



Ethics in Government, January 2002
Ethics in the Media, April 2002
Ethics in Education, September 2002
Ethics in Healthcare, May 2003



A project of the
Guam Humanities Council
In partnership with the
University of Guam

AN ETHICAL TOOLKIT

This "toolkit" is designed to give you a very brief introduction to ethics and ethical decision

Before introducing you to the major ethical theories, first, we will look at common ways people try to avoid doing ethics, then some brief definitions of ethics and morality will be given. When confronted with an ethical dilemma, one's first response is usually an attempt to avoid it.

-James D. Sellmann, Ph.D.

Anatomy of ethical dilemmas:

Through socialization, enculturation, and personal growth, most adults have an idea of the difference between good and bad, just and unjust. If one merely had to choose between good and bad, there would be no ethical dilemmas, but one is rarely confronted by such easy choices.

Usually one is caught between the proverbial "rock and a hard place", i.e. having to choose between bad and worst. Your moral reasoning will have to decide which side of the dilemma is bad and which is worst. The ethical approach is usually typified by two criteria:

1) its prescriptive; and 2) rational nature. 1) The approach is prescriptive; it results in prescriptions, such as "do this" or "do that". 2) The approach is prescriptions ought to be reasonably acceptable to everyone affected by them.

A. HOW TO AVOID DOING ETHICS:

1. Commit the fallacy of mere opinion, which means discounting a position by labeling it as mere opinion. People try to avoid doing ethics by saying "Well, that is just your opinion that murder is wrong and abortion is not murder.*"
2. Try to relativize, subjectivize or psychologize ethical positions. People will try to avoid doing ethics by saying something like, "Well that is relative" or "that is your subjective impression", or they think psychologically, and wonder "can I psychologically cope with that behavior?"
3. Try to legalize the situation. Instead of dealing with the ethical issue, people will avoid doing ethics by trying to turn the problem into a legal issue. For example, "don't worry about the morality of abortion, its legal to obtain one."

B. DEFINITIONS:

Ethics is a branch of philosophy which analyzes notions of right and wrong in human relationships. i.e. it is a critical study of moralities. Normative ethics attempts to establish ideals for intent and behavior. The field of ethics is theoretical and critical in contrast to morality. Morality or better yet, moralities refer to those belief systems which judge one's overt behavior in one's relationships with others to be right or wrong, good or bad. In the most general sense, moral behavior is intended to produce somewhere, somehow, constructive results which contrasts with Ethics which is the theoretical study of ideal (normative) relationships. HOWEVER, the words ethics and morality are commonly used interchangeably as synonyms.

C. **FOUR MORAL SYSTEMS:**

1. **ABSOLUTISM** - there are universalizable moral principles that are absolute, objective, and exist independent of humans; like rules in math they will not change. There are 2 types of Absolutism:
 - a. Fixed code: follow a fixed set of rules, e.g. the Decalogue
 - b. Formalism: follow general formula or principle(s).
For example: i) Moses' Golden Rule; ii) Confucius' Silver Rule; iii) Kant's Categorical imperative -- "act on that maxim which you could will to be a universal law"; or "always treat humanity in your own person or that of another never merely as a means but also as an end-in-itself"; iv) Bentham's and Mill's Principle of Utility -- "promote the greatest happiness for the greatest number".

Problems with Absolutism: it assumes human nature is good. Why universalizable, i.e. why must the principle "apply" to all rational beings? How to prioritize the principles, and how to resolve conflict between principles. It does not solve hard cases.

