and auxiliary staff with the ability to observe university regulations and avoid vicious behavior. It is a training centered on studying laws and understanding what the moral regulations of the university say;

b) The "Integrity Model" is related to the long-term evolution of ethics management in the academic environment. It would aim at gradually creating the consciousness of an ethos of the university, the sense of respect for its values and rules (regarded as second nature), as well as the assimilation of simple procedures of moral reasoning and decision, of practical wisdom at the academic level.

Ethical training in the university environment is designed to empower employees, their skills and, most importantly, their ability to make decisions in the area of academic ethics. As we are in a maturing process of ethics management in academia, we can state that at academic level, academic institutions may decide to use a combination of elements belonging to the two models. Academic and administrative staff in a university, which has received more intense

ethical training, has a positive perception of the ethical culture of the university where they are active and exhibit less unethical behavior.

3.   COMPLIANCE TRAINING

The most widespread form of ethical training is compliance training because it seeks to raise awareness of existing moral rules and their inoculation. It's an incipient and quite superficial form of ethical learning. The methods used are quite well known:

1) Occasional conferences, workshops and seminars organized once or several times a year. Of great effect are the conferences held by the rectorate or the deans of the university (not specialists) through which they prove their own adherence to the adopted ethical rules. These conferences are focused on clarifying basic concepts and rules ("informed consent", "honesty", " how to make complaints of ethical nature", what does "conflict of interest" mean, acceptability of "gifts" etc.);

2) Some ethical training uses the case, scenario and roles method to try to make the participants decide on their own whether something is unethical in an unusual case, how to judge a moral dilemma, or what it means to compare comparatively two competitive cases . Generally, these compliance training at the academic level is focused on standards of conduct and understanding of the ethical code of the respective education institution.

3) 3.Very effective are the techniques of persuasion: using stories copies to inoculate a particular rule, evoking positive or negative heroes academia, the use of films. The most successful workshops are conducted by deans, not by external trainers, but these deans must be trained in advance by external experts; "Instructor training" is a necessary part of a seriously built ethics training program;

4) Collective meetings are also effective, where anonymous participation in voting is provided by a wireless voting device. Thus, a list of questions is put, and the answer is voted anonymously. In this way, all participants can see the degree of adherence of the collective to a moral or other attitude without revealing their choice;

5) Discussing cases (casuistic method) is an ideal teaching process for academic ethical training. A possible scheme is that of "dilemma training session": one participant presents an ethical dilemma to two other participants. These two participants then help the former find alternative solutions and reflect on the pros and cons of them. The rest

2720

of the group attends the discussion and intervenes from time to time, with the instructor's acceptance;

6) Ethical online self-training is an increasingly widespread ethical training method. It addresses the same objective of knowing the code of ethics and advocating for it. The themes of questionnaires, crosswords or games are specific to the ethics of that university and can be solved in ten minutes or in tens of minutes. Texts can be accompanied by audio and video connections. In general, the IT service accounts for whether the teacher or the academic staff responded to how many questionnaires they had and how they responded (a score automatically appears at the end of the process as well as a certificate on the printer). The basic idea is to keep employees connected to the ethical issues of the respective educational institution: to know it, to discuss it, not to forget it;

7) Specifically created videos, with actors playing roles similar to those in the university, in the series, have a major emotional impact. Many Western university employees who have participated in such events say they are just waiting to see what's next. Often immoral behaviors are exaggerated and ironized, sometimes moral dilemmas are presented and discussed;

8) Dilbert's animated cartoons by (ADAMS, 2013) suppose work on small groups of 5-6 teachers or auxiliaries who masquerade a movie character. Teachers take a card with a question and each has 3 minutes to choose the answer from a list of 5 options. The replies of the members of the university staff must not be the same. These answers are quantified and a winner from the teaching or administrative staff participating in the game is finally displayed. The idea is to make the players interested to represent which of the answers is more ethical and why. There is also an "ethical decision model" printed on the game guide, on souvenir calendars, on postcards, etc. The Dilbert cartoon game has four steps:

   a) Evaluates factual information;

   b) Appreciate how the decision taken by the teaching or auxiliary staff will affect stakeholders - students, other teaching or auxiliary staff, university / faculty / department management, etc.;

   c) Appreciates which ethical values are relevant to that situation;

2721

d) Determine the best course of action that takes into account the relevant values and stakeholder interests.

