

Entrepreneurial Universities in the Network Society: A Code of Conduct for Use of the Internet

by

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This paper is to contribute to the discussion on the strategic agenda regarding the ethical use of the Internet in Higher Education Institutions (HEI). Thus, it will deal with the question of how to set up a framework for Internet use that recognises personal and corporate ethical issues, such as privacy and intellectual property. The theoretical framework for this paper is based on the three fundamental features of M. Castells's "network society", combined with a critical review of the five propositions developed by B. Clark for the "entrepreneurial university". As a result of this fusion, the paper derives a set of values designed to enable full institutional exploitation of the Internet's potential. It also presents considerations on how to ensure that the code of conduct involves the whole academic community in its evolutionary adaptation and application.

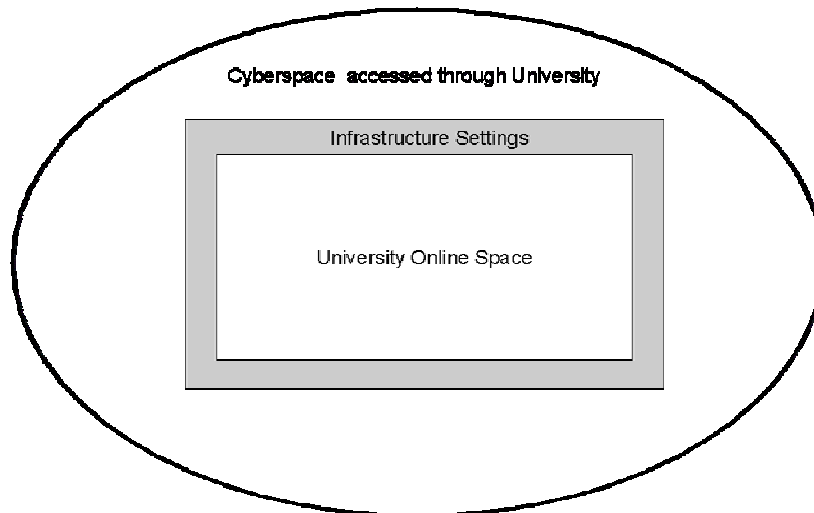
1. Introduction and definition of the scope and terminology

"Code of conduct" is not a well-defined term. Instead it is often used to describe such familiar but distinct documents as policies, statements of values or codes of ethics (MacDonald, 2006). While all these meanings obviously share the purpose of guiding or regulating behaviour, they vary drastically in the specific nature of this regulation. In this paper, Jarol B. Manheim's definition of a code of conduct is adopted. He writes: "A code of conduct is a formal statement of the values and business practices of a corporation" (Mannheim, 2000), in our case, a university. This definition is used for the specific reason that it comprises both aspects: the ethical or, to be more precise, the axiological perspective of what values should be used as a sort of guide when engaging in Internet use and, secondly, the much more specific aspect of handling this use and ascertaining the basic practices desired.

Furthermore, and in addition to the different spheres of control regarding Internet usage, the code of conduct – what people ought to do online – is divided into soft and hard conditions. Soft conditions are modelled in a document outlining the desired conduct, *e.g.* the behaviour of a teacher. Hard conditions are also present in traditional environments, however most of them are so hard-coded that they are literally cast in stone. What is alluded to is the physical infrastructure of the lecture rooms, the library, etc. When looking at these hard-coded infrastructures in cyberspace, one finds hardware such as switches and routers, etc., as well as what might be called cyber-infrastructure, hard-coded into software environments. The constraints hard conditions apply to users are as fundamental in physical space as they are online. However, to take an interpretation from Lawrence Lessig's (1999) famous book *Code and Other Laws of Cyberspace*, constraints of both hard and software environments

represent absolute law regarding online activities. In short, there are two ways of influencing behaviour online: through the codification of desired use by means of freedoms and restrictions built into the hard and software environment, and, softly, through the classical method of promoting values and practice. Both should be considered in a code of conduct (Figure 1).

Figure 1.



