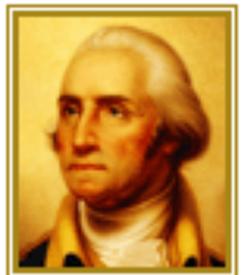


# Medical Ethics and Professionalism: An Ethical Foundation for 21st Century Healthcare

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# Educational objectives

- 1. To be able to distinguish “medical ethics” from “bioethics”
- 2. To be able to identify key ethical principles that can provide guidance for professional behavior.

# 2 Kinds of Ethics

- **Quandary ethics** asks  
“How do I decide among competing alternatives?”
- **Character ethics** asks  
“What kind of person do I want to become?”
- Question: What are some of the characteristics of the ideal physician?

Deontological Ethics	Teleological Ethics
Rule – based	Principle - based

# Profession:

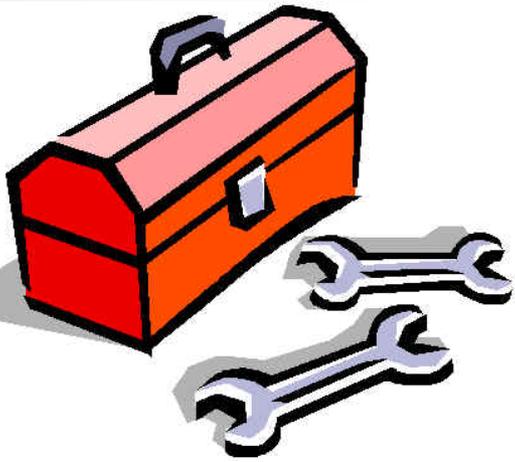
## A working definition

- An **occupation** whose core element is work based upon the mastery of a complex body of knowledge and skills.
- Its members are **governed by codes of ethics** and profess a commitment to competence, integrity and morality, altruism, and the promotion of the public good within their domain.
- These commitments form the basis of a **social contract between a profession and society**, which in return grants the profession a monopoly over the use of its knowledge base, the right to considerable autonomy in practice and the privilege of self-regulation.

Cruess et al. *Teaching & Learning in Medicine*, 2004

# Principles of Biomedical Ethics

- Beneficence (Paternalism)
- Non-maleficence (First, Do No Harm)
- Autonomy (Right to Self-determination)
- Justice (Fairness: Likes treated similarly)



# Evolution of Ethical priorities

1960s–70s

1980s

1990s

21<sup>st</sup>  
cent.

Beneficence

Autonomy

Social justice

?

Autonomy

Beneficence

Autonomy

Social  
justice

Beneficence

Social justice

# Ethics committees

Hospital Ethics committees

Professional Association Ethics

Research IRBs





## Principles of Medical Ethics

### Preamble

The medical profession has long subscribed to a body of ethical statements developed primarily for the benefit of the patient. As a member of this profession, a physician must recognize responsibility to patients first and foremost, as well as to society, to other health professionals, and to self. The following Principles adopted by the American Medical Association are **not laws, but standards of conduct which define the essentials of honorable behavior for the physician.**

The Hidden Curriculum –  
Defining a culture from within



# Principles of medical ethics



I. A physician shall be dedicated to providing competent medical care, with compassion and respect for human dignity and rights.

II. A physician shall uphold the standards of professionalism, be honest in all professional interactions, and strive to report physicians deficient in character or competence, or engaging in fraud or deception, to appropriate entities.

III. A physician shall respect the law and also recognize a responsibility to seek changes in those requirements which are contrary to the best interests of the patient.

IV. A physician shall respect the rights of patients, colleagues, and other health professionals, and shall safeguard patient confidences and privacy within the constraints of the law.

V. A physician shall continue to study, apply, and advance scientific knowledge, maintain a commitment to medical education, make relevant information available to patients, colleagues, and the public, obtain consultation, and use the talents of other health professionals when indicated.

VI. A physician shall, in the provision of appropriate patient care, except in emergencies, be free to choose whom to serve, with whom to associate, and the environment in which to provide medical care.