The means available to the academic ethics manager to effectively implement the moral code of the university are several, namely: The use of the ethical performance of the teaching staff (established by the rectorate) as a criterion in the evaluation of the activity and the promotion of the post; Use of punitive sanctions for violating the code of university ethics; Communicating the code of ethics to all teachers and administrative staff in the form of a brochure or online; Inoculation of respect for the Code through training and discussion; Creating the "ethical ombudsman" at the academic level; Creating a formal channel for complaints, such as an ethical hotline at university level; Creating an ethics committee at university level; Creating an ethics training committee and conducting trainings for teachers and administrative staff; Including ethical elements in all the components of the strategic plan of the university, thus incorporating ethical values into the strategy of the educational institution.

3.1. The integrity ethical training

In its superior forms, according to the "integrity model", the integrity ethical training could include sophisticated character-building programs to internalize the ethical values of the university. But especially it should be complemented by programs for the formation of an academic institutional culture that puts pressure on the individual behavior of the teaching staff or auxiliary staff.

Creating an ethical culture of the higher education institution presupposes the acceptance of ideas: that personal morality is not enough to have an integrated university; that a moral culture of the academic education institution must exist and stimulate moral behavior; that ethical debate is important and is the only way to raise awareness and solve the moral problems that arise at university level; that institutional ethics can be learned at any age; that editing a code does not solve the problem.

3.2. Pedagogical strategies

The imaginative pedagogical strategies for teaching teachers as characters are many, including: Using stories (novels, movies, biographies) to encourage respect for virtues and the rejection of vice; Imitation of models, use of moral mentors, in addition to vocational ones. Once again, it is highlighted the important role of the academic managers in the moral aspect of establishing a moral life in the academic education institution; Working in small,

2722

collaborative, united collectives where teachers trust one another working in a framework in which virtues can be formed or strengthened, such as the desire to help, communication and mutual trust - essential in good functioning of any university; Self-reflection methods, such as keeping a journal, internal ethical debates, or limiting situations (staying one night in jail, working in an unqualified business), though harder to organize, are also methods of consolidation of virtues.

3.3.   University ethical audit - an assessment of the various relevant aspects of aN university ethics

Ethical academic audit is a new field of activity that consists in examining the state of a higher education institution in an ethical way to see if changes are needed in its academic policies. Universities have recently hired a director to promote ethical behavior in academia.

Ethical academic audit is a systematic activity that carries out a description, analysis and assessment of the state of the various relevant aspects of a university's ethics. Systematicity based on the application of measurement and evaluation standards gives the specificity of a good ethical academic audit. Starting from the results of an ethical audit, higher education institutions can take concrete steps to develop activities to improve their "moral content". Such activities are concerned with the management of ethics in the university environment. The ethical progress of universities, taking the form of an ethical project or program integrated into the university's strategic plan, consists of a set of measures and activities designed to strengthen and improve the ethics of an university.

Ethical academic audit is therefore the process by which the "ethical academic climate" is measured. Ethical academic audit seeks to determine: what moral values and standards are in place, whether or not moral standards are pursued, whether the ethical goals of the university (internal control) are attained and, on the other hand, whether the university behaves responsibly and transparently with students, taking into account, where appropriate, cultural, value differences, which may occur especially when students come from different countries (the external side).

Ethical academic audit establishes the moral profile of a university, the factors that affect its reputation and the image it has in the eyes of students and the general public.

An ethical academic audit can fulfill five functions, according to (KAPTEIN, 2004) :

a) A descriptive function: an ethical academic audit describes the current moral state of a university;

b) A normative function: based on the description of the current situation of a university, a desirable situation is imagined and created; or: the current situation of the university is described starting from a pre-formulated desirable situation;

c) Identify discrepancies: an ethical academic audit shows the discrepancy between the current situation of an university and the desired situation - the "moral goal";

d) A sanctioning function: an ethical academic audit provides information for penalizing teachers or administrative staff;

e) An evaluation function: making more ethical academic audits over time can determine the improvements or deteriorations suffered by the analyzed aspects of a university.

3.4.   Ethical academic auditor

The profession of ethical academic auditor presupposes the existence of intellectual capacities and experiences gained through training and education and through a code of values and common conduct for all ethical auditors. The quality of the services of an ethical academic auditor consists in the auditor's competence to carry out his / her tasks with: objectivity, responsibility, diligence, honesty.