The exploration of how Internet use ought to be organised is based on the conceptualisations of the Network Society as set out in the work of Manuel Castells. This paragraph presents the key aspects in order to subsequently relate them to Internet use. Castells develops three main conditions as emerging as dominant characteristics of today's social and institutional landscape. Even though all three characteristics serve as points of departure for the considerations presented, the most drastic shift he assesses is also the most relevant for a code of conduct for Internet use in universities. Castells describes and elaborates on the shift from the physical resources and process of industrialisation to the dominance and primacy of informational work and cultural practice in various works (Castells, 2000a; 2000b; 2001). One main driving force of this development is the socio-technological space created by the Internet. The second and third characteristics are at least partially consequences of the Internet as well. The complex phenomenon of globalisation is explained within Castells' work as a combination of effects caused by technological advances in information technologies and physical logistics. Thirdly, he assesses a growing progressive tendency for relationships of all kinds to happen in flexible and adaptive networks, thereby connecting actors in more vaporous, situation dependent, temporary cooperation- and collaboration-spaces. These utility-based collectives generally organise their activities in projects and are always ready to include required capabilities through the integration of new network participants. Below, we shall present how these conditions are relevant to the framing of Internet use and how they demand specific skills, which should be framed within axiological principles.

Likewise, we exploit and critically review Burton Clark's (1998; 2004) propositions regarding the characteristics of an entrepreneurial university. His propositions are used as a point of departure to discuss what strategic issues can have a positive influence on the organisation of academic work and what role the Internet can play to enable them. Clark, who has been working in the field of higher education management for more than three decades, conducted a series of case studies, which led him to conclude the following five characteristics to be crucial for the autonomy and economic viability of universities: a strengthened steering core, diversity of funding sources, a close connection to the local community, strengthened academic heartland, and an entrepreneurial culture. These propositions will be contemplated from an ethical perspective, while their relation to the Internet is discussed in particular.

On the following pages, it will be argued that, because the Internet is increasingly a key resource for universities, time and money have to be invested not only to provide access and services (the two areas traditionally thought of when Internet at universities is discussed), but also to organise Internet use in the same way that any other common public pool resource (*e.g.* fishing grounds [Ostrom, 1990]) is exploited under the shared custodianship of all stakeholders. Nonetheless, this is not a text about how to manage the introduction of the Internet in universities economically. This aspect has already been covered (for example, A.W. Bates, 2001). Instead, it will be argued that the users/beneficiaries should organise communities of interest that develop, maintain and police their codes of conduct. Naturally these community efforts have to take place under the auspices of university management and are in fact applied interpretations of the universities' values, as put forward in their mission and vision. However, before this model is elaborated in detail, a strategic agenda for Internet integration at universities is presented followed by a review of Internet use policies in four representative universities.

2. Strategic agenda for internet use in universities

In this section, a strategic agenda of goals to be obtained from the integration of the Internet at universities is set out. The agenda is developed reviewing the potential use of the Internet to fulfil its mission, (knowledge creation and dissemination/transfer) and to optimise institutional organisation. The agenda presented is not intended to be exhaustive, but rather to list some main functions where ethics play a role, given that Internet use has a social component.

There are two kinds of changes taking place in the academic practice of knowledge production, caused mainly by Internet technology. Firstly, there are potential improvements in the traditional disciplinary practices where the Internet enables practitioners to perform in different, more cooperative and collaborative ways, and, secondly, there are more radical innovations made up of new forms of discourse, new knowledge products, new ways of social organisation and perhaps even the emergence of new conceptions of what knowledge is (Harrison, 1996). Without going into detail, a first strategic issue to be considered has to be the provision of an appropriate institutional setting to take advantage of the potential for improving academic cooperation and collaboration in knowledge production.

A second important impact of the Internet on universities concerns the way they disseminate knowledge. This is seen in the production and implementation of courses and the transfer of knowledge and especially research results to businesses. Here the Internet strategy has to be designed to maximise the amount and quality of knowledge disseminated.

Thirdly, the Internet can be used to make management of the institution more transparent and to improve decision making, thanks to greater participation from its members. The issue of service automation, which is also closely linked to the utilisation of ICT in this context, is not considered here, as there is no relevant ethical component in the provision of new, more efficient services and processes.

The next two strategic points to be included deal with the proper process for developing and maintaining a code of conduct for Internet use.

Stakeholder communities are suggested to take responsibility for the development and monitoring/policing of the application of specific codes of conduct. In order to make this approach work, the question of motivation and the subsequent question of incentives have to be included in the design process. The respective codes of conduct have to be marketed as just collective action to maximise the benefit for all parties involved. Thereby participation in development, integration and compliance can be ensured.

