



*"A service initiative"*

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PROFESIONALES POR LA ÉTICA



# A SERVICE INITIATIVE

## MISSION MISSION

**PROFESIONALES POR LA ÉTICA** is an independent non-profit and non-governmental organization, founded in Madrid (Spain) in 1992.

Our organization is formed by a **wide and plural network of professionals** from very different working areas who, generously, offer their capacities to make our ideal a reality: **the value of the person through the acknowledgement of both his dignity and rights.**

In **June 2001** the constituent Congress of **PROFESIONALES POR LA ÉTICA, FEDERACIÓN ESPAÑOLA DE ASOCIACIONES** (Spanish Federation of Associations) took place in Barcelona (Spain). The Federation was formed by the associations in the different autonomous regions of Spain.

Similarly, in **November 2005** the **FEDERACIÓN IBEROAMERICANA DE PROFESIONALES POR LA ÉTICA** (The Latin-American Federation of Profesionales por la Ética) was created as a response to the proposal made by **PROFESIONALES POR LA ÉTICA** in Guadalajara (México) and Bogotá (Colombia). All associations and foundations in Latin America join their efforts through this Federation.

In a more and more complex, changing and contradicting world, in need of true references to provide sense to human actions, **PROFESIONALES POR LA ÉTICA** has set up as an aim the following mission

**To promote ethical values in community  
from a crossprofessional focus**

We believe that ethics means a determined effort in order to act properly and achieve behaviours in true accordance with human dignity, which would allow balance and development in both the individuals' lives and the community.

In this same way, we consider that ethics can not be detached from any kind of human activity.



PROFESIONALES POR LA ÉTICA inspires its work in the following principles:

- The understanding of ethical values as the objective principles based on human nature which lead mankind behaviour towards happiness and good.
- The assertion of the singular, absolute and unique value of every human being, provided with inviolable dignity and rights, created by God in His image, after His likeness and destined to a transcendental life. And, in the same way, the assertion of the freedom of conscience and responsibility as the point of departure for any ethical reflection.
- The acknowledgement of the natural sociability of the human being and the basic principles of social life, of which the family is the basic core: common good, solidarity and subsidiarity. Within this framework and from the prominence and autonomy of civil society, public authorities – government, judges and lawmakers- can only be understood in terms of common good, freedom and justice out of any kind of corruption or ideological sectarianism.
- The choice for the culture of life which allows every single life to be welcomed and protected from the conception to the natural death. This culture of life involves, as well, a commitment with peace, the protection of the sick, the infirm and elderly and the eradication of terrorism and violence.
- The idea of labour, not only as a right and a duty, but also as an activity in the service of men, which allows his development while making goods or performing a service.

- Based on such a dignity of labour, we understand the enterprise as a community of people who, apart from the legitimate profit of the businessman, search for the satisfaction of their basic needs and form a particular group in the service of the whole society, providing wealth and work to a socially responsible market economy.
- The defence of the ethics of solidarity which comprises a fair distribution of wealth, a special attention to the underprivileged people or social groups, the reaction against the abuse of consumerism and the protection of the environment. .
- Living the ethics of subsidiarity which implies that social problems should be solved, mainly, by the society itself through the responsible action of its members. Only when this is not possible should the public authorities act, but also trying to get the social groups to face the challenges of the present and future.
- A hopeful view in today's world, with its threats, but also with great opportunities for personal and social development which will only come true through the globalization of the human dignity and its rights, as well as the active, responsible and generous participation of all of us.