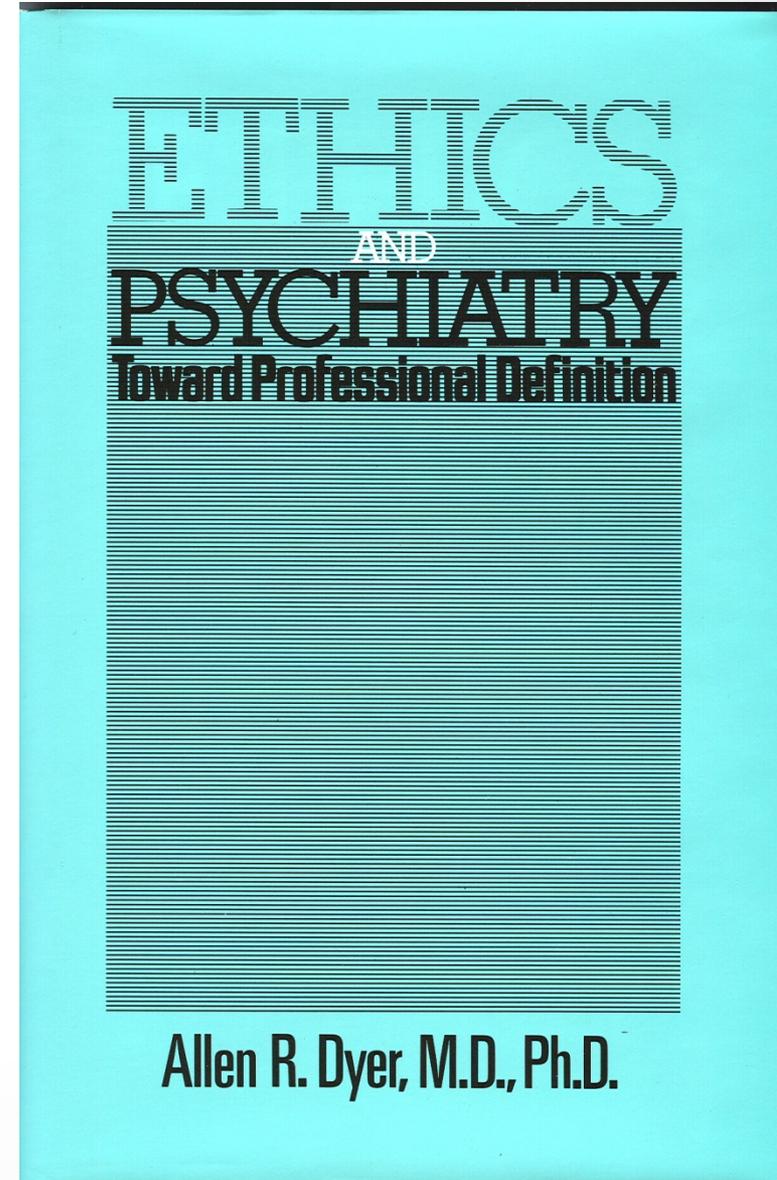
VII. A physician shall recognize a responsibility to participate in activities contributing to the improvement of the community and the betterment of public health.

VIII. A physician shall, while caring for a patient, regard responsibility to the patient as paramount.

IX. A physician shall support access to medical care for all people.

# De-professionalization of Medicine

- Medicine is often defined by its technology or expertise rather than
- by its ethics or values
  - “Professionalism” attempts to reclaim medical ethics by focusing on the Doctor-Patient relationship.



# The Dual Agent Problem

- For whom does the doctor work?
  - The patient
  - The government
  - The hospital
  - The insurance company
- To whom does the doctor owe primary alliance?
  - The patient
  - The family
  - The community
  - The society

# A profession controls

- Entry >
- Education > Ethics
- Exit >

# The Aesculapian at Kos, 4<sup>th</sup> century BCE



# The Aesculapian at Kos (1989)



# The plain tree at Kos      ???? - 1992



# The Oath of Hippocrates

1. Invocation of Gods
2. Professional organization of medical “family”
3. Dietetic measures for the benefit of the sick
4. No euthanasia or abortion
5. I will not use the knife.
6. Sexual relations with patients proscribed
7. Confidentiality
8. Supplication to enjoy life and art