Lastly, the Internet's rapid development makes it necessary to continually check whether conditions have evolved; subsequently, change management processes have to be designed and incorporated to adapt the code of conduct frequently to these new conditions (services such as IP-phones and content such as video, etc., are examples).

3. Considerations on how to develop and implement a code of conduct

In this section, we present a series of reflections meant to frame and facilitate the development of a code of conduct for Internet use at entrepreneurial universities in the network society. Thus, we begin by defining a set of skills essential for successful participation in the network society. We then examine Clark's observations in an ethical context and look at the contributions that the Internet can make to foster entrepreneurialism in universities.

3.1 Network society skills and their ethical dimension

One of Castells' widely shared observation states that the increasing importance of information as a resource brings about the necessity for individuals and organisations to be able to handle this information. This knowledge is known as information literacy (Bundy, 2004; NCLIS, 2003). As with the capacity to read and write, there is the problem of "*can's and can-not's*", which causes problems of exclusion and inequality. As such, the ethical dimension in this case is straightforward and consequently the remedy – obligatory comprehensive training for all stakeholders in order to ensure a minimum standard of information literacy and Internet usage capability – can also be easily deduced. Due to the universality and scope of the project, implementation is the challenge here.

In the case of the globalisation condition, a vastly more complex and multi-layered set of ethical questions related to cultural diversity is relevant. In this paper this complexity is reduced to the ethical demand for cultural respect and responsible cosmopolitan citizenship. Hence, with regard to the integration of the Internet at universities, the code of conduct should promote the use of information and cases from other cultures. Likewise, online collaboration projects with institutions in other parts of the world give students the possibility to develop cultural understanding and a cosmopolitan perception.

The last of Castells' conditions is networking between actors, which is interpreted here as social interaction. Possibly the most interesting and controversial ethical issue is the innovative use of the Internet for social integration and community building. The debate about whether the Internet stimulates or cripples social capital has been going on since its use became popular on a wider scale in the early nineties (Katz, 2002). Rather than taking a position and engaging in the argument, a positive approach is taken, suggesting the design of Internet use policies with the ethical goal of facilitating and providing support for social networking and community building among students, administrative staff, and faculty, as well as the wider civil and business community and all combinations of said stakeholders. This challenge seems especially important as knowledge production and use becomes

more and more trans-disciplinary (Nowotny, 2001; 2003), increasingly integrating actors from outside the university. The objective for strategic and ethical Internet use planning ought to be to maximise inclusiveness and openness of the system and to create networking opportunities and encourage dialogue and discourse (Roberts, 2004). The biggest challenge is to balance freedoms (freedom of speech and initiation of projects) with the need to organise information and ensure quality in order to tame the information overload almost inevitable in modern open information systems. Valuable experience has been gained using collaborative filtering (Resnick, 1994; Kautz, 1997) and innovative collective information architecture development systems classifying information through folksonomies (Mathes, 2004). This allows for easier navigation of the information space whilst guaranteeing inclusiveness and outsourcing the management and maintenance responsibilities to the community.

The bottom line for ethical considerations is to allow for openness and transparency while empowering the user community to drive and regulate development and practice themselves. Only the users have the capacity to police usage on a daily basis and the role of the administration should be limited to the handling of controversial cases, developing a set of precedence as they occur.

3.2 Review of Clark's observations from an ethical perspective

Let us now turn to the review of Burton Clark's (1998) propositions regarding the conditions for an entrepreneurial university from an ethical perspective, looking in particular at the implications for Internet use at universities. The first recommendation deals with the necessity for a *strengthened steering core*. Initially, to recommend good and strong leadership seems to be a truism. Clark, when elaborating on this point, stresses some general objectives like flexibility, responsiveness, etc., but in essence he follows an antiquated centralised leadership as ruling approach. Mintzberg goes as far as to state: "Great organizations don't need great leaders. Americans live in a cult of leadership right now" (Mintzberg, 2000 in Downey, 2001). Modern leadership scholars (Leithworth, 1998; Harris, 2002) call for the de-romanticising of the concept (Elmore, 2000) and look instead to the facilitation of organisational collective learning and distributed management systems as forms of participatory and cooperative paradigms. In these contributions, aiding the creation and implementation of a shared institutional vision based on self-organisation and cooperation leading to synergies, mutual agreement and win-win situations are central. Even though Clark recognises the advantages of decentralised ownership, when he recommends lump-sum budgeting, he fails to conclude that individual responsibility and motivation based on shared vision are very different from an authoritarian steering core. From the narratives one can see that he was fascinated by the "inspired and strong-men" leaders, who had great ideas and implemented them in entrepreneurial spirit.