2. **RELATIVISM** - there is no universal moral rule; the rules change with place and time. There are 3 types of Relativism:

- a. Biological relativism or Darwinism "survival of the fittest" or "might makes right" or a social Darwinism if limited to humans. Power (biological strength or social power) defines what is moral.
- b. Cultural relativism is the most popular type of relativism; custom defines the moral code. Right and wrong are based on social customs, mores, and folkways; maybe even written law -- some cultural relativists argue that the actual social practice is the morality not the written law because custom may change faster than written law or the written law may be enacted by a minority out of touch with custom. "When in Rome, do as the Romans do" is an example of hard relativism, i.e. one should change one's morality when visiting another culture. There is a softer relativism which acknowledges that different cultures have different moral standards or customs but soft relativists do not expect others to change their moral custom just because they have changed locations.
- c. Ethical subjectivism -- morality is what's right for me; my "taste" or feelings define my morality. It is closely related to egoism (egoism proposes that something is morally good if I and I alone approve of it), which is not really moral theory since it has no concern for others.

Problems with Relativism: it commits the "is/ought fallacy" (also called the naturalistic fallacy) which confuses what is a social or natural practice with what ought to be the moral principle. It commits a fallacy of numbers

(also called the fallacy of the bandwagon) which is to mistakenly think something is correct just because large numbers of people do it or believe it; it limits value to the mob's feelings. Subjectivism commits a fallacy of mere opinion. Relativism does not solve hard cases.

3. CONTEXTUALISM proposes that there are no universal rules, but one cannot merely follow social custom. The contextualist says one must judge one's own performance when faced with the moral dilemma; you must excel or do your best to develop your character as a person or to express compassion or unconditional love to others. Many forms:
- i) Situation Ethics - do your best to show unconditional love;
 - ii) Confucianism - do your moral best to show human kindness (ren) on a scale of graded love: first and most love to family members, then to friends, and finally to strangers; iii) some elements of Catholic ethics are contextual, e.g. follow your conscience (moral scruples);
 - iv) Existentialism - do your best to be authentic, define yourself;
 - v) Buddhism - do your best to show compassion (karuna) leading others to enlightenment.

Problems with Contextualism: There is no standard to judge others, so in a sense it is not morality because there is no way to "judge human behavior". It is easily exploited, e.g. "the best I can do is kill my brother to show love to my mother". No guard against self-deception; if the person is deceiving oneself then one is not doing one's best. It does not provide a solution to hard cases. As different as Absolutism, Relativism, and Contextualism are they are similar in that they are moral theories for one's personal behavior. Whereas Professional Ethics is not about one's personal behavior, but one's impersonal professional behavior.

4. PROFESSIONAL ETHICS - as a professional, one's "personal" opinion or even reasoning is not the issue; one must adhere to the professional code of ethics and in hard cases apply responsible judgement. Usually one swears an oath to the professional code. The question is: how should the good professional (the good doctor, lawyer, teacher, officer) behave? It is not an issue of personal choice. A professional is someone who receives special training and a degree or certificate. There is a gray area where certain people in certain jobs may not be trained professionals but their career still requires "professionalism" i.e. they should behave as if they were professionals: examples: a) para-professionals, dental assistants, nurse assistants, certain secretaries; b) politicians and other public servants

[government workers, police firefighters, soldiers, other military personnel, etc.]; c)business people, especially in large corporations and international businesses.

Problems: Not all professionals have a code. The professional may make an improper judgement call in interpreting the code in a dilemma, i.e. it does not solve hard cases either. There may be a strong conflict between ones personal values vs. professional obligations.

GUIDELINES:

1. Don't try to avoid the dilemma. In government, it is commonplace to legalize issues; avoid that compulsion. Most likely by doing the morally right thing one can avoid legal problems.
2. Attempt to resolve the dilemma by thinking your way through the major models. For example, ask yourself "do I have a duty to fulfill", "what will the results of my actions be", i.e. "will it promote the greatest good for the greatest number over the long term?"; if my solution is NOT in keeping with custom are there good reasons; in this context, what higher value am I supporting? A Situation: You are concerned that telling the truth to someone will hurt their feelings. Analysis: Kantian Absolutism says you have a duty to tell the truth. Rule Utilitarianism says following the rule of truth telling promotes long term good. There is a culturally relative custom of truth telling. In this situation, telling the truth will promote the higher value of human dignity and personal integrity. Psychologically, I feel bad about hurting this person's feelings, but the major moral systems tell me to tell the truth.
3. If you are making a professional decision, are you following the professional code; are you setting aside your personal preferences, and deciding the way that any good professional should decide?

