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# ETHICS AND DEONTOLOGY

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## RESUME

This chapter examines the four primary sources of ethical and deontological rules

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## CHAPTER 02 : THE SOURCES OF ETHICS AND DEONTOLOGY

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The diverse rules of social conduct (namely, those about ethics, morality, deontology, and law) that we recognise today are not creations of modern humanity. Rather, their origins trace back to the dawn of human existence on Earth. Religion (the guidance of Allah) has been, and remains, the foundational basis and primary reference for all forms of conduct rules, whether ethical, moral, legal, or deontological. Indeed, the commandments given by Allah to Adam and Eve constituted the first guidance and rules of conduct received by humankind. These comprised a set of injunctions and prohibitions designed to organise societal life. These ethical and religious rules were transmitted across generations. They were subsequently complemented by the dispatch of other prophets to instruct people on conduct towards oneself and towards God, until a new era commenced: that of philosophy, which reformulated these religious, ethical, and moral rules within a philosophical framework.

With the development of societies and the diversification of life's domains, alongside the specificities of each society, an adaptation of these rules was undertaken to govern society in a manner more suited to the nature of each community and the distinctive character of each people.

### I. The Religious Reference

#### I 1. The Religious Foundations of Ethics and Deontology

When examining the profound roots of morality and ethics, it is futile to disregard their religious origin. Since the dawn of civilization, human societies have sought to understand their place in the universe, to distinguish good from evil, and to establish norms of behavior. It is within religion that we find the cradle of this *unrelenting exploration of moral and ethical values*.

Religious tradition has offered unique perspectives on the nature of existence, the relationship between humanity and its Divine creator, and the path to virtue. Whether through the philosophical teachings of Eastern wisdoms, the codes of ancient civilizations, or the rituals and myths of indigenous beliefs, religion remains the root and trunk supporting the branches of diverse social conduct rules.

It is within sacred texts and the preachings of prophets that we discover the foundations of the moral principles, which have shaped our societies. These principles transcend ages and geographical boundaries, influencing the actions and decisions of individuals throughout time.

Hereafter, we will illustrate a portion of these ethical, moral, and deontological rules through Islam, which remains the most authentic, pure, objective, and practically adaptable religion for human practice.

## **I.2. A Succinct Overview of the Foundations of Ethics and Deontology in Islam**

Islam possesses a comprehensive set of ethical and deontological principles that guide the lives of believers. These principles are derived from the Holy Qur'an and the teachings of the Prophet Muhammad (peace be upon him), as reported in the Hadiths that document his actions and statements. Below are some of the principal ethical and deontological precepts of Islam:

1. **Faith in Allah (God):** Faith in Allah is the central tenet of Islam. It is the first and most fundamental principle of faith in our religion. Belief in Allah marks the starting point of a Muslim's spiritual life and lies at the heart of the entire Islamic faith, social conduct, and the virtuous deeds a Muslim must observe towards Allah, others, and oneself. Faith in Allah is a profound and personal commitment for Muslims, forming the basis of their spiritual identity. It influences their behavior, attitudes, actions, and interactions with others. For believers, faith in Allah is the path to inner peace, spirituality, and the pursuit of divine satisfaction. It is also a central factor in their preparation for the afterlife, as faith in Allah, and thus His worship and good deeds, constitute the essence and *raison d'être* of human existence in this worldly life. These values are explicitly mentioned in the Holy Qur'an in numerous verses, such as:

- {"Say, 'Indeed, my Lord has guided me to a straight path, a correct religion, the religion of Abraham, inclining toward truth. And he was not among those who associate others with Allah.' Say, 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.'"} (Surah Al-An'am, 6:161-163)

**\*\*{قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قَبِيماً مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ \* قُلْ إِنَّ صَلَائِي وَمَخِيَّائِي وَمَمَالِي لِلَّهِ رَبِّ الْعَالَمِينَ \* لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ } (سورة الأنعام: الآيات 161-163)**

This faith and unconditional submission to Allah engender acts of devotion and worship, with prayer (Salah) being the central pillar, as stated in Surah Taha, 20:14: **{ "Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance." }** {إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي}.