From an ethical perspective, Clark's call for a strong steering core has to be balanced with structures designed to broaden participation possibilities for the wider community of the university constituency. The Internet has unique features that allow for innovative discourse, efficient decentralisation of power, encouraging consensus-seeking thereby leading to more democratic and informed decision-making. The proposed aim can be paraphrased as: implementing efficient decentralised steering practices based on continuous, inclusive and structured debate – this is the challenge for modern university management teams.

The autonomy of science has been one of the most highly regarded values of academic work since it became possible in the early modern movements of secularisation and the Enlightenment. Autonomy, reflected in the attempted neutrality of knowledge, has traditionally been sought through the open discussion, criticism and verification of research findings and (in Europe) non-discriminatory funding of universities through national educational systems. This autonomy is challenged by the severe financial crisis of the modern national states and their subsequent retreat as subsidising patrons (Delanty, 2001). It is in this context that Clark observes that a *diversification of funding sources* is a

desirable practice for universities. There is no doubt that, when the aim is to keep costs for education at a minimum and to finance any kind of research, there has to be funding and as the main source is receding, it has to be complemented by other sources.

The ethical perspective in the case of autonomy is twofold. Firstly, as Clark suggests, a wide range of funding sources should be sought in order to minimise reliance and subsequent possibilities for exploitation thereof, in terms of the interests of these funding sources to affect university policy. The contribution the Internet can make to safeguarding institutional autonomy is the consequent publication of all financial agreements in order to ensure transparency and thereby public critique of bad practices.

A more subtle and complex ethical argument has to be developed regarding the neutrality of knowledge production and dissemination. Should a company that sponsors a university faculty be able to request the inclusion and promotion of its products as “teaching and research subjects”? And, if so, to what degree can this influence be framed? There is no easy answer to that question and the exploitation of the university as a training ground for future workers and a research site for the production of contextualised and applied Mode 2 knowledge is might be ethical, but some aspects are dubious. However, this topic is very wide in scope and only some remarks regarding the insurance of scientific and ethical conditions of knowledge are included. As Kant proposed as early as 1789 in his influential and seminal work on the *Metaphysical Foundations of Natural Science*, open discussion and critical review of practices and structures are at the core of ethical science. For Kant, only knowledge that is public, *i.e.* available for public critique and verification, should be considered as scientific knowledge. Subsequently, as universities are meant to engage in science and not in remunerated research services, the publication of results is mandatory for academic practice. The Internet’s role in the quest for autonomy and ethically correct science is therefore to allow for publication and public discussion of results, thereby turning knowledge into scientific knowledge. In this context, initiatives pursuing the idea of Open Science and Open Educational Resources, like that pursued by UNESCO (2006) are to be considered ethically correct and worthy of support.

One true (but also obvious) point is made in his third recommendation entitled the *expanded developmental periphery*. Here he depicts the ivory tower outside society, in which universities have been situated for some time in the past, as a very negative setting. His contributions to the question of how to integrate universities into society are true, but one-sided, as he perceives how the university can “exploit” the possibilities present in its surrounding. Here we see a good example of how he sees an educational market with universities as competitive players in a global fight for resources, instead of a grand cooperative alliance for knowledge and development. Two visions, which both require entrepreneurial spirit, but which result in very different agendas: one allowing the private sector to swallow up Higher Education Institutions (HEIs), the other positioning HEIs as strong actors within civil society responsible for the development of people, and the pursuit of truth, human values and ethics. In the former, HEIs are merely producing human capital (Fuller, 2006) in response to the demand from the private sector, whilst ensuring that the reproduction of power (Bourdieu, 1988) is not “disturbed” and restricting liberal freedoms to serve conservative interests.

A more specific ethical aspect regarding the development of entrepreneurial relations with the local community is that not only businesses and wealthy citizens should be courted, but cultural and educational programmes should reach out to all, including minorities and the socially/economically weak. The relation to the use of the Internet is stated above, in the point regarding Castells’s interpretation of networking.

