# ETHICAL COMMITTEE AS A FORM OF INSTITUTIONALISATION OF ACADEMIC ETHICS*

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**Abstract**. *Ethical committee is an effective instrument for resolving moral problems of contemporary university and a form of institutionalisation of its social responsibility. Different models of ethical committees are discussed in the article. Namely, the corporate model, where a university is regarded as a big business entity; the legal model, which settles different intra-organisational conflicts; the expert model, which evaluates the conformity of research projects with universal moral norms; the enlightening model, where the university is regarded as an instrument of insemination of moral values. The choice of the model defines procedural questions, the number of committee members, its representativeness, functions and periodicity of meetings.*

**Keywords**: *ethical committee, academic ethics, applied ethics, ethical infrastructure, moral values, moral actions.*

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## Introduction

Effective answers to global moral challenges can be formulated only as a result of mutual consent. However, in the state of diverse values it is more and more difficult to come to a decision that would satisfy the interests of all the stakeholders. Therefore, the problem of undertaking joint actions in the situation of conflict of values can be regarded as one of the most important questions of contemporary applied ethics.

Ethical committee seems to be the most effective instrument of consensus building as it can impart necessary representativeness and versatility to the process of decision making. It is no coincidence that the first ethical committees were established in the second half of the 20th century in the spheres where value conflicts were the most urgent and uncompromising – in business and medicine. In the 21st century, the process of moral institutionalisation is gaining speed in other spheres, including education. Contemporary university faces different moral challenges, both traditional and unique. Creating an ethical infrastructure on the university level and an ethical committee as its coordinating center seems to be a logical response to those challenges.

The object of research is ethical committee as a form of institutionalisation of academic ethics. The purpose of the article is to analyse the work of ethical committees in a contemporary university. The tasks of the article are (1) to define the theoretical and practical preconditions for creating ethical committees; (2) to show the specific character of work of existing ethical committees; (3) to suggest a classification of types of university ethical committees and examine their functions. The main research method is model-based analysis. The original models of university ethical committees (corporate, legal, expert and enlightening) are suggested as a result of comparative examination of activities of ethical committees in the universities of post-soviet countries.

## 1. From Values to Actions

In his work *A Treatise of Human Nature* (1739), David Hume pointed out that moral thinkers fail to give any convincing example of successful derivation of normative statements from descriptive ones. Since then bridging the gap between 'is' and 'ought' (or, on a broader scale, between facts and values) had been commonly interpreted as a major task of moral philosophy. In the first half of the 20th century this issue, known as the 'is-ought problem' was in the focus of ethical reflection, particularly in the tradition of meta-ethics.

Situation in moral philosophy has changed by the 1970s, when meta-ethics yielded the palm to applied ethics. The focus of reflection was shifted from general philosophical discussions to specific issues of economics, medicine, biology, ecology. Urgency and acuteness of these problems resulted in the primary concentration of applied ethics on the sphere of moral actions and practical advices, while the questions concerning value justification were mostly left beyond the sphere of reflection.

One of the common departing points of applied ethics is the assumption that the diversity and contradictory nature of moral values should be accepted as due. Different values of individuals and social groups should be taken as they are, tolerated and even respected (of course if they do not violate basic human rights and freedoms). The main task of applied ethics in the situation of moral dilemma is not to find the justification of values but to examine the existing values of all interested parties, take different arguments into consideration and choose the way of action which would be the most convenient for all parties or at least for the major part of persons concerned.

If meta-ethics has been trying to bridge the gap between fact and value, applied ethics is more preoccupied with another gap: the gap between value and action. Bridging the new gap turned out to be a no less complicated task than solving traditional 'is-ought problem'. The complexity of the task is mainly cased by incommensurability and inconsistency of moral values. The values of different groups are based on incompatible religious or philosophical doctrines. Serious divergences of beliefs and opinions often make a mutual arrangement on many fundamental questions impossible. As a result, practical solution of the problem is usually restrained or blocked as early as on the level of discussion. Discussions on euthanasia, artificial fertilisation, global climate change etc. are the examples of such open-ended discussions. Thus, the central problem of the practically oriented ethics is a question of consensus building.

To give an answer to this challenge, John Rawls turns to the ideas of contractarianism, restoring to life the traditions of Hobbes, Locke, and Rousseau. He proposes the idea of an 'overlapping consensus', according to which supporters of different comprehensive (religious or philosophical) doctrines can come to an agreement about real actions and policies. Karl-Otto Apel and Jurgen Habermas advance a theory of discourse ethics, where the normativity depends on mutual agreement, achieved in the course of argumentative procedures.