# Oath of Hippocrates

1

I swear by Apollo Physician and Asclepius and Hygieia and Panacea and all the gods and goddesses, making them my witnesses, that I will fulfill this oath according to my ability and judgment this oath and this covenant:



# Oath of Hippocrates

## 2 Professional organization

To hold him who has taught me this art as equal to my parents and to live my life in partnership with him, and if he is in need of money to give him a share of mine, and to regard his offspring as equal to my brothers and to teach them this art--if they desire to learn it--without fee and covenant, to give a share of precepts and oral instruction and all the other learning to my sons and to the sons of him who has instructed me and to pupils who have signed the covenant and have taken an oath according to the medical law, but no one else.



# Oath of Hippocrates



## 3 Patient Benefit

I will apply dietetic measures for the benefit of the sick according to my ability and judgment; I will keep them from harm and injustice.

# Oath of Hippocrates

## 4 Euthanasia

I will neither give a deadly drug to anybody if asked for it, nor will I make a suggestion to this effect . . .



# Oath of Hippocrates



## 5 Professional competence

I will not use the knife, not even on sufferers of the stone, but will withdraw in favor of such men as are engaged in this work.

# Oath of Hippocrates

## 6 Professional Boundaries

Whatever houses I may visit,  
I will come for the benefit of  
the sick, remaining free of all  
intentional injustice, of all  
mischief and in particular of  
sexual relations with both  
female and male persons, be  
they free or slaves.



# Oath of Hippocrates

7 Confidentiality What I may see or hear in the course of the treatment or even outside of the treatment in regard to the life of men, which on no account one must spread abroad, I will keep to myself holding such things shameful to be spoken about.



# Oath of Hippocrates

8 If I fulfill this oath and do not violate it, may it be granted to me to enjoy life and art, being honored with fame among all men for all time to come; if I transgress it and swear falsely, may the opposite of all this be my lot.



# Brief History of Bioethics

- Age of paternalism  
Hippocratic times - 1965
- Age of autonomy 1965 - 1982
- Age of regulation 1982 - 1995
- Age of partnership 1995 - 2000
- Age of community health  
and integrated care 2000 + ?

# Code of Hammurabi



First code of laws 1795-1750 BCE

City of Babylon, Mesopotamia

Invocation of the Gods

Protection of the weak from the strong

Principle of Proportional punishments:

An Eye for an eye

A tooth for a tooth (of a free man)

“Put to death” for heavier intentional crimes

Specific laws for physicians, based on outcomes

what they should be paid if successful,

punishments if unsuccessful



215. If a physician make a large incision with an operating knife and cure it, or if he open a tumor (over the eye) with an operating knife, and saves the eye, he shall receive ten shekels in money.

216. If the patient be a freed man, he receives five shekels.

217. If he be the slave of some one, his owner shall give the physician two shekels.

218. If a physician make a large incision with the operating knife, and kill him, or open a tumor with the operating knife, and cut out the eye, his hands shall be cut off.

219. If a physician make a large incision in the slave of a freed man, and kill him, he shall replace the slave with another slave.

220. If he had opened a tumor with the operating knife, and put out his eye, he shall pay half his value.

221. If a physician heal the broken bone or diseased soft part of a man, the patient shall pay the physician five shekels in money.

222. If he were a freed man he shall pay three shekels.

223. If he were a slave his owner shall pay the physician two shekels.

**Slander #127:** "If any one "point the finger" at a sister of a god or the wife of any one, and can not prove it, this man shall be taken before the judges and his brow shall be marked.

**Trade #265:** "If a herdsman, to whose care cattle or sheep have been entrusted, be guilty of fraud and make false returns, or sell them for money, then shall he be convicted and pay the owner ten times the loss."

**Slavery #15:** "If any one take a male or female slave of the court, or a male or female slave of a freed man, outside the city gates, he shall be put to death."

**The duties of workers #42:** "If any one take over a field to till it, and obtain no harvest therefrom, it must be proved that he did no work on the field, and he must deliver grain, just as his neighbor raised, to the owner of the field."