When reviewing Clark's recommendation regarding the *stimulation of the academic heartland*, one has to remember that his cases are selected based on recommendations for entrepreneurial universities. He has consequently come up with a very biased sample of universities, which all have their academic heartland in natural science and business schools. Economics and natural science are traditionally much more suited to entrepreneurial practice and his conceptualisation stands true only as long as the universities assessed concentrate on these specialisations.

Given that services constitute the biggest part of (post-industrial) developed economies, the situation where natural sciences offer most possibilities to develop enterprises that add value to society has ended (Faltin, 2001). All knowledge can and should be used and applied to serve humanity. Clark himself recounts the case of the multimedia CD covering Finnish cultural history, produced by a cultural studies student, as an excellent example of the entrepreneurial services that can be generated by the arts and humanities fields.

The point to be stressed when dealing with ethical use of the Internet in this context is that social sciences faculty and students are, because of their primarily non-technical interests, especially prone to being digitally illiterate. Special attention has to be paid to ensure training in these departments.

Likewise, his last argument on *the integrated entrepreneurial culture* can be questioned the way it is put forward by Clark. We strongly agree with the need for and benefits of entrepreneurial culture (as in pro-active, empathic and energetic attitudes). But the way Clark demands strong economic entrepreneurial thinking from all university members shows how he chooses to ignore the fundamental norm implicit in the division of labour. For most of history it would have been absurd to demand that academic staff think about and indeed become practitioners of "business administration" and management. Given today's dominance of the free market paradigm, it is widely believed that the best (scientists) will survive and thrive, in terms of a scientific "evolution", which will select the most intelligent (Quah, 2005). This seems very dubious considering that scientists are highly specialised in their respective fields. It seems highly questionable that an outstanding philosopher should have marketing and fund-raising skills. Thus – and in fact Clark's stories give evidence of this practice leading to success – what should be recommended is employing fund-raising specialists who are trained and motivated to secure funding. This is also the way outstanding universities like Harvard handle finance (Antoni, 2005). They have separate units dealing exclusively with property administration. Professor Dr Klaus Antoni, a German specialist on ancient Japan, said what many academics think: "it is absurd to mistreat a highly specialised professor of ancient philosophy with the request that he should bring in as much money as possible", whereupon the author points out that effective institutions hire specialists, who even receive a salary relative to their meeting the objectives set (*ibid.*). The article continues to depict that in this scenario of Darwinian selection, only the faculties with a strong external (and economically strong) lobby survive. In the author's view this practice leads to efficiency loss in the university's core business, as too much energy is put into the university's internal hedge-activities instead of creative and scientific research. This point is nicely expressed by academic leader Professor Pakkanen at Joensuu University, who Clark reports as saying: "Either I stop doing administration or I stop doing science." (Clark, 1998).

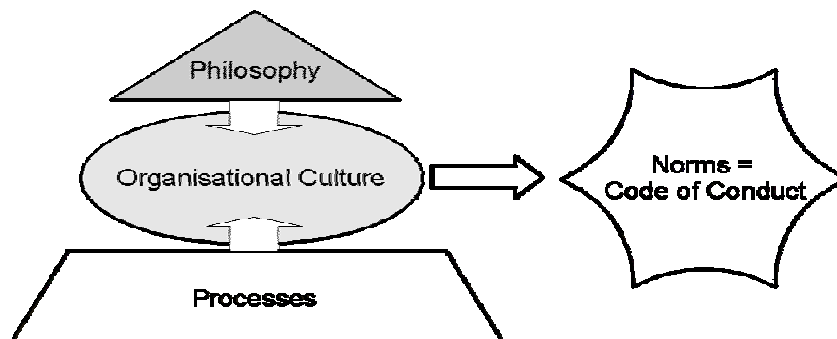
Taking one step back from what Clark depicted, it is desirable to foster an entrepreneurial culture within universities, as long as a more abstract conceptualisation of the paradigm is applied, and the Internet is a highly entrepreneurial sphere, which can surely aid the coming about of this culture.

4. The Institutional Setting for a Code of Conduct for Internet Use

The following propositions are based on experiences and observation in the field of open source software development (Raymond, 1998) and open access initiatives (Hemphill, 2005; CDD, 2001).