APPENDICES

Appendix One(a) - Government
"Code of Ethics for Government Service"

Appendix One(b) - Government
"Guam Code Annotated SS 15203 & 15204"

Appendix Two(a) - Media
"Society of Professional Journalists"

Appendix Two(b) - Media
Excerpt from the Guam PDN

Appendix Three(a) - Education
"Statement on Professional Ethics - AAUP"

Appendix Three(b) - Education
"UOG Code of Faculty Ethics"

Appendix Four(a) - Health Care
"Moral Dilemmas in Medicine"

Appendix Four(b) - Health Care
Related websites on Codes of Ethics in Healthcare

Code of Ethics for Government Service

ANY PERSON IN GOVERNMENT SERVICE SHOULD

- I. Put loyalty to the highest moral principles and to country above loyalty to persons, party, or Government department.
- II. Uphold the Constitution, laws and regulations of the United States and of all governments therein and never be a party to their evasion.
- III. Give a full day's labor for a full day's pay; giving earnest effort and best thought to the performance of duties.
- IV. Seek to find and employ more efficient and economical ways of getting tasks accomplished.
- V. Never discriminate unfairly by the dispensing of special favors or privileges to anyone, whether for remuneration or not; and never accept, for himself or herself or for family members, favors or benefits under circumstances which might be construed by reasonable persons as influencing the performance of governmental duties.
- VI. Make no private promises of any kind binding upon the duties of office, since a Government employee has no private word which can be binding on public duty.
- VII. Engage in no business with the Government, either directly or indirectly, which is inconsistent with the conscientious performance of governmental duties.
- VIII. Never use any information gained confidentially in the performance of governmental duties as a means of making private profit.
- IX. Expose corruption wherever discovered.
- X. Uphold these principles, ever conscious that public office is a public trust.

Authority of Public Law 96-303, unanimously passed by the Congress of the United States on June 27, 1980, and signed into law by the President on July 3, 1980.

Your agency ethics official and the Office of Government Ethics are available to answer questions on conflicts of interests.

Appendix One(b)

4GCA § 15203 Confidential information. No employee shall disclose information which is considered a private document by existing law, and which the employee acquires in the course of official duties, or use the information for personal gain or for the benefit of someone else.

4GCA § 15204. Fair Treatment. No employee shall use or attempt to use an official position to secure or grant unwarranted privileges, exemptions, advantages, contracts, or treatment, for himself or herself, a spouse, children or others, including but not limited to the following:

- (a) seeking other employment or contract for services by the use or attempted use of the individual's office or position;
- (b) accepting, receiving, or soliciting compensation for the performance of official duties or responsibilities except as provided by law;
- (c) using government time, equipment, or other facilities for private business purposes;
- (d) soliciting, selling, or otherwise engaging in a financial transaction with a subordinate or a person or business whom ft employee inspects or supervises in an official capacity .

Appendix Two(a)

Society of Professional Journalists

Preamble

Members of the Society of Professional Journalists believe that public enlightenment is the forerunner of justice and the foundation of democracy. The duty of the journalist is to further those ends by seeking truth and providing a fair and comprehensive account of events and issues. Conscientious journalists from all media and specialties strive to serve the public with thoroughness and honesty. Professional integrity is the cornerstone of a Journalist's credibility.

Members of the Society share a dedication to ethical behavior and adopt this code to declare the Society's principles and standards of practice.

Seek Truth and Report It

Journalists should be honest, fair and courageous in gathering, reporting and interpreting information.