**Theft #22:** "If any one is committing a robbery and is caught, then he shall be put to death."

**Food #104:** "If a merchant give an agent corn, wool, oil, or any other goods to transport, the agent shall give a receipt for the amount, and compensate the merchant therefor.

One of the best known laws from Hammurabi's code was:

**Law #196:** "If a man destroy the eye of another man, they shall destroy his eye. If one break a man's bone, they shall break his bone. If one destroy the eye of a freeman or break the bone of a freeman he shall pay one mana of silver. If one destroy the eye of a man's slave or break a bone of a man's slave he shall pay one-half his price."

# Babylonian exile

## 605-539 BCE



605 BCE Nebuchadnezzar besieged Jerusalem  
During this time, Judaism became a monotheistic religion -

-539 BCE fall of Babylon to Cyrus the Great

Many but not all Judeans returned to Jerusalem  
and rebuilt the temple

Some stayed, some emigrated to Yemen,  
north Africa and elsewhere

# The Ten Commandments

14<sup>th</sup>-12<sup>th</sup> century BCE

“Cast in Stone”

Foundational for Jews and Christians



*I Am*

Thou shalt have no other gods before me.

Thou shalt not make any graven image.

Thou shalt not take the name of the Lord thy God in vain.

Remember the sabbath day, to keep it holy.

Honor thy father and thy mother.

*the Lord thy God*

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness.

Thou shalt not covet.

# Christian Ethics

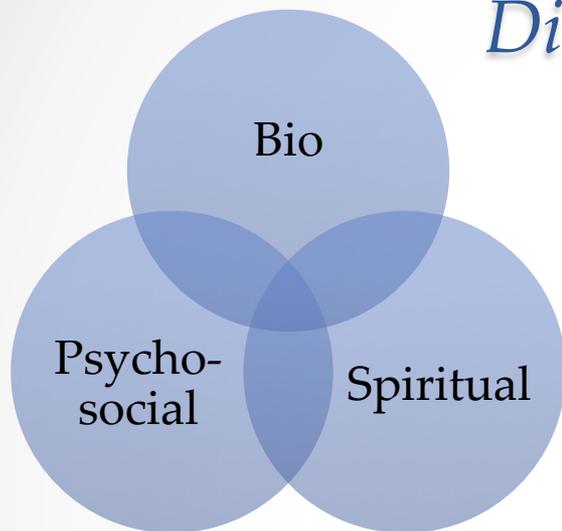
“Do to others what you want them to do to you. This is the meaning of the law of Moses and the teaching of the prophets.”

Matthew 7:12

The “Golden Rule” is foundational to most world religions and secular traditions.

# *GWish Catalyzing a Global Movement to Improve Spiritual*

## *Dimension of Whole-Person Care*



Spirituality = that aspect of Humanity by which we seek meaning and purpose in life and connection with others and the significant or sacred.



**Geneva, January, 2013.**

# The ethics of autonomy

## The autonomy of ethics

- Political abuse of psychiatry in the Soviet Union
- Co-operation with torture in military governments
- Participation in capital punishment

# Reason vs. Emotion in Ethics

- Reason devoid of emotion
  - ◆ Abstract
  - ◆ Detached
  - ◆ Out-of-context
- Faith (passion) without reason
  - ◆ Superstition
  - ◆ Magical thinking
  - ◆ Supernatural explanations of natural phenomena

# Beware the Moral Inversion

**Moral inversion** occurs when excess of morality result in immoral ends.

We may suspect moral inversion if we find a **dynamo-objective coupling** =

“Alleged scientific assertions are accepted as fact because they satisfy moral passions and excite these passions further, thus lending increased convincing power to the scientific affirmations in question.”

**Micahel Polanyi**

How do we reason appropriately about our emotions?