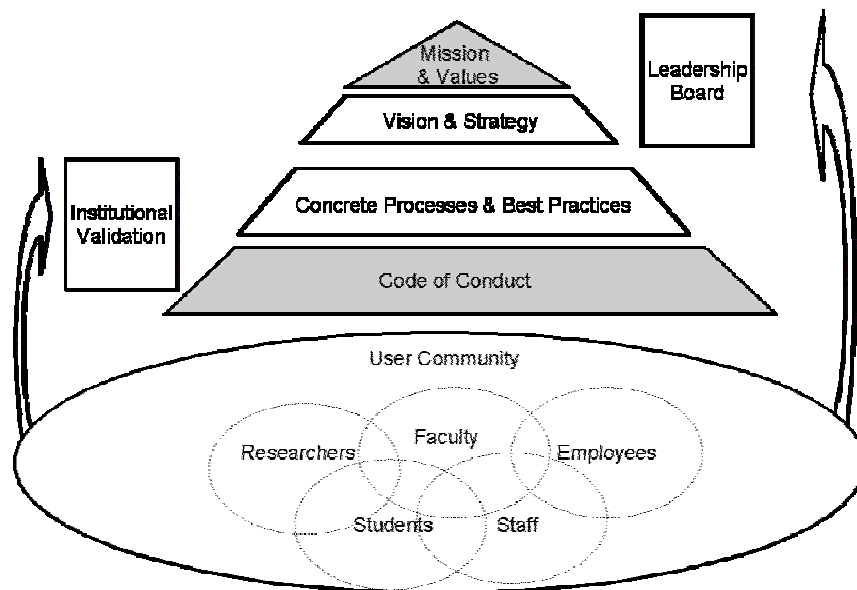
Elaborating on Clark's proposition about the importance of culture, the concept of culture is first clarified and defined for this paper and then set in relation to the development of a code of conduct. Schein's (2001, p. 373) work on organisational culture is thought to be the most suitable in our context. He defines culture as: "A pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way you perceive, think and feel in relation to these problems". Furthermore he proposes three kinds or levels in which culture is embodied. The core of culture is present though the organisation's "basic underlying assumptions". By this he means the unconscious and taken-for-granted beliefs, perceptions, thoughts and feelings. This is the most vaporous level of culture, Schein claims that it is influenced most heavily by the organisation's founder and his/her management team, but generally comprised of a cumulative style and practice of all participants. The second level that Schein names is "espoused values". Here the organisation attempts to codify its philosophy through a mission statement, strategies and other defined goals. The third level is made up of "artefacts". Artefacts are all the expressions of culture that have physical and/or easily observable aspects, such as dress culture. Taking Schein's model as a basis, Figure 2 depicts how culture defines the organisation's norms, which in turn are codified and brought together in specific codes of conduct for the different aspects of university practice. In the approach presented, the artefact level explicitly includes the document describing the specific working processes, as one main artefact defining culture. A code of conduct is therefore influenced by the overall philosophy and strategy; lived out by the management team, and the specific artefacts and practices that succeed and survive on the level of process implementation. Using this dual influence model, a proposition for a highly inclusive and collaborative way to develop and maintain a code of conduct is outlined.

Figure 2.



As discussed above, the role of the institution is to put structures and practices in place which allow for the development, maintenance and implementation of codes of conduct through the collaboration of all stakeholders (see Figure 3). To enable this shared custodianship, user groups organise themselves into communities of practice and interest (in the form of associations and special interest groups, etc.) in order to allow for discussion and decision-making by stakeholders. Each community contributes and ensures that its members comply with the aspects described in the code of conducts that affect their field of practice. The communities serve as constant discussion space to detect problems and changes in the environment. Once a topic has reached a certain level of consensus within the group it is posted for review to a board responsible for looking after the code of conduct and ensuring that it is in line with the institutional vision. All stakeholders together are responsible for working on and implementing the mission and values pertaining to the organisation as a whole. In turn, the organisation's management team is responsible for developing and ensuring implementation of the specific vision and strategy, as well as the process architecture. The communities ought to have a certain right to participate in, contribute to and critically reflect upon these core tasks, but responsibility lies with the organisation's leadership; especially in terms of codifying the best practices, which is a valuable contribution to the organisation's economic management.

Figure 3.