In performing their service duties, ethical academic auditors should promote cooperation and good relations. Essential elements of the profession of ethical academic auditor are the following: support, professional co-operation, balance, fairness.

Ethical academic auditors must have a perfect conduct both professionally and personally, and the information provided by their reports and opinions must be faithful to academic and trustworthy reality.

In doing business, ethical auditors at university level are bound to respect the following fundamental principles: A. Integrity: the ethical academic auditor must be fair, honest and incorruptible, integrity being the support of trust and credibility; B. Independence and objectivity: B1. Independence from the audited institution and any other interest groups is indispensable. Ethical academic auditors should make every effort to be independent in dealing with the issues in the analysis and must be independent and impartial both in theory and in practice. In all matters relating to audit work, the independence of ethical auditors must not be affected by personal or external interests. Ethical academic auditors have an obligation not to engage in those activities in which they have a legitimate interest; B2. Objectivity refers to the fact that in their work, ethical academic auditors must show objectivity and impartiality in the

2724

drafting of reports, which must be precise and objective. The conclusions and opinions expressed in the reports should be based solely on documents obtained and analyzed according to audit standards, ethical academic auditors having to use all useful information received from the audited entity and from other sources. Ethical academic auditors should also analyze the views expressed by the audited university and, depending on their relevance, formulate their own opinions and recommendations. They must make a balanced assessment of all relevant circumstances and not be influenced by their own interests or the interests of others in forming their own opinion. C. Confidentiality. Ethical academic scholars are bound to keep confidentiality about the facts, information or documents about which take knowledge in the exercise of their attributions to a university. It is forbidden that ethical academic auditors use the information acquired in the exercise of their professional duties in the personal interest or for the benefit of a third university; D. Professional competence. Ethical academic auditors are required to perform their professional duties with professionalism, competence, impartiality and international standards, applying their acquired knowledge, skills and experience; E. Political neutrality. Ethical academic auditors must be politically neutral for the purpose of impartially performing their activities. In doing so, they must maintain their independence from any political influence. They have the duty, in the exercise of their duties, to refrain from expressing or manifesting their political convictions.

3.5.   Rules of conduct for ethical academic auditors

Conduct rules of ethical academic auditors are behavioral norms for them, and are helpful in interpreting principles and their practical application, with the role of ethically guiding academic managers. Thus: It is forbidden to involve ethical auditors in activities or relationships that might conflict with the interests of the audited institution and which could affect an objective assessment; ethical academic auditors are forbidden to provide audit services to other services institutions than auditing and consulting services; it is forbidden for ethical academic auditors, during their mission, to receive from the audited university advantages of a material or personal nature that could affect the objectivity of their evaluation; ethical academic auditors are required to submit in their reports any documents or facts known to them, which would otherwise affect the work of the audited university; it is forbidden to use by ethical academic auditors the information obtained in the course of their personal activity or in a manner that may be contrary to the law or to be in the detriment of the legitimate and ethical objectives of the university; auditors must behave in a professional manner in all their activities, apply professional standards and show impartiality in the performance of their duties;

2725

ethical academic auditors have to engage only in those missions for which they have the necessary knowledge, skills and experience; ethical academic auditors should use the best quality methods and practices in their activities; in conducting auditing and in producing reports, ethical academic auditors have a duty to adhere to basic postulates and generally accepted audit standards; ethical academic auditors need to continually improve their knowledge, efficiency and quality of work. The University Rectorate must provide the necessary conditions for the professional training of ethical academic auditors, the period allocated for this purpose being at least 15 working days a year; ethical academic auditors must have an appropriate level of specialized education, training and eloquent professional experience; ethical academic auditors must be familiar with the academic legislation and should be constantly concerned about the level of preparedness, in line with international standards; ethical academic auditors are forbidden to overcome their job responsibilities.

4. CONCLUSIONS

Of course, there is no single recipe for forming an ethics culture. But university management must go beyond compliance training. This is an increasingly emphasized conclusion in the literature, along with the idea that the articulation of a good academic institutional culture has the strongest influence in reducing the risk of unethical behaviors.