Consensus building problem cannot be solved on individual level; it demands complex social interaction within a framework of mutually recognised discursive procedures. To reach an agreement, it is necessary to give the floor to all the interested parties, to examine all the points of view and to find a way of action suitable for all. Thus, a collective moral choice in the contemporary world should be representative, discursive and practically oriented.

In general, contemporary applied ethics is focused on moral problems with the following characteristics:

- openness, absence of the only true way of problem solving;
- urgency and acuteness;
- public nature of decision making;
- influence of the consequences of decisions on the well-being of the entire society and not only of certain separate groups;
- complexity and intricacy of cases;
- disagreement in the ways of action;
- recognition of rights of different interested parties to their own ways of value justification.

Under such conditions ethical committee turns out to be the most effective instrument of analysis and resolving contemporary moral problems and a form of institutionalisation of social responsibility.

Advantages of ethical committees become apparent in the situation of absence of generally recognised values and guidelines for a balanced moral evaluation. Ethical committees make it possible to broaden the range of options in putting the moral choice into practice thanks to the active cooperation of people, possessing knowledge in different fields of science, diverse convictions and unique social experience. Thus, they can provide representative and collective character to decision-making. Though the discussion of the moral problem in an ethical committee cannot *per se* guarantee its final solution, it can, at least, map out concrete measures that can bring parties closer to the social consensus concerning the problem.

## 2. Types of Ethical Committees

First ethical committees were established independently from each other under medical institutions (bioethical committees) and large commercial organisations (corporate ethics committees), as in the second half of 20th century these were the spheres where conflicts between declared and real aims were the most acute. For example, these are conflicts between provision of society with economic goods and acquisition of income at any cost; between the protection of rights of experimented participants and prospects of development of science.

The main task of *bioethical* committees became the protection of rights, well-being and security of non-professionals – patients and participants of medical experiments[1]. In the process of solving this task, the committees managed to streamline the procedure of scientific research and develop the mechanisms of taking medical and scientific practice under social and state control[2]. Functioning of bioethical committees favored the designing of general principles of bioethics, which in the sequel defined the criteria for evaluation of many tangled life-or-death situations. Bioethical committees can be regarded as basic models of self-organisation for the other spheres of socially significant activity. One of the examples of such processes is the active formation of collective bodies concerned with issues of environmental ethics or problems of implementing of nanotechnologies[3].

At the same time, in the economic sphere some large commercial corporations declared their wish to work in accordance with the norms of social responsibility. On one hand, these processes were initiated by the normative pressure on business, exerted by the general public. On the other hand, corporations themselves began realising that reputation, image, trust etc. were important preconditions for successful business. The process of transition to new standards of communication within the commercial

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1    See: *Bioethics Committees at Work: Procedures and Policies.* ten Have, H. (ed.). Paris: UNESCO, 2005.

2    See: *Research Ethics Committees: Basic Concepts for Capacity Building*. Geneva: WHO Press, 2009.

3    See: *Nanotechnologies, Ethics and Politics*. ten Have, H. (ed.). Paris: UNESCO, 2007.

organisation presupposed the necessity of institutionalisation of moral on organisational level. For these purposes large economic players started developing ramified ethical infrastructure. It required creating and implementation of moral codes, regulations and standards, ethical audit and consulting, educational programmes, training etc. *Corporate ethics committees* were created to coordinate those activities and monitor the process of implementation of moral norms.

Educational system today experiences extremely acute moral collisions. Contemporary university is a complicated multilevel structure, oriented to simultaneous solution of many different tasks: educational, scientific, economical, political etc. The situation of moral uncertainty intensifies many traditional problems connected with the issues of high quality education, providing support to the values of scientific ethos, reproduction of professional moral norms etc. In addition, the university as a research institution fulfills its scientific investigation in the spheres (like medicine, biology, nanotechnologies) which are in the center of public attention as potentially dangerous activities. At last, being a large business entity, university should constantly balance between the tasks of receiving profit and its high social mission.

Therefore, a university faces both unique moral challenges and more traditional challenges, similar to the problems of corporations and research institutions. Such diverse problems are closely interwoven, complicating the process of moral choice. Creating a ramified ethical infrastructure on the university level and ethical committee as its coordinating center seems to be a logical answer to this complication[4].