Journalists should:

- ▶ Test the accuracy of information from all sources and exercise care to avoid inadvertent error. Deliberate distortion is never permissible.
- ▶ Diligently seek out subjects of news stories to give them the opportunity to respond to allegations of wrongdoing.
- ▶ Identify sources whenever feasible. The public is entitled to as much information as possible on sources' reliability.
- ▶ Always question sources' motives before promising anonymity. Clarify conditions attached to any promise made in exchange for information. Keep promises.
- ▶ Make certain that headlines, news teases and promotional material, photos, video, audio, graphics, sound bites and quotations do not misrepresent. They should not oversimplify or highlight incidents out of context.
- ▶ Never distort the content of news photos or video. Image enhancement for technical clarity is always permissible. Label montages and photo illustrations.
- ▶ Avoid misleading re-enactments or staged news events. If re-enactment is necessary to tell a story, label it.
- ▶ Avoid undercover or other surreptitious methods of gathering information except when traditional open methods will not yield information vital to the public. Use of such methods should be explained as part of the story.
- ▶ Never plagiarize.
- ▶ Tell the story of the diversity and magnitude of the human experience boldly, even when it is unpopular to do so.
- ▶ Examine their own cultural values and avoid imposing those values on others.
- ▶ Avoid stereotyping by race, gender, age, religion, ethnicity, geography, sexual orientation, disability, physical appearance or social status.
- ▶ Support the open exchange of views, even views they find repugnant.
- ▶ Give voice to the voiceless; official and unofficial sources of information can be equally valid.
- ▶ Distinguish between advocacy and news reporting. Analysis and commentary should be labeled and not misrepresent fact or context.
- ▶ Distinguish news from advertising and shun hybrids that blur the lines between the two.
- ▶ Recognize a special obligation to ensure that the public's business is conducted in the open and that government records are open to inspection.

Minimize Harm

Ethical journalists treat sources, subjects and colleagues as human beings deserving of respect

Journalists should:

- ▶ Show compassion for those who may be affected adversely by news coverage. Use special sensitivity when dealing with children and inexperienced sources or subjects.
- ▶ Be sensitive when seeking or using interviews or photographs of those affected by tragedy or grief.
- ▶ Recognize that gathering and reporting information may cause harm or discomfort. Pursuit of the news is not a license for arrogance.
- ▶ Recognize that private people have a greater right to control information about themselves than do public officials and others who seek power, influence or attention. Only an overriding public need can justify intrusion into anyone's privacy.
- ▶ Show good taste. Avoid pandering to lurid curiosity.
- ▶ Be cautious about identifying juvenile suspects or victims of sex crimes.
- ▶ Be judicious about naming criminal suspects before the formal filing of charges.
- ▶ Balance a criminal suspect's fair trial rights with the public's right to be informed.

Act Independently

Journalists should be free of obligation to any interest other than the public's right to know.

Journalists should:

- ▶ Avoid conflicts of interest, real or perceived.
- ▶ Remain free of associations and activities that may compromise integrity or damage credibility.
- ▶ Refuse gifts, favors, fees, free travel and special treatment, and shun secondary employment, political involvement, public office and service in community organizations if they compromise journalistic integrity.
- ▶ Disclose unavoidable conflicts.
- ▶ Be vigilant and courageous about holding those with power accountable.
- ▶ Deny favored treatment to advertisers and special interests and resist their pressure to influence news coverage.
- ▶ Be wary of sources offering information for favors or money; avoid bidding for news.

Be Accountable

Journalists are accountable to their readers, listeners, viewers and each other.

Journalists should:

- ▶ Clarify and explain news coverage and invite dialogue with the public over journalistic conduct.
- ▶ Encourage the public to voice grievances against the news media.
- ▶ Admit mistakes and correct them promptly.
- ▶ Expose unethical practices of journalists and the news media.
- ▶ Abide by the same high standards to which they hold others.