- Other acts of devotion and worship, such as fasting (Sawm) and obligatory almsgiving (Zakat), also serve multidimensional objectives, strengthening faith while simultaneously aiming for solidarity with the less fortunate in society: **{ "Take, [O Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing." }** (Surah At-Tawbah, 9:103) {خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ} (سورة التوبة: الآية 103)

2. **Honesty and Truthfulness:** Muslims are encouraged to be honest, speak the truth, and fulfill their promises. As stated in Surah Al-Ma'idah, 5:1: **{ "O you who have believed, fulfill [all] contracts..." }** {...}. Conversely, سورة المائدة: 1 من سورة المائدة: {يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ...}. Lying and deception are strictly prohibited.
3. **Justice and Equity:** As stated in Surah An-Nahl, 16:90: **{ "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded." }** {إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَتَّقُونَ}. في الآية 90 من سورة النحل: {إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَتَّقُونَ}.

Thus, Islam emphasizes justice in all aspects of life, whether within the family, society, or the legal system.

4. **Compassion and Charity towards Others:** Compassion, charity, and empathy are fundamental values in the Islamic religion. The Holy Qur'an and the Sunnah of the Prophet (peace be upon him) have left no moral quality or ethical rule without urging Muslims to observe and apply it. With the perspective of making human society one of tolerance and peace, the Prophet (peace be upon him) was the finest exemplar in the realm of values, ethics, and morality.

The Prophet (peace be upon him) was renowned for his exemplary character. He was called "Al-Amin" (the Trustworthy) even before his prophethood due to his reputation for honesty and integrity. He was profoundly humble despite his leadership position. He lived a simple life and encouraged his followers to do likewise.

He was compassionate towards all creatures: humans, animals, and the environment. He taught the importance of compassion towards others and demonstrated great mercy in his personal relations. Towards his family, wives, and children, the Prophet was a paradigm of exemplary *conduct*. He encouraged kindness towards family members and emphasized the importance of protecting women and their rights.

He also demonstrated significant tolerance towards other religious beliefs. He granted Jews and Christians the status of "People of the Book" and defended their right to practice their faith, coexisting with them in Medina until the last day of his noble life.

*Our Prophet also taught the importance of caring for orphans, widows, the poor, and the needy.* He exhorted humanity to assist those in need.

These qualities and exemplary behaviors make the Prophet Muhammad a model for humanity in matters of ethics and conduct. The Hadiths (recorded statements and actions of the Prophet) provide details about his life and behavior, and Muslims strive to emulate his example in their daily lives to attain a high level of personal ethics and moral conduct.

In summary, the Islamic religion constitutes a beacon source for moral, ethical, and deontological rules on one hand, and constructs a legal system based on justice and equity with the noble aim of building a prosperous, just, and tolerant human society. The following verses succinctly encapsulate the foundations of ethics and deontology in their full grandeur:

**{ "22. Do not make [as equal] with Allah another deity, and [thereby] become censured and forsaken. 23. Your Lord has decreed that you worship except Him, and to parents good treatment. Whether one or both of them reach old age [while] with you, do not say to them [so much as], "uff", and do not repel them but speak to them a noble word. 24. And lower to them the wing of humility out of mercy and say, 'My Lord, have mercy upon them as they brought me up [when I was] small.' 25. Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving. 26. And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully. 27. Indeed, the wasteful are brothers**

of the devils, and ever has Satan been to his Lord ungrateful. 28. And if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word. 29. And do not make your hand [as] chained to your neck nor extend it completely and [thereby] become blamed and insolvent. 30. Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed He is ever, concerning His servants, Acquainted and Seeing. 31. And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin. 32. And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as way. 33. And do not kill the soul which Allah has forbidden except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law]. 34. And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned. 35. And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result. 36. And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned. 37. And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height. 38. All that - its evil is ever, in the sight of your Lord, detested. 39. That is from what your Lord has revealed to you, [O Muhammad], of wisdom. And, [O mankind], do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished.'}\* (Surah Al-Isra', 17:22-39)