The members of the university need not only to become aware of and internalize ethical norms, but also to ask what is morally correct in one case or another. It is the formation of ethical discernment (of some abilities to solve moral problems and to decide in complicated situations) by studying and applying ethical decision-making methods at the academic level.

The main ethical tools already mentioned - codes, ethics committees, ethical training, ethical or moral audit - are complementary tools that need to be used together. In some countries, ethics is part of the academic institutional culture, and university management requires an ethics course as a condition for promotion. Otherwise, in the annual evaluation sheet the teacher must tick a box that reminds him that his duty is to treat students and colleagues with respect and dignity.

In the future, our research wants to move towards a less studied side in our country, namely to the one of finding a pedagogical strategy for the formation of character in the sense required by the university. We believe that this is a problem faced by both American and Western universities.

At this moment, in Romania, ethics in higher education is approached as "something to be done", being imposed by normative acts. Therefore, most Romanian universities aim at fulfilling the minimum standards imposed by specific methodologies, the effects of which are relatively low. Compliance with national standards leads to uniformity, compliance. However, we consider that a voluntary approach to ethics management in the higher education system is necessary in order to increase the competitiveness of the system. The elements of ethics management in the university environment must be acknowledged and assumed by each academic member of the academic environment.

University ethics management must offer universities the opportunity to exchange good practices and promote both traditional European values such as solidarity, cooperation, freedom, tolerance, efficiency, respect for human rights and the principles of ethics management, and of total quality, materialized in: orientation towards students, the internalization of student-faculty/university relationship, the quality of primary education, continuous improvement of teaching methods, system vision and data argumentation.

Generally speaking, the effectiveness of ethics management in the academic environment depends on the university's ability to exploit all types of information, namely all communication channels, both formal and informal, thus building an open university ethic culture. This is fundamental in the university environment where the construction of an "ethical learning community" calls for the presence of efficient information networks - supported both by structural platforms and by individual efforts.

Ethical dilemmas arise when there is no clear answer about how "right" or "wrong" action occurs in a particular situation that may arise in academia. Dilemmas arise everywhere - at the level of academic governance, when designing strategic policy at university level, for academic leadership teams when putting university policy into practice, and for university staff with regard to everyday questions about ethical behavior in the university. Complex dilemmas may arise when the values of a higher education institution collide with those of civil society or with the personal or professional values of the employee of an academic institution.

Dilemmas are a useful tool to help higher education institutions think about their own ethical approach. They can also play an important role in forming university ethics to encourage academic staff to discuss issues and deal with difficult situations that may arise during their university work.

REFERENCES

ADKINSON, S. J.; MULVIHILL, T. M. (2005) **Examining Organizational Culture and Subculture in Higher Education**: Using the Competitive Values Framework and the Three-Perspective Theory, Doctoral Thesis, Ball State University, Dept. of Educational Studies - Theses (D. Ed.)

ALTBACH, P. G.; TEICHLER, U. (2001) Internationalization and Exchanges in a Global University, **Journal of Studies in International Education**, v. 5, n. 1, p. 5-25

ANDREI T.; LEFTER V.; OANCEA B.; STANCU S. (2010) A comparative study of some features of higher education in Romania, Bulgaria and Hungary, Romanian **Journal of Economic Forecasting**, v. 13, n. 2, Bucharest, p.280-294

ANDRONIE M.; AVRAM L.; GHIRGHITA E.; GURGU, E.; IATAGAN, M.; IONESCU, L.; MIHALCIOIU, R. (2019) Ethics and Academic Integrity, in ZENOVIC, G. (coord.), **Romania de maine Publishing House**, Bucharest

ANGELL, R. J.; HEFFERNAN, T. W.; MEGICKS, P. (2008) Service quality in postgraduate education, **Quality Assurance in Education**, v. 16, n. 3, p. 236-254.

BARNETT, R. (2005) The idea of quality. Voicing the educational, in DOHERTY, G. (ed.), **Developing quality systems in education, Routledge**, London & New York.

BOWERS, H. F. (2006) Designing quality course management systems that foster intraprofessional education. **Nurse Education Today**, v. 26, p. 726-731.

BRATIANU, C.; LEFTER, V. (2001) University Strategic Management, **Rao Publishing House**, Bucharest, p. 82-94

BROCHADO, A. (2009) Comparing Alternative Instruments to Measure Quality of Service in Higher Education, **Quality Assurance in Education**, v. 17, n. 2, p. 174-190.