Appendix Two(b)

Principles: "The absolute integrity of a Gannett newspaper must never be in doubt"

"The question of ethics in public and private sectors remains a focal point of public and private concern and conversation. Accountability, in all arenas of our society, is fast becoming a more rare and, hence, more valuable commodity.

In our business, operating an effective and credible newspaper anywhere carries substantial responsibilities. Doing it on a small island, geographically remote from the mainland United States with a readership that spans nearly 2.5 million square miles, only increases my awareness and the importance of it all.

In years past, a troubling question rumbled around the U.S. mainland: Are we (newspapers) still viewed as a credible source of information?

Locally, regional economic events of the past few years, realities and perceptions of government corruption and the events of September 11 have brought ever greater pressure to bear on newsrooms, editors and reports to report the news in a timely, accurate and yet concise manner for readers who are keenly interested in what is going on in this community and around the world.

For news people, there is a searing need to get it right, the first time and every time – on deadline. That combination can easily spell disaster.

In years past, we've all witnessed troubling circumstances evolve across the nation. Journalists taking apparent shortcuts and "fudging" on their principles.

And, as C. S. Lewis said: "The choice of ways at any crossroads may be more important than we think; and . . . shortcuts may lead to very nasty places."

Today, outlined next to this column, we are again publishing the Principles of Ethical Standards by which our newsroom and all other Gannett company newsrooms operate.

Somehow, putting things in writing always raises them to a higher standard. By doing this, we expose ourselves to more detailed scrutiny – and that's good.

These principles are not new to our newsroom. This is the third time, to my knowledge, that a local media organization has put them in writing and published them for readers, viewers or listeners.

We have done this for a number of reasons. First, it's the right thing to do if we ever hope to reaffirm with readers that we are a credible source of information. Secondly, we ought to be willing to publicly acknowledge and stand by the standards by which we have chosen to operate. Lastly, we believe in these standards and trust you'll hold us accountable for living up to them.

As Gannett company founder Frank Gannett said so many years ago, "The absolute integrity of a Gannett newspaper must never be in doubt."

Lee Weber is the publisher of the Pacific Daily News. Contact him by e-mail at lweber@guampdn.com or call him at 477-9711, ext. 100.

Taken from the PDN webpage: www.guampdn.com; Sunday February 3, 2002 Opinion

American Association of University Professors

Statement on Professional Ethics

The statement which follows, a revision of a statement originally adopted in 1966, was approved by the Association's Committee on Professional Ethics, adopted by the Association's Council in June 1987, and endorsed by the Seventy-third Annual Meeting.

INTRODUCTION

From its inception, the American Association of University Professors has recognized that membership in the academic profession carries with it special responsibilities. The Association has consistently affirmed these responsibilities in major policy statements, providing guidance to professors in such matters as their utterances as citizens, the exercise of their responsibilities to students and colleagues, and their conduct when resigning from an institution or when undertaking sponsored research. The *Statement on Professional Ethics* that follows sets forth those general standards that serve as a reminder of the variety of responsibilities assumed by all members of the profession.

In the enforcement of ethical standards, the academic profession differs from those of law and medicine, whose associations act to ensure the integrity of members engaged in private practice. In the academic profession the individual institution of higher learning provides this assurance and so should normally handle questions concerning propriety of conduct within its own framework by reference to a faculty group. The Association supports such local action and stands ready, through the general secretary and the Committee on Professional Ethics, to counsel with members of the academic community concerning questions of professional ethics and to inquire into complaints when local consideration is impossible or inappropriate. If the alleged offense is deemed sufficiently serious to raise the possibility of adverse action, the procedures should be in accordance with the 1940 *Statement of Principles on Academic Freedom and Tenure*, the 1958 *Statement on Procedural Standards in Faculty Dismissal Proceedings*, or the applicable provisions of the Association's *Recommended Institutional Regulations on Academic Freedom and Tenure*.