{لا تجعل مع الله الها آخر فتقع مذموما مخذولا 22 وقضى ربك ألا تشرك به وبالوالدين إحسانا 23 إيا ما يتلغن عندك الكبر أحمهما أو كلاهما فلا تقل لهما أف ولا تنهرهما وقل لهما قولا كريما 24 ربك أعلم بما في نفوسكم 25 إن تكفروا صلحين فإنه كان للأوابين غفورا 26 إن المؤمنون يوفون بالعقود والذين كفروا يوفون بالعقود غفورا 27 وإما تعرضن عنهم ابتغاء رحمة من ربك ترجوها فقل لهن قولا ميسورا 28 ولا تجعل يدك مغلولة إلى عنقك ولا تبسطها كل البسط فتقعد ملوما محسورا 29 إن ربك يبسط الرزق لمن يشاء ويقدر 30 إنه كان لعباده خبيرا بصيرا 31 ولا تقننوا أولادكم خشية إملاق نحن نرزقهم وإياكم 32 إن قتلهم كان خطئا كبيرا 33 ولا تقربوا الزنا إنه كان فاحشة وساء سبيلا 34 ولا تقننوا النفس التي حرم الله إلا بالحق 35 ومن قتل مظلوما فقد جعلنا لوليه سلطانا فلا يسرف في القتل إنه كان منصورا 36 ولا تقربوا مال اليتيم إلا بالتي هي أحسن حتى يبلغ أشده 37 وأوفوا بالعقود إن العهد كان مسئولا 38 وأوفوا الكيل إذا كنتم وزنوا بالقسطاس المستقيم 39 ذلك خير وأحسن تأويلا 40 ولا تقف ما ليس لك به علم إن السمع والبصر والفؤاد كل أولئك كان عنه مسئولا 41 ولا تمس في الأرض مراحا إنك لن تحرق الأرض ولن تبلع الجبال طولا 42 كل ذلك كان سيئه عند ربك مكروها 43 ذلك مما أوحى إليك ربك من الحكمة 44 ولا تجعل مع الله إلها آخر فتلقى في جهنم ملوما مذمورا} (سورة الإسراء)

### **3. Religion and Philosophy**

Unquestionably, religion is a source of philosophy, as the latter initially relied on the former to establish its reasoning and principles, although some philosophical strands eventually rebelled. Philosophy opposed religion when it claimed that man, through his reason alone, could establish a morality without the support of faith. In other words, man would not need the aid of faith to discern good from evil or to distinguish between virtuous and vicious thoughts and actions.

However, for a believer, there can be no "secular" morality—that is, moral principles divorced from religious principles. To put it differently, God provides a transcendence—defined as that which is superior to man—to which, by definition, man cannot lay claim. Only God possesses knowledge of values such as absolute good, absolute justice, infinity, eternity, and immortality.

For instance, Socrates, the father of Western philosophy, had a complex relationship with religion. Although he was influenced by the religious context of his era, and believed in a form of personal divinity, his method of questioning religious beliefs and emphasizing the pursuit of wisdom through reflection and discussion contributed to the emergence of Western philosophy as a distinct discipline, separate from religion, even while drawing its ethical and moral rules from pre-existing religious norms.

For their part, Plato and his disciple Aristotle were both influenced by religion, and their thoughts were grounded in religious notions and precepts bequeathed by prophets to humanity.

- **Plato** was influenced by the religious beliefs of ancient Greece, which included a pantheon of gods and goddesses. These beliefs impacted his philosophy, notably his Theory of Forms. Plato believed in the existence of ideal and eternal forms or ideas, such as justice and beauty, which were transcendent realities. These ideas had religious connotations, as they were often associated with divine principles. For example, Plato considered the Form of the Good to be the source of all knowledge and morality, which can be viewed as a transcendental idea influenced by religion. He also addressed ethical and political questions in his dialogues, discussing the nature of justice, goodness, and virtue. These debates have religious resonances, as they relate to moral questions drawn from religion.
- **Aristotle** developed his own philosophy, which also reflected religious influences. He studied natural philosophy closely and formulated ideas about the Prime Mover, which could be interpreted in relation to the concept of a Creator or a driving force in the

universe. However, Aristotle tended to approach these questions from a more empirical and scientific standpoint than Plato. Regarding ethical and deontological questions, he, in turn, wrote on virtue and ethics, exploring the concept of happiness (eudaimonia). Although not as explicitly religious as Plato, his reflections on morality have parallels with the moral teachings of the religions of his time.