BRYSON, M. J. (2002) Strategic Planning for Public and Nonprofit Organizations, **Arc Publishing House**, Bucharest.

CIHE, SRHE, CCC, IBE. (2016) Managing Ethical Issues in Higher Education, The Council for Industry and Higher Education, Institute of Business Ethics, Society for Research in Higher Education, **Council of Church Colleges**, ISBN 1 874223 51 3, CIHE and Brunel University, London, UK

CONSTANTINESCU M. (2010) Ethics Management and Social Responsibility: Complementary or Disjunctive Organizational Practices?, **CCEA** - https://www.ccea.ro/management-eticii-and-responsabilitate-social-practici-organizare-complementare-sau-disjunctive

CHRISTMAS, D. V.; MORAR, V.; MACOVICIUC (ed.) (2005) Ethics of Business, **Paideia Publishing House**

CRANE, A. (2016) Business Ethics: Managing Corporate Citizenship and Sustainability in the Age of Globalization, **Oxford University Press**, 3rd Edition, UK

DILL, D. (2007) Quality Assurance in Higher Education: Practices and Issues in B. McGaw, E. Baker & P. Peterson (Editors-in-Chief): The 3rd International Encyclopedia of Education, **Elsevier Publications.**

DONALDSON T.; GINI A. R. (eds.) (1990) Case Studies in Business Ethics, **Prentice Hall Publisher,** New York, USA

ELKIN, G.; DEVJEE, F.; FARNSWORTH, J. (2005) **Visualization of the Internationalization of Universities**, v. 9, n. 4, p. 318-329

2728

FREEMAN, C. (1984) Strategic Management: A Stakeholder Approach, **Pittman,** New York.

FULLAN, M. (2007) **The New Meaning of Educational Change** (Fourth Edition), Teachers College, Columbia University, New York and London

GARETH, SMITH, SMITH, ALISON. (2007) Evaluating service quality in universities: a service part perspective, **Quality Assurance in Education**, v. 15, n. 3, p. 334-351.

GAVRELIUC, A. (2009) Intercultural Approach of Organizations - a Romanian Perspective in AVRAM, E.; COOPER, C. L. (eds.), **Organizational-Managerial Psychology. Current Trends,** Polirom, Iasi, p. 222-247.

GAVRIL, T.; LEFTER, V. (2007) Organization Management, **Economic Publishing House,** Bucharest

GLOVER, J. (2006) The Domain and Limits of Moral Argumentation in V. Muresan (ed.), "Moral Philosophy of R. M. Hare", **Paideia Publishing House**, Bucharest

GRIBINCEA, A. (2017) Ethics, Social Responsibility, and Corruption as Risk Factors, Annals of Spiru Haret University. **Romania de Maine Foundation Publishing House**, Economic Series, v. 17, n. 1, Bucharest, p. 21-33

GURGU, E. (2018) Ethics in Business, **Romania de Maine Foundation Publishing House**, Bucharest

GURGU, E.; TONIS (BUCEA-MANEA), Ro. Ethical Universities of Integrity and Ethics Management in the Romanian University Environment. **Journal of Economic Development, Environment and People**, [S.l.], v. 7, n. 4, p. 69-79, dec. 2018. ISSN 2285-3642, doi: http://dx.doi.org/10.26458/jedep.v7i4.602.

HARDY, D. E. (2010) Ethical Considerations Affecting Teaching in Community Colleges: An Abundance of Feelings and Limited Facts. Community College **Journal of Research and Practice,** v. 26, n. 5, p. 383-399.

HARE R. M. (1972) Essays on the moral concepts. New studies on practical philosophy, **University of California Press**, Berkeley and Los Angeles, USA.

HARTLEY, R. (2005) **Business Ethics**: Mistakes and Successes, Willey, USA

HEFCE (2000) **Strategic Planning in Higher Education** - a guide for heads of institutions, senior managers and members of the governing bodies. (Http://www.hefce.ac.uk/pubs/hefce/2000/00_24.htm)

HOSMER, L. T. (2011) **The Ethics of Management**. A Multidisciplinary Approach, 7th Edition, McGraw-Hill Education, New York, USA, https://www.ucc.ie/en/media/academic/appliedpsychology/ethicsforms/BriefingonInformedConsentforResearchers.pdf

HUSSEY, T.; SMITH, P. (2010) The Trouble with Higher Education. A Critical Examination of our Universities, **Taylor & Francis e-Library**.