THE STATEMENT

1. Professors, guided by a deep conviction of the worth and dignity of the advancement of knowledge, recognize the special responsibilities placed upon them. Their primary responsibility to their subject is to seek and to state the truth as they see it. To this end professors devote their energies to developing and improving their scholarly competence. They accept the obligation to exercise critical self-discipline and judgment in using, extending, and transmitting knowledge. They practice intellectual honesty. Although professors may follow subsidiary interests, these interests must never seriously hamper or compromise their freedom of inquiry.
2. As teachers, professors encourage the free pursuit of learning in their students. They hold before them the best scholarly and ethical standards of their discipline. Professors demonstrate respect for students as individuals and adhere to their proper roles as intellectual guides and counselors. Professors make every reasonable effort to foster honest academic conduct and to ensure that their evaluations of students reflect each student's true merit. They respect the confidential nature of the relationship between professor and student. They avoid any exploitation, harassment, or discriminatory treatment of students. They acknowledge significant academic or scholarly assistance from them. They protect their academic freedom.

Appendix Three(a) cont'd

3. As colleagues, professors have obligations that derive from common membership in the community of scholars. Professors do not discriminate against or harass colleagues. They respect and defend the free inquiry of associates. In the exchange of criticism and ideas professors show due respect for the opinions of others. Professors acknowledge academic debt and strive to be objective in their professional judgment of colleagues. Professors accept their share of faculty responsibilities for the governance of their institution.

4. As members of an academic institution, professors seek above all to be effective teachers and scholars. Although professors observe the stated regulations of the institution, provided the regulations do not contravene academic freedom, they maintain their right to criticize and seek revision. Professors give due regard to their paramount responsibilities within their institution in determining the amount and character of work done outside it. When considering the interruption or termination of their service, professors recognize the effect of their decision upon the program of the institution and give due notice of their intentions.

5. As members of their community, professors have the rights and obligations of other citizens. Professors measure the urgency of these obligations in the light of their responsibilities to their subject, to their students, to their profession, and to their institution. When they speak or act as private persons, they avoid creating the impression of speaking or acting for their college or university. As citizens engaged in a profession that depends upon freedom for its health and integrity, professors have a particular obligation to promote conditions of free inquiry and to further public understanding of academic freedom.

American Association of University Professors, 1012 Fourteenth Street, NW, Suite #500; Washington, DC 20005
202-737-5900 Fax: 202-737-5526
[AAUP Home Page](#) | [Contact Us](#)

Appendix Three(b)

(University of Guam) UOG CODE OF FACULTY ETHICS

Preamble

To be ethical requires thoughtful effort to distinguish right from wrong choices in our personal and professional lives. A code of professional ethics is not a set of absolute laws, but rather a guide to making better choices, individually and collectively.

Many agree that the underlying principal that guides faculty ethics is a search for truth. The paramount ethical responsibility of an academic community is to create an environment that supports the free and enthusiastic search for truth. At times, that search might appear to violate culture, societal or political norms. Faculty members must defend academic freedom and help the community understand the special role a university plays in society.

The search for truth employs intuition, creativity, and a variety of methods. The validity of the findings, however, must ultimately be scrutinized through the twin lenses of evidence and reason.

Our ethical mission is Honesty and Integrity in instruction, Truth in discovery, Trustworthiness and Dedication in service, and Professionalism within the academy.

Appendix Three(b) cont'd

Honesty and Integrity in Instruction:

Faculty Members:

- Improve themselves to become more effective teachers and scholars; promote truth and honesty in learning;
- Facilitate the learning environment and serve as ethical role models;
- Assist their students to develop intellectually and ethically;
- Are sensitive to student needs, but are discouraged from entering into relationships that may appear to be a conflict of interest, such as intimate physical, emotional, or sexual relationships with students directly under their supervision;
- Encourage their students to engage in the free and open pursuit of learning and protect students' academic freedom;
- Promote and maintain healthy, supportive, productive relationships with students;
- Treat students fairly and evaluate them based solely on documented performance in the course;
- Respect and maintain confidentiality (with established legal exceptions) of information of a personal nature, e.g. a student's grades, medical condition, family issues and so on;
- Promote instruction in professional ethics within their respective disciplines and throughout the professorate.