### **Textbox**

**Let the words of eminent wisdom and the silent voices of profound philosophy rise, transcending ages, illuminating the paths of peoples and civilizations, states and nations. In the golden dawn of humanity, moral, ethical, deontological, and legal values were woven into the fabric of our existence by the hand of God. Among these values, it is religion that stands as a sacred beacon, guiding our steps with transcendent purity.**

## **II. The Philosophical Reference**

Ethics is the branch of philosophy concerned with moral questions. It explores concepts such as good and evil, duty, justice, virtue, and responsibility. Ethical philosophers seek to determine what constitutes moral behavior and how individuals ought to act.

It also addresses deontological issues in a professional context, highlighting the codes of conduct that a professional or a group sharing the same professional responsibilities must observe.

In the following sections, we will examine the philosophical foundations of ethics and deontology through two philosophies with distinct modes of reasoning: one based on questioning and self-inquiry, the other on what is known as duty-based theory.

### **II.1. The Philosophy of Socrates**

Socratic thought concerning ethics, morality, and virtue is profound and influential in the history of philosophy. Socrates developed a unique philosophical approach focused on the pursuit of truth and personal virtue, laying the groundwork for Western moral philosophy. His approach, largely transmitted through the writings of his disciples, particularly Plato, is characterized by insightful dialogue and the method of maieutics (midwifery), whereby he assisted individuals in discovering the truth for themselves.

His philosophy is fundamentally based on self-examination, introspection, and the pursuit of virtue. It embodies the timeless concept of philosophy as an unrelenting quest for

truth and the good, a search conducted through dialogue and self-examination. This philosophy rests on the idea that virtue stems from knowledge, and that vice is essentially the result of ignorance.

He believed that ethics and morality were domains of knowledge that needed to be explored and defined. Socrates unsettled certainties by relentlessly questioning his fellow citizens about their moral beliefs and pushing them to recognize the limits of their own understanding. He asserted that self-examination and awareness of one's own ignorance were the first steps toward virtue. According to Socrates, it is essential to ***admit that one does not know everything, for it is from this starting point that the quest for wisdom begins.***

The Socratic method, based on dialogue and questioning, aimed to lead individuals to examine their own beliefs and confront them with rationality. Socrates did not dictate rigid codes of conduct; rather, he encouraged his interlocutors to discover for themselves the moral principles underlying their actions. For him, virtue was not imposed from without but found within each individual, awaiting revelation through reflection and self-examination. This philosophical approach marked a crucial turning point in Western moral thought, emphasizing personal responsibility and the ceaseless pursuit of truth.

Socrates's thought on ethics, morality, and virtue has had a lasting impact on Western philosophy and continues to inspire reflection on the nature of virtue and how individuals can live morally upright and ethical lives.

## **II. 2. The Philosophy of Immanuel Kant**

Immanuel Kant's thought on deontology, also known as Kantian ethics, is a profound moral theory that has also significantly influenced Western ethical philosophy. ***Kant's thought is founded on the idea that morality rests on duties, principles, and universal norms rather than on the consequences of actions.***

Kant's reasoning established a **deontological theory** of exceptional depth and rigor. At the heart of his deontology lies the Categorical Imperative, a powerful concept establishing that *ethics resides in pure rationality and the recognition of universal moral principles.*

For Kant, the essence of morality rests on the idea that humans are capable of pure reason, a faculty that transcends personal inclinations and contingent circumstances. He argued that morality must be determined by unconditional duties, not by consequences or subjective

inclinations. Kant rejected the idea that morality could be based on sentiments or personal interests, advocating instead for an ethics founded on duty towards a moral law.