JEURISSEN, R. (2005) **Moral complexity in organizations**, in KORTHALS, M.; BOGERS, R. (eds.), Ethics for Life Scientists, Springer.

KANT, I. (2010) Critique of Practical Reason, **Univers Enciclopedic Gold Publishing House**, Bucharest

KAPTEIN, M. (1998) Ethics Management: Auditing and Development of the Ethical Content of Organizations (p.42) Dordrecht, Netherlands: **Kluver Academic Publishers**

KAPTEIN, M. (2004) Business Codes of Multinational Firms: What Do They Say ?, **Journal of Business Ethics**, n. 50.

KIM, Y. A. (1999) **Common Framework for Ethics of the 21st Century**, UNESCO, Paris, MacDonald, C. Guidance for Writing a Code of Ethics (chrismac@ethicsweb.ca)

LECLAIR, D.; FERRELL, L. (2000) Innovation in Experiential Business Ethics Training, **Journal of Business Ethics**, v. 23.

LEFTER, V.; BOGDAN A. (2007) Academic Management of International Relations, Management & Marketing Magazine, **ASE**, Bucharest, p. 79-86

LEFTER, V.; BRATIANU, C.; AGAPIE, A.; AGOSTON, S.; ORZEA, I. (2011) Intergenerational knowledge transfer in the academic environment of knowledge-based economy, **Amfiteatru Economic Journal,** Bucharest: The University of Economics, v. 13, n. 30, p. 392-403

MACDONALD, R.; WISDOM, J. (2004) Academic and Educational Development - Research, Evaluation, and Change Practice in Higher Education, **Taylor & Francis** e-Library.

MCNAMARA, C. (2002) **Complete Guide to Ethics Management**: An Ethics Toolkit for Managers, http://www.managementhelp.org/ethics/ethxgde.htm on the Web.

MELÉ, D. (2012) Management Ethics: Placing Ethics at the Core of Good Management. London, UK**: Palgrave Macmillan**

MELLAT-PARAST, M.; DIGMAN, L. A. (2008) Learning: The interface of quality management and strategic alliances. **Int. J. Production Economics**, v. 114, p. 820-829.

MENZEL, D. (2007) Ethics Management for Public Administrators, Sharpe, London

MIROIU, A. (ed.) (1995) **Ethics Applied**, Alternative Publishing House, Bucharest.

MOLINA, L.; LLORE'NS-MONTES, J.; RUIZ-MOREN, A. (2006), Relationship between Quality Management Practices and Knowledge Transfer. **Journal of Operations Management,** v. 25, p. 682-701.

MUNGIU-PIPPIDI, A. (2011) Civil Society and Control of Corruption: Assessing the Governance of Romanian Public Universities. International **Journal of Educational Development.**

www.transparency.org/gcb2013/country/?country=romania

MURESAN, V. (2009) Management of Ethics in Organizations, **University of Bucharest Publishing House**

MURESAN, V. (2009) Ethical Management Situation in Romania, **EAA** - https://www.ccea.ro/situatia-managementului-etic-in-romania

NARVAEZ, D. (2002) Does Reading Moral Stories Build Character ?, Educational Psychology Review, vol. 14, no. 2

NEESE B. (2017) Managing Ethics in the Workplace, https://online.alvernia.edu/ethics-in-the-workplace

NGUYEN, S. (2014) Leadership Development, https://www.stevenguyenphd.net/leadership-development

NICA, P.; NESTIAN, A. (2011) **Possibilities to orientate the organizational culture of a university in the spirit of total quality management**, Project "University Community for Quality Management in Higher Education", Iaşi.