Truth in Discovery:

Faculty Members:

- Exercise self discipline and judgment in using, extending, and transmitting knowledge;
- Must have ethical courage to advocate against acts of injustice;
- Communicate the truth as they understand it; without bias or apparent conflict of interest;

Appendix Three(b) cont'd

- Promote freedom of inquiry and the dissemination of knowledge;
- Observe accepted professional research guidelines established by the University of Guam and one's profession;

Trustworthiness and Dedication in Service:

Faculty Members:

- Hold the public trust so they must be trustworthy;
- Act as ethical role models for the community;
- Promote conditions of free inquiry and further public understanding of academic freedom;
- Must be dedicated to serving individuals and the community;
- Intend to benefit the community and university through service;
- Provide opportunities for the community to learn about ethics in general, and professional and applied ethics in particular.

Professionalism within the Academy:

Faculty Members:

- Promote and maintain healthy, supportive, productive relationships with colleagues;
- Have a special responsibility to practice the best scholarly and ethical standards of their discipline;
- Promote academic freedom, maintaining their right to criticize and seek revision;
- Honor the trust as advisers, and avoiding the manipulation of students, placing students' best interests above any other;
- Have an obligation to participate actively in shared governance.

Moral Dilemmas in Medicine

A COURSEBOOK IN ETHICS FOR DOCTORS AND NURSES

ALASTAIR V. CAMPBELL

M.A., B.D., Th.D.

Lecturer in Christian Ethics, University of
Edinburgh, Lecturer in Ethics, RCN Institute of
Advanced Nursing Education (Scotland)

Forward by Professor A. S. Duncan

Second Edition

APPENDIX

Ethical Codes

The Hippocratic Oath

I swear by Apollo the hearer, invoking all the gods and goddesses to be my witnesses, that I will fulfill this Oath and this written Covenant to the best of my ability and judgement.

I will look upon him who shall have taught me this Art even as one of my own parents. I will share my substance with him, and I will supply his necessities, if he be in need. I will regard his offspring even as my own brethren, and I will teach them this Art, if they would learn it, without fee or covenant. I will impart this Art by precept, by lecture and by every mode of teaching, not only to my own sons but to the sons of him who taught me, and to disciples bound by covenant and oath, according to the Law of Medicine.

The regimen I adopt shall be for the benefit of the patients according to my ability and judgement, and not for their hurt or for any wrong. I will give no deadly drug to any, though it be asked of me, nor will I counsel such, and especially I will not aid a woman to procure abortion. Whatsoever house I enter, there will I go for the benefit of the sick, refraining from all wrongdoing or corruption, and especially from any act of seduction, of male or female, of bond or free. Whatsoever things I see or hear concerning the life of men, in my attendance on the sick or even apart therefrom, which ought not to be noised abroad, I will keep silence thereon, counting such things to be as sacred secrets. Pure and holy will I keep my Life and my Art.

If I fulfil this Oath and confound it not, be it mine to enjoy Life and Art alike, with good repute among all men at all times. If I transgress and violate my oath, may the reverse be my lot.

Appendix **Four(a) cont'd**

The Geneva Convention Code of Medical Ethics

Adopted by the World Medical Association in 1949.

- I solemnly pledge myself to consecrate my life to the service of humanity;
- I will give to my teachers the respect and gratitude which is their due;
- I will practice my profession with conscience and dignity;
- The health of my patient will be my first consideration;
- I will respect the secrets which are confided in me;
- I will maintain by all the means in my power, the honour and the noble traditions of the medical profession;
- My colleagues will be my brothers;
- I will not permit considerations of religion, nationality, race party politics or social standing to intervene between my duty and my patient.
- I will maintain the utmost respect for human life from the time of conception; even under threat. I will not use my medical knowledge contrary to the laws of humanity.
- I make these promises solemnly, freely and upon my honour.