There can be different general models of ethical committees in the contemporary university, reflecting its complex multilevel structure and diversity of its tasks. A basis for classification can be a primary orientation of the committee work on the certain sector of social life: economic, political, cultural, and social (taking into account the specific character of these sectors in the university work). All these models can exist *per se* or (which is more likely) be combined with each other in different proportions.

First of all, according to the *corporate* model, a university is regarded as a large business entity, which at the same time declares its social responsibility. Secondly, it is the *legal* model that aims at solving different intra-organisational conflicts and is authorised to impose sanctions on violators. Thirdly, it is the *expert* model where a committee can announce normative verdicts and evaluate the conformity of research projects with the generally accepted moral norms. Fifthly, it is the *enlightening* model where the university activities (informing, organisational, and educational) are regarded as instruments of insemination of moral values and norms in the society.

## 3. Corporate Model

The corporate model of an ethical committee is based on the representation of university as a large commercial organisation. It is created as an answer to the challenge,

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4    See: *Ethical Guidelines for Teaching and Research*. University Ethics Committee. Guildford: University of Surray, 2009.

which V. Bakshtanovsky calls 'a key dilemma of university self-determination', that can be formulated in the following opposition: 'Is University a business entity on the market of educational services or scientific and educational community oriented to the values of high profession?'[5]

In the post-soviet countries the process of commercialisation of university functioning resulted in the situation when quality of educational resources was sacrificed first for the sake of cost savings and later on – for the sake of profitmaking. In the situation of political and moral ambiguity the desire to obtain a short-term financial profit outweighed the considerations of long-term benefit. This process, accompanied by decline of educational standards, loss of prestige and status of teachers in higher education, intensification of corruption activity, led to the situation when the expressions like 'high profession' or 'social mission' were met skeptically in the society. It is more and more evident today that the image of a university, its reputation and trust are an inestimable social capital which is not only important to support social ideas about 'high profession', but can also be converted to material benefits in a long-term perspective.

Practically all the large industrial corporations, which previously did not pursue any other aims except profit earning, now came to a conclusion about the necessity of realisation of socially responsible activity. For a university, which is more than just a corporation, it is all the more important to reconsider the aims of its work and revive the traditional idea of 'high profession'. It is obvious that it would not be just a return to previous enlightened idea of the university as a space of creating spiritual values and mechanism of supporting high ideals of science and education. Rather, it should be a new stage of university development, taking into account the importance of current economic tasks and so oriented to the synthesis of the two poles of the 'key dilemma of university self-determination'.

These days philosophers of education are talking about 'the necessity of systematic dialogue of representatives of two main methodological approaches to designing university development strategy – managerial and humanitarian'[6]. Ethical committee can be an effective instrument of keeping up such a systematic dialogue.

As soon as the main guideline for the work of corporate model of ethical committee is the search of compromise between managerial and humanitarian approaches, it can be assumed that 'managers' and 'humanitarians' should be represented in the committee in share and share alike. The dialogue between them should result in compromise resolutions. The prospects of such a dialogue seem to be quite favourable. Essentially, the dilemma of a 'business entity' and 'high profession' exists only at the level of momentary tasks. If the strategy of university development is planned for distant prospects, managerial and humanitarian tasks will not clash with each other and acceptance of social responsibility can be regarded as a contribution to the future,

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5  *Samoopredelenie universiteta: put realno-dolzhnogo* [Self-determination of the university: real-proper way]. Bakshtanovckij, V. I.; Karnaykhov, N. N. Tiumen: HII PE, 2008, s. 92.

6  Karnaykhov, N. N. *Dialog menedzheristskogo i gumanitarnogo podkhoda k strategii razvitija universiteta: pervye rezultaty* [Dialogue of managerial and humanitarian approach to the development strategy of the university: first results]. Vedomosti. Vyp. 28. Tiumen: HII PE, 2006, s. 209–210.

promising high financial and cultural dividends. From this perspective, the 'dilemma of self-determination' actually boils down to a choice between short-term and long-term benefits. If a university sets ambitious aims (otherwise there will be no sense in creating an ethical committee), its final choice seems to be evident.

Ethical committee, functioning in the manner of corporate model can put several types of problems on the agenda. Firstly, these are the problems connected with particular situations that can cause damage to the university's reputation. Secondly, these are routine problems of implementation of moral norms and supervision over their observance.

The typical example of a particular situation is the case with the racy calendar, named 'Vladimir Vladimirovich, We love you. Happy Birthday Mr Putin', where female students of the Journalism Department from Moscow State University posed in underwear. The case was submitted to the consideration of the ethical committee of the department. The verdict runs as follows: 'Henceforth the possibility of using the name of the Journalism Department of Moscow State University within the framework of free creative activity should be submitted to approval by the department administration, as this name is the common heritage of the university corporation'[7].