Kant's Categorical Imperative demands that individuals act only according to those maxims (rules of action) that they could will to become universal law. In other words, for an action to be moral, it must be capable of being universalized without contradiction. Kant formulated this imperative in several ways, including the Formula of Humanity, which stipulates that every rational being must be treated as an end in themselves and never merely as a means to an end. This means that no individual should be used or sacrificed for the interests of another.

Kantian deontology insists on moral autonomy, the idea that every person possesses intrinsic dignity and the capacity for self-governance by submitting to the universal principles of reason. It emphasizes the necessity of respecting the rights and dignity of every individual, regardless of context. Moral actions are determined not by consequences but by adherence to absolute duties and moral principles.

This philosophy has had a considerable impact on moral philosophy and continues to influence contemporary thought on ethical and deontological issues. It emphasizes universality, rationality, and respect for human dignity—principles that remain central to ethical debate and reflection on morality in the modern world.

### **III. The Evolution of Civilizations**

Our focus here is not on ancient civilizations such as the Greco-Roman civilization... which were founded primarily on philosophical rules as seen earlier, nor on religious civilizations. Instead, we will emphasize indigenous civilizations that managed to preserve and establish ethical and deontological rules despite their near-isolation from major civilizations where philosophical thought and religious sciences reached their zenith. Why? Because indigenous ethical and deontological rules emerged directly from society, free from foreign influence. In other words, the necessities of daily life compelled indigenous populations to establish codes of moral and ethical conduct to preserve their societies. Their ethical norms are often linked to the relationship with the land and environment, the transmission of customs and traditions, and mutual respect.

For example, Berber culture abounds with a wealth of ethical, moral, and deontological rules transmitted from generation to generation. These rules vary among Berber regions and specific communities, but certain shared values and ethical norms are common. Here are a few:

1. **Respect for Elders:** Berbers place great importance on respect for community elders. The elderly are considered guardians of tradition and wisdom, and their respect is a fundamental ethical norm.
2. **Hospitality:** Hospitality is a core value among Berbers. They are known for warmly welcoming visitors and strangers, often offering food and shelter, even to unknown guests.
3. **Community Solidarity:** Berbers value solidarity within their community. They believe mutual aid among members is essential for facing life's challenges and difficulties. Violation of this rule is often sanctioned by marginalization and damage to the perpetrator's reputation.
4. **Honor and Dignity:** Personal honor and dignity are central values. An individual's and their family's honor is precious, and individuals are encouraged to act in ways that preserve their reputation.
5. **Respect for Traditions and Customs:** Berber traditions and customs are respected and transmitted across generations. Individuals are often educated to maintain the cultural and religious practices of their community and ensure their transmission to future generations. This rule is inculcated in children from a very young age.
6. **Justice and Mediation:** Conflict resolution is often achieved through mediation within the community. Berbers value the pursuit of justice and peaceful conflict resolution. Reference to local deontology is often invoked during village gatherings.

It is useful to note that the entirety of these rules, among others, are now codified in the country's legislation due to their rationality and originality. Consequently, one can readily argue that the basis of the ethical and deontological rules currently enshrined in law is inspired by and drawn from ancient societies, now forming another independent, more coercive, and more binding source: what is then referred to as the institutional reference of ethics and deontology.

#### **IV. The Institutional Reference: Legislation**

In the context of establishing ethical and deontological rules, legislation is of paramount importance. As the foundation of the legal system, it erects a framework of principles and norms that determine the expected ethical and professional behavior of individuals and organizations.

Legislation defines the boundaries of what is morally acceptable and what is not in a given society. It establishes a clear legal framework that guides the actions of societal actors by setting standards of conduct to be respected. In doing so, it fosters social cohesion by ensuring that behaviors adhere to a certain level of ethics and deontology.

Nevertheless, legislation as a source of ethical rules has merely codified pre-existing values from religious, philosophical, and social sources. It remains, however, that legislation constitutes a new and modern source for establishing moral and ethical rules for new domains unknown to past peoples and civilizations. For illustration, consider the deontological and ethical rules specific to computing, online transactions, road traffic, civil aviation, etc. The emergence of these domains has compelled the legislator to establish new rules to govern them, even though they did not exist before, although the basic principles—such as honesty, credibility, etc.—remain the same. It is said that Law has a social finality.