The International code of Nursing Ethics

Adopted by the International Council of Nurses in July 1953, was revised as below and adopted by the Grand council meeting in Frankfurt, Germany, June 1965.

Nurses minister to the sick, assume responsibility for creating a physical, social and spiritual environment which will be conducive to recovery, and stress the prevention of illness and promotion of health by teaching and example. They render health service to the individual, the family and the community and co-ordinate their services with members of other health professions.

Service to mankind is the primary function of nurses and the reason for the existence of the nursing profession. Need for nursing service is universal. Professional nursing service is based on human need and is therefore unrestricted by considerations of nationality, race, creed, colour, politics or social status.

Inherent in the code is the fundamental concept that the nurse believes in the essential freedoms of mankind and in the preservation of human life. It is important that all nurses be aware of the Red Cross Principles and of their rights and obligations under the terms of the Geneva Conventions of 1949.

The profession recognises that an international code cannot cover in detail all the activities and relationships of nurses, some of which are conditioned by personal philosophies and beliefs.

Appendix Four(a)

1. The fundamental responsibility of the nurse is threefold: to conserve life, to alleviate suffering and to promote health.
2. The nurse shall maintain at all times the highest standards of nursing care and of professional conduct.
3. The nurse must not only be well prepared to practise but shall maintain knowledge and skill at a consistently high level.
4. The religious beliefs of a patient shall be respected.
5. Nurses hold in confidence all personal information entrusted to them.
6. Nurses not only recognise the responsibilities but the limitations of their professional functions; do not recommend or give medical treatment without medical orders except in emergencies, and report such action to a physician as soon as possible.
7. The nurse is under an obligation to carry out the physician's orders intelligently and loyally and to refuse to participate in unethical procedures.
8. The nurse sustains confidence in the physician and other members of the health team; incompetence or unethical conduct of associates should be exposed but only to the proper authority.
9. The nurse is entitled to just remuneration and accepts only such compensation as the contract, actual or implied, provides.
10. Nurses to not permit their names to be used in connection with the advertisement of products or with any other forms of self-advertisement.
11. The nurse co-operates with and maintains harmonious relationships with members of other professions and with nursing colleagues.
12. The nurse adheres to standards of personal ethics which reflect credit upon the profession.
13. In personal conduct nurses should not knowingly disregard the accepted pattern of behaviour of the community in which they live and work.
14. The nurse participates and shares responsibility with other citizens and other health professions in promoting efforts to meet the health needs of the public - local, state, national and international.

Listing of websites for other related Codes of Ethics

American College of Healthcare Executives
http://www.ache.org/abt_ache/code.cfm#pref;

The American Nurses Association
[http://nursingworld.org/ethics/code/ethicscode150.htm;](http://nursingworld.org/ethics/code/ethicscode150.htm)

American Academy of Medical Administrators
<http://www.aameda.org/AboutAAMA/codeofethics.html>

American Medical Association Group Practice Physicians
www.ama-assn.org/ama/pub/printcat/1736.html

American Academy of Nurse Practitioners
American Academy of Health Physics
www.hps1.org/aahp/

National Association of Social Workers
<http://www.socialworkers.org/pubs/code/code.asp>

James D. Sellmann
John Wittmayer
Tom Howe
Nerissa Bretania Shafer
William (Bob) Kiser

Robert Klitzkie
Benjamin J. F. Cruz
William (Bob) Kiser

Richie Lim	Lee Weber
James Sellmann	Sylvia Crafton
Peter Blas	Robert Klitzkie
B.J. Cruz	Rindraty Limtiaco
Luis Martinez	Bob Kiser
Sarah Thomas-Nededog	GHC Staff

Layout & Printing
partially sponsored by

472 GKAT (2528)