The ethical needs of the individual determine the requirements for institutional policies and action. Below is the description of the set of skills and the ethical dimension specific to the conditions of the network society. Finally we present some critical reflections regarding the ethical dimension of Clark's conceptualisations with which we contribute to the body of knowledge describing sound ethical entrepreneurial practice in universities' Internet use.

From an ethical point of view, the provision of virtual space to experiment with new possibilities also brings the risk that some of the experiments be conducted in an unethical way or that they encounter new ethical issues and questions. There is no way to foresee this kind of problem and

therefore the only possibility is to provide a structure whereby users and observers can report cases as they occur.

Again, it is not the aim of this paper to propose specific rules to be included in a code of conduct regarding Internet use. Instead a framework for developing and maintaining such a code of conduct in a participatory and decentralised way is suggested¹.

5. Conclusion

In conclusion, it can be stated that both Castells's and Clark's conceptualisations were useful in determining the issues and structures to be considered when producing a code of conduct for Internet use. However, while Castells's conditions of the network society have been translated into three skills, Clark's propositions have been criticised and amended.

At the heart of Castells's conceptualisations stands the shift to informational autocracy. Hence information literacy, the ability to work with information and information technologies, has become one of the key skills needed for work in the network society. The ethical perspective centres on how to empower all university participants to use the Internet. Special attention ought to be given to stakeholders who are traditionally known to be prone to reject technology, such as the social sciences.

The complex issue of globalisation has been made operational by reducing it, for prudential reasons, to the question of intercultural understanding and cosmopolitanism. This positive trait can be fostered through the appropriate use of online data and information from around the world for illustrative and educational purposes. Another way the institution can make good ethical use of the Internet is by encouraging the organisation of international and intercultural online co-operation for faculty and students.

Castells's third condition, social networking, was shown to be the most fertile for ethical considerations regarding Internet behaviour. The university ought to provide the widest array of possibilities for social interaction and collaboration amongst its constituency. Therefore it was suggested that the university give the stakeholders freedom to develop and shape the socio-technological space, whilst it is the institution's obligation to provide the overall software environment and hardware infrastructure; especially tools for collaborative filtering and information classification that have been identified as efficient and ethical measures to tame information overload.

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1. In general, reference to the ideas of two prominent thinkers, Immanuel Kant (USD, 2006) and John Rawls (1999), seems appropriate, given Kant's concept of the categorical imperative and Rawls's approach to considering the condition where an individual would make decisions without knowing his/her position in a given social setting as fair, and therefore to be enforced by the code of conduct. For example, Kant's rule – do unto others as you would have them do unto you – helps to define good practice in online discussion groups (netiquette). One should only post statements that one would consider appropriate to receive from others. Rawls's concept of justice, on the other hand, helps to define the social constellation in a university's online environment. What rights and privileges should site administrators have in order to facilitate the effective exploitation of the Internet's potential? Rawls's theory helps us to refine that question taking the "most suitable" role from the perspective of the administrator, as well from the perspective of the user into account. The refined question would be: what rights and privileges should a system administrator have in order to maximise utility for all users, while not infringing on my personal rights? Kant's and Rawls's premises put into practice and applied through a code of conduct designed to frame and support the implementation of the strategic agenda (which itself takes ethical questions into account) result in ethical guidelines intended to ensure individual liberty and justice alongside the institution's strategic objectives.

Clark's observations proved to be a bigger challenge from an ethical point of view and with regard to their application to Internet activities. In all the universities that Clark assessed, he found that a strong management team was essential for the coordination and stratification of organisational development. Even though one should remember that Clark looked at particularly successful institutions that were recommended for their outstanding performance and where one would expect excellent leaders to be in charge, we agree that effective decision making is a key need in all modern organisations.

In our scenario, the university management merely acts as facilitator and provider, documenter and foreman for the discourse space enabled by the Internet. This means that the institution can concentrate its activities on (1) the overall mission and values and non-Internet specific ethical principles to support the identity and spirit of the house, (2) the strategic focus communities and (3) synergy identification and coordination.

The solution presented not only intends to provide the diverse Internet user communities at universities with the possibility and responsibility to organise and optimise Internet use in the way they consider most appropriate, but it also provides for highly dynamic adaptation, which is of utmost importance when talking about a code of conduct dealing with one of the most rapidly evolving technologies.

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