Concerning regular supervision over observance of moral norms in the organisation, the work of a committee can be developed under the patterns elaborated in large business corporations and described in detail in the literature on business ethics. Such work is usually formalised, clearly regulated, and relies on certain normative regulations. These regulations include university's moral code, different codes of professional ethics (if professional norms are violated), appropriate international and national declarations. The most developed guides for action are contemporary standards of social responsibility, which contain the description of many necessary actions, favoring the successful institutionalisation of moral norms in organisations by means of creating the mechanism of value management and measures of encouragement and stimulation of appropriate behavior. Good example of such guides is the 'International Standard ISO 26000:2010, Guidance on social responsibility'[8]. Regulations of this standard (with consideration of specific character of university work) can serve as an important guideline for scheduling a university's ethical committee work.

## 4. Legal Model

The legal model of ethical committee aims at solution of different conflicts inside the organisation. As a rule, such a committee has a right to punish the violators or give recommendations to the university administration concerning the nature of sanctions.

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7    *Reshenie Eticheskoj komissii fakulteta zhurnalistiki MGU* [Decision of Commission on Ethics of the Faculty of journalism]. [interactive]. M.: MGU, 2011 [accessed 19-08-2011]. <http://www.journ.msu.ru/about/ethics_commission/>.

8    *ISO 26000 – Social responsibility* [interactive]. Geneva: ISO, 2010 [accessed 19-08-2011]. <http://www.iso.org/iso/iso_catalogue/management_standards/social_responsibility.htm>.

The necessity of creating the legal model of ethical committee is based on the diversity of the tasks, set before different groups and structures inside the university community: students, faculty, scientists, administration etc. The most serious contradictions exist between the faculty and the administration. As a rule, they concern the issues of just redistribution of material resources.

The main function of the ethical committee under such conditions is smoothing the contradictions over and searching compromises between different interested parties. For this reason, all of these parties should be proportionally represented in the committee. Any possibility of one of these groups to control the process of decision making should be ruled out, though temporary political agreements between different groups can occur. As soon as the body is created to decide the internal issues, it seems to be unreasonable to include non-university members (for example, representatives of the general public) to its work.

For the member of ethical committee the most important abilities (both the traits of character and professional skills) are those that can move the problem from the sphere of conflict to the sphere of discussion and combine general terms of agreement with the corresponding moral principles. That is why the membership in the committee should be offered to experts in ethics, conflictology, psychology, or all the members should take corresponding courses.

The activity of the legal model of the committee should be oriented, firstly, at settlement of singular conflicts and controversies between employees and secondly, at identification and then non-admission of situations provoking conflicts in future.

The attribute 'legal' does not mean that in this model the ethical committee can be a substitute of a legal trial. Compared to real courts, ethical commissions are the instruments of exercising moderate control over execution of normative regulations. Their verdicts should be quite feasible and have mainly preventive character. Moreover, the task of legal model of ethical committee itself is not to drive the disputable situation to the court, but quite to the contrary – to try to settle it out of court, on the local, interpersonal level through reasonable compromise.

With regard to punishment, the most preferable seems to be the idea when a committee does not inflict a penalty independently, but only gives recommendations to the university administration on the character of sanctions. It also seems to be fair when bringing these recommendations to the notice of administration can be possible only by approbation of the defendant. Under such conditions, the committee will be regarded not as a strictly repressive body, but as an instance that can examine the problem and propose a just solution of it (and in some cases, even to mitigate a punishment).

## 5. Research Model

The research model of an ethical committee can be organised to provide a moral control over acquisition and use of scientific knowledge and also for the sake of prevention of possible misuse of the results of scientific research.

The main contradiction that causes the moral problems in this sphere is the opposition between the values of scientific development and common good. In some

cases, the results of scientific research or the way of its conducting can give rise to public concern.

Research ethical committee makes an expert examination of research projects, estimating how they satisfy the requirements of universal moral values. For the verdicts of the committee to be balanced and well-grounded, it should include, on one hand, experts in corresponding fields of science (medics, biologists, sociologists), and, on the other hand, representatives of the public at large (writers, politics, priests etc). In some cases, when the discussed questions are too complicated, the committee can invite additional experts, who can estimate the validity of the project and possible risks connected with its realisation. The breadth of coverage of possible positions can pave the way to a balanced decision, taken with consideration of all the main points of view on the problem.