# Informed Consent and the non-autonomous person

- Children
- The mentally infirm elderly
- Comatose persons
- Psychotic persons
- Prisoners
- Subjects of research involving deception
- Patients
- The poor

# Paradigm Shift:

Focus on Populations instead of Individuals

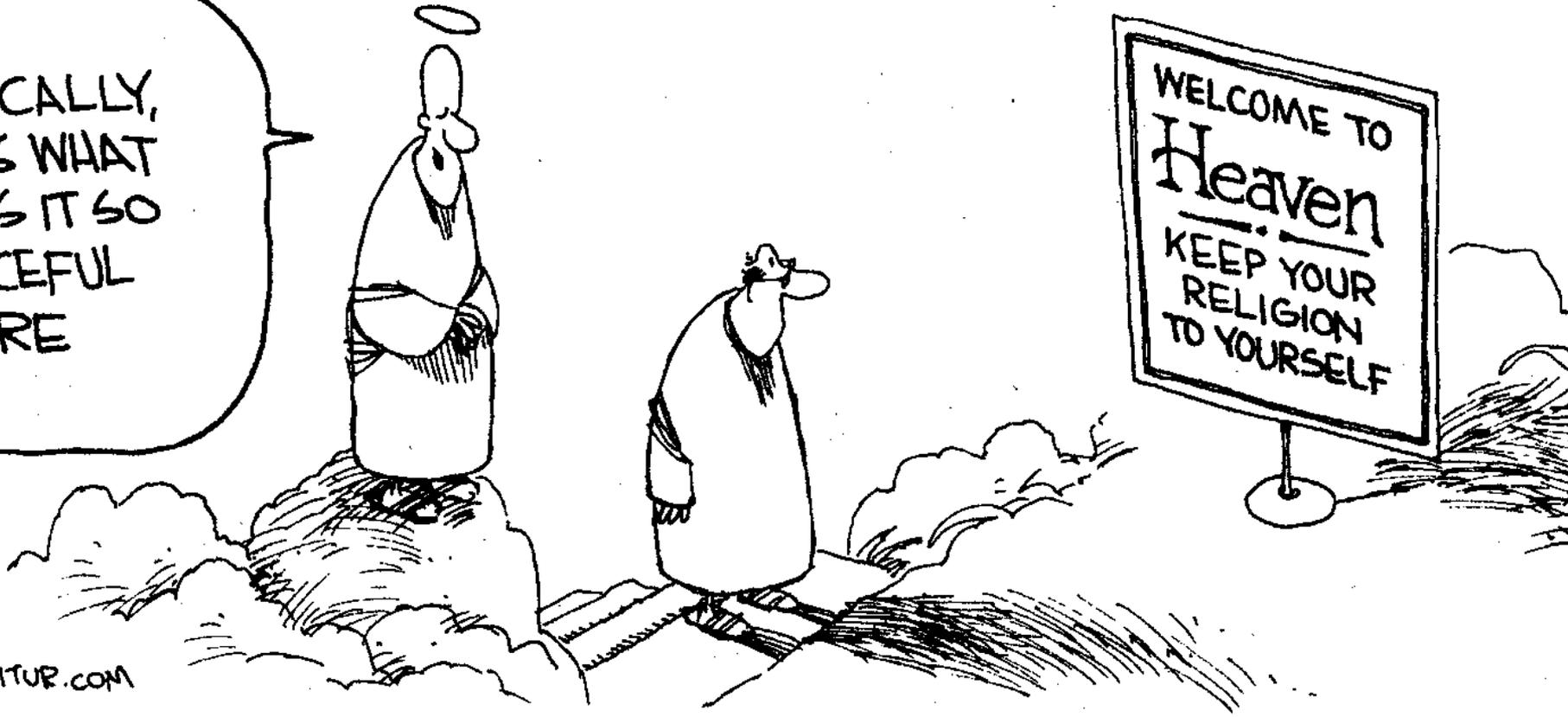


# The Ethics of Globalization and the Globalization of Bioethics

- International codes of ethics
- Global pandemics
- Health burden of poverty
- Health disparities
- Use of new technologies, eg stem cell
- Role of physicians in war, torture

# NON SEQUITUR

IRONICALLY,  
THAT'S WHAT  
MAKES IT SO  
PEACEFUL  
HERE



# No Health Without Mental Health

Mental health problems affect one in four people in their lifetimes.

Although treatments are not expensive, most people receive no care at all.

Governments typically allocate less than one percent of health care dollars to mental health care.