#### **IV.1. Forms of Injunction in Legal Rules concerning Ethics and Deontology**

As a significant, if not the primary, source of ethics and morality in modern times, legal rules possess three distinctive characteristics: they are normative, abstract and general, and binding. As rules of social conduct, they function as injunctions or commands aimed at structuring societal life and guiding individual behavior. To achieve these objectives, legal rules employ two principal mechanisms:

On one hand, the law can impose specific actions, requiring individuals to comply with certain obligations. For example, it may stipulate that drivers must keep to the right side of the road, that parents are obliged to feed and care for their children, or that one must assist a person in danger. In such cases, the law imposes positive duties ('obligations to act'), and any action contrary to these requirements, or even inaction, may be subject to sanctions.

On the other hand, the law can also prescribe abstentions, specifically prohibiting certain actions. For example, it may prohibit murder, theft, or the violation of another's privacy. In these situations, it is the actions contrary to the law that are sanctioned, as the law imposes negative duties ('obligations to refrain'). Only actions violating these prohibitions are subject to legal sanctions, while different actions or inaction fall outside the law's purview.

This is how codes of deontology function; they contain a set of injunctions: to do or not to do, thereby delineating the boundaries governing a professional field or function. To ensure compliance, deontological rules are coupled with sanctions.

## **IV. 2. Sanction in Law**

Without sanctions, legal rules would merely be encouragements to do good and avoid evil, or a set of advice devoid of any objective enforceability. Non-compliance with a legal rule subjects the transgressor to sanctions. This rule is obligatory, consistent with its objective of structuring social life and providing protection. Indeed, creating a rule without accompanying sanctions would be futile and would not help prevent the anarchy that law precisely aims to avoid.

This criterion, more than the previous two, is what primarily distinguishes legal rules. When a moral rule is violated, the sanction is generally limited to the disapproving gaze of others or personal guilt. This sanction remains virtual and psychological in nature.

This principle also applies to other private groups that establish their own rules. For example, bar associations or medical boards have their own statutes and codes of deontology. Non-compliance with the rules contained in these documents can lead to sanctions, such as temporary suspension from practicing the profession or removal from the professional register.

It is for this reason that legal rules prove more effective in maintaining order, ethics, respect, etc., in society. Through their sanctions and punitive power, they manage to impose compliance even on individuals devoid of any moral quality.

It must be specified that religious rules are also accompanied by sanctions, indeed a double sanction, as they prescribe penalties in this world and in the hereafter. This implies that if applied objectively and correctly, they would be more effective than other rules and would be capable of elevating human beings in society to the highest summits of equity and morality.

## **V. The Role of the Academic Community**

Finally, the academic community must play an essential role in promoting and respecting ethics and deontology at several levels. It is an intellectual and educational environment and a living space where moral and ethical principles are emphasized and where academic integrity is crucial. Here are guiding principles whereby the university family, drawing upon the sources of ethical and deontological rules inspired by religion, philosophy, ancient civilizations, and legal rules, must commit to a healthy, serene, and prosperous university:

1. Education and Training in Ethics and Deontology.
2. Establishment of Models of Ethical and Moral Behavior.

3. Promotion and Implementation of Integrity in Research.
4. Diversity and Inclusion.
5. Social Engagement and Responsibility.
6. Inculcation of Research and Innovation Ethics.
7. Awareness-raising on the Importance of Combating Corruption.

### **For the Student**

The university, even before being a space of knowledge and learning, is first and foremost your living space, your locus of civic engagement where you develop a sense of belonging to an academic community. De facto, it requires you to exemplify the ethical and deontological rules you have already acquired, to leverage respect, tolerance, and integrity for the benefit of the university family, in order to promote the ideal of experiencing this stage of your life with serenity and well-being.

The university also represents for you a space of research and knowledge, an opportunity for learning, professional training, personal development, and a meaningful social experience. It is a place where you will acquire knowledge, prepare for your future career, develop your personal skills, explore new subjects and domains, and begin to exercise your independence and autonomy.