Minister's Order no. 4.492 of 6 July 2005 on the Promotion of Professional Ethics in Universities, Issuer: Ministry of Education and Research of Romania, published in: **Official Gazette of Romania** no. 595 of July 11, 2005

OLARU S. D.; GURGU E. (2009) Ethics and integrity in multinational companies, The Review of International Comparative Management, The Bucharest Academy of Economic Studies, The Elitist Society of Management from Romania, **Excellence Romanian Center for Comparative Management Studies**, v. 10, n. 1, Bucharest, p. 113-120

PANAITE, N. (2013) University Community for Quality Management in Higher Education. Handbook of Good Practice, **West University of Timisoara**

PAPADIMA, L.; AVRAM, A.; BERLIC, C.; MURGULESCU, B.; MURGULESCU, M. L.; POPESCU, M.; RUGHINIŞ, C.; SANDU, D.; SOCACIU, E.; ŞERCAN, E.; ŞTEFĂNESCU, B.; TĂNĂSESCU, S. E.; VOINEA, S. (2017) Academic Deontology. Framework curriculum, **University of Bucharest Publishing House**

PUIU, S.; OGARCA, R. F. (2015) Ethics Management in Higher Education System of Romania, **Processia Economics and Finance,** v. 23, p. 599 - 603

RAICU, V. (2007) Local Ethics Committees in Romania, Romanian **Journal of Bioethics**, n. 3.

RAYMOND, A. S. (2013) The Dilbert Principle. How to Fail at Almost Everything and Still Win Big. Kind of the Story of My Life**, Penguin Books Limited**, New York, USA ROLAND, K. Y. (2008) .Brewing service quality in higher education. Characteristics of ingredients that make up the recipe, **Quality Assurance in Education,** v. 16, n. 3, p. 266-286.

ROSSOUW, G. J.; VAN VUUREN, L. J. (2003) Modes of Managing Morality: A Descriptive Model of Strategies for Managing Ethics, **Journal of Business Ethics**, v. 46, p. 389-402

SALLIS, E. (2005) Total Quality Management in Education, **Taylor & Francis,** London & New York.

SCHMIDT H. W.; FINNIGAN J. P. (1993) TQ Manager: A Practical Guide to Managing a Total Quality Organization, **Jessey Bass Publisher,** New York, USA

SCHWARTZ, M. (2005) Universal Moral Values for Corporate Codes of Ethics, **Journal of Business Ethics**, 59, p. 30

SHATTOCK, M. (2003) Managing successful universities, **Open University Press.**

SINGER P. (2006) On Ethics, V. Muresan (ed.), Moral Philosophy of R. M. Hare, **Paideia Publishing House**, Bucharest

SMART, J. C.; JOHN, E. P. (1996) Organizational Culture and Effectiveness in Higher Education: A Test of "Culture Type" and "Strong Culture" Hypotheses. Educational Evaluation and Policy Analysis, v. 16, n. 3, p. 219-241

SUSANU G. C. (2011) The postmodern ethics of global capitalism, Annals of Spiru Haret University. **Romania de Maine Foundation Publishing House,** Economic Series, v. 11, n. 2, p. 49-55

STANDARDIZATION ASSOCIATION FROM ROMANIA (2010) SR EN ISO 9004: 2010 - Leading an organization to a sustainable success. An approach from the perspective of quality management, **Publishing House of Standardization**, Bucharest.STEFAN, E. E. (2018) Ethics and Academic Integrity, **ProUniversitaria Publishing House**, Bucharest

2731

STUART, M. J. (2013) On liberty: With Mill's Essays on Utilitarianism & Socialism, **Independent Publishing Platform**, London, UK

TAYLOR, J.; MIROIU, A. (2002) Policy making, strategic planning and management of higher education, UNESCO

THOMAS, E.; BLAIR, M.; HUGHES-HALLET, T.; LAMPL, P. (2004) **Increasing voluntary giving to higher education**. Task force report to Government.

TREVINO, L. K.; WEAVER, G. (2003) Managing Ethics in Business Organizations, **Stanford University Press.**

TREVINO, L. K.; NELSON, K. A. (2010) **Managing Business Ethics** (5th ed.)

TRIBUS, M. (2005) Total Quality Management in Education. The theory and how to put it into work in DOHERTY, G. (Ed.), **Developing Quality Systems in Education, Routledge**, London & New York

WICKRAMARATNE, C. (2007) My Adventure in Faith, **Onward Books, Incorporated**, New York and Los Angeles, USA

WILEY, J.; WEISS, J. W. S. (2009) Business Ethics: A Stakeholder and Issues Management Approach (5th ed.), **Cengage Learning**

WOOD, G.; RIMMER, M. (2003) Codes of Ethics: What Are They Really and What They Should Be?, **International Journal of Value-Based Management**, v. 16.

2732