In the process of discussion, the members of the ethical committee should calculate all the possible consequences of the project realisation, identify the correlation of benefits and losses, take into account the rights of all the participants of the research and interests of those who cannot uphold their own interests (for example, experimental animals).

In addition to research projects, ethical committee can make an expert examination of curricula and syllabi, manuals and readers used in the educational process, diplomas and dissertation papers, especially in the fields where there are contradictory opinions of the problems concerned.

In the process of work of the committee not only projects violating the universal moral norms can be examined. It can also consider the actions, breaking the norms of scientific ethics – works with plagiarism, copyright infringements, data falsification, inadequate information, and, finally, senseless and useless works, lacking novelty, theoretical or practical value.

One of the examples of work of the research model of ethical committee is the reaction of the investigatory committee of Pennsylvania State University to the situation known as 'Climatic Research Unit email controversy' (or 'Climategate'). In 2009, the group of hackers laid open to the public the private e-mails of climatologists (Phil Jones, Michael Mann and some others). The e-mails revealed that scientists were manipulating data to provide evidences of global warming and suppress their critics. After investigation of the letters of Dr. Michael E. Mann, the committee published 'Inquiry Report Concerning the Allegations of Research Misconduct'. It said that though there were some faults with his methodology, the results were correct. Nevertheless, there was an absence of clarity concerning the question if Mann 'engaged in, directly or indirectly, any actions that seriously deviated from accepted practices within the academic community for proposing, conducting or reporting research or other scholarly activities'. The report runs: 'We should speak not just of research *misconduct* but also of research *conduct* regarding the responsibility that we have as scientists to maintain the public trust. Public trust in the integrity and ethical behavior of scholars is essential if research and other scholarly activities are to play their proper role in the University and in society'[9].

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9    *RA-10 Inquiry Report: Concerning the Allegations of Research Misconduct Against Dr. Michael E. Mann*
     [interactive]. UP: Pennsylvania State University, 2011 [accessed 19-08-2011]. <http://www.research.psu.
     edu/orp/Findings_Mann_Inquiry.pdf>.

As a rule, research model of ethical committee entails announcing verdicts having advisory, recommendation character. Taking this verdict into consideration, the body responsible for taking the final decision (for example, the Academic Council) approves or rejects an application.

## 6. Enlightening Model

The enlightening model of ethical committee implies understanding of university as a cultural center, whose mission is insemination of ethical knowledge and moral values (scientific, professional and universal) in the society. In this case, ethical committee can be understood as an instance coordinating this process and informing the general public about moral issues.

The ethical committee in its enlightening version is a ground for discussions, open forum, where the most acute moral questions of today (not only university problems) can be discussed. This ground is open to all and everybody can become a listener of the discussion or be involved in it and freely express their opinion about the issue under consideration. Thus, the establishment of the ethical committee becomes the first step to wide discussion of moral problems on public level.

The members of the committee can be teachers of ethics and philosophy, students, organisers of extra-curriculum activities, and all the citizens not indifferent to ethics. In addition to discussions, such a committee can coordinate and organise ethical games, training, educational courses, public lectures, conferences. It can also publish and spread informational material, create and maintain websites, and organise other activities, oriented to the advancement of ethical competence of students, university faculty and the general public.

One of the tasks of the enlightening model of a committee is raising the level of ethical competence of its members. In the process of active teamwork they acquire skills in joint discussing, solve problem cases and exchange this experience with members of other committees. Another important task of ethical committee is the designing of university moral code and its real-time correction and improvement. In addition, the committee can render the necessary assistance in designing moral codes and providing consultative services to other organisations.

Ethical committee can influence local policies, conduct a dialogue with the general public. On the whole, the decisions of enlightening model of ethical committee are not only verdicts for solving separate problem cases, but rather recommendations for policy-makers, legislators, administration, public at large.

## Conclusions

Therefore, though the necessity of creating an ethical committee for the university, which sets long-range aims, is obvious, difficult questions connected with the choice of the most adequate model of its functioning arise. This choice substantially depends

on the tasks set by the university to the committee members. Ethical committee can be created to control the process of institutionalisation of moral norms on organisational level; to resolve intra-organisational conflicts; to organise ethical examination of scientific research; to fulfill informational and educative activities in the sphere of ethics etc. The committee can concentrate upon one of these aims or try to achieve several aims simultaneously. So long as the latter is not always possible, one of the solutions may be creating several ethical committees with different spheres of application – for example, for expert examination of scientific projects and for settling conflicts inside the university.

In any case, the clear definition of the aim is the first necessary step in the organisation of ethical committee in the university. It can help excluding the cases of understanding ethical committee as a repressive and moralising authority, initiating semi-official 'community courts' or as group of obscurants, trying to restrict the freedom of scientific research. In addition, it is the aim which defines the functions, procedural questions, number of committee members, its representativeness, periodicity of meetings: all the complex of characteristics, important for effective work and successful resolving of moral problems faced by the contemporary university.

In the post-soviet area, creation of ethical infrastructure in the universities is only on the beginning of the way. In the majority of universities ethical committees do not exist. Where they exist, they are ineffective. One of the reasons for this is the formal and uncreative copying of mechanisms functioning in the USA or US. However, the aims of universities of developed and transitional countries are not exactly the same, as the conditions of their work differ. That is why each model requires creative adaptation to the conditions of the country, region and university.

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# ETIKOS KOMITETAS KAIP AKADEMINĖS ETIKOS INSTITUCIONALIZAVIMO FORMA

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**Santrauka**. *Vieningų veiksmų ėmimosi esant vertybių konfliktui problema gali būti vertinama kaip vienas svarbiausių šiuolaikinės etikos klausimų. Etikos komitetas, regis, yra vienas efektyviausių konsensuso siekimo instrumentų, nes sprendimų priėmimo procesui jis gali suteikti būtiną atstovavimą ir lankstumą. Nors moralinės problemos diskusijos etikos komitete per se negarantuoja jos galutinio išsprendimo, tai gali bent jau nurodyti konkrečias priemones, kuriomis susijusios šalys gali pasiekti konsensuso dėl svarstomos problemos.*

*Pirmieji etikos komitetai buvo įsteigti medicinos institucijose (bioetikos komitetai) ir komercinėse organizacijose (korporaciniai etikos komitetai) XX a. viduryje, kai šiose srityse iškilo patys aštriausi konfliktai tarp deklaruojamų ir tikrų tikslų. Šiuo metu itin aštrias moralines kolizijas išgyvena švietimo sistema. Šiuolaikinis universitetas yra sudėtinga daugybės lygmenų struktūra, orientuota į simultanišką įvairių edukacinių, mokslinių, ekonominių, politinių uždavinių sprendimą. Universitetai susiduria tiek su unikaliais moraliniais iššūkiais, tiek su tradiciniais iššūkiais, panašiais į korporacijų ir mokslinių tyrimų institucijų problemas. Etikos infrastruktūros plėtojimas edukacinės organizacijos lygmeniu ir universiteto etikos komiteto kaip jos koordinacinio centro kūrimas atrodo kaip logiškas šios problemos sprendimas.*

*Vis tik tebelieka klausimų, susijusių su tinkamiausio universiteto komiteto modelio pasirinkimu. Šis pasirinkimas iš esmės priklauso nuo uždavinių, universiteto keliamų komiteto nariams. Komitetas gali būti sukurtas kontroliuoti moralinių normų institucionalizavimą organizaciniu lygmeniu, spręsti vidinius organizacinius konfliktus, rengti etinį mokslinės veiklos tyrimą, vykdyti informacinę ir šviečiamąją veiklą etikos srityje ir t. t. Taigi gali būti išskiriami skirtingi komitetų modeliai: korporatyvinis modelis, kai universitetas vertinamas kaip didelis verslo vienetas; teisinis modelis, kuris sprendžia ginčus tarp darbuotojų; ekspertinis modelis, kuris tinkamas vertinti mokslinių tyrimų projektų atitiktį moralinėms normoms; šviečiamasis modelis, kai universitetas suvokiamas kaip moralinių vertybių skleidimo įrankis.*

*Taigi pirmasis būtinas žingsnis etikos komiteto organizavimo procese yra ne nekūrybingas kitose institucijose egzistuojančių mechanizmų kopijavimas, bet aiškus konkretaus universiteto specifinių tikslų apibrėžimas. Universiteto etikos komitetas gali susitelkti ties vienu iš apibrėžtų tikslų arba mėginti pasiekti kelis iš jų. Kadangi pastarasis variantas ne visuomet įmanomas, viena galimų išeičių yra steigti kelis komitetus pagal skirtingas paskirties sritis.*

**Reikšminiai žodžiai**: *etikos komitetas, akademinė sfera, taikomoji etika, etikos infrastruktūra, moralinės vertybės, moraliniai veiksmai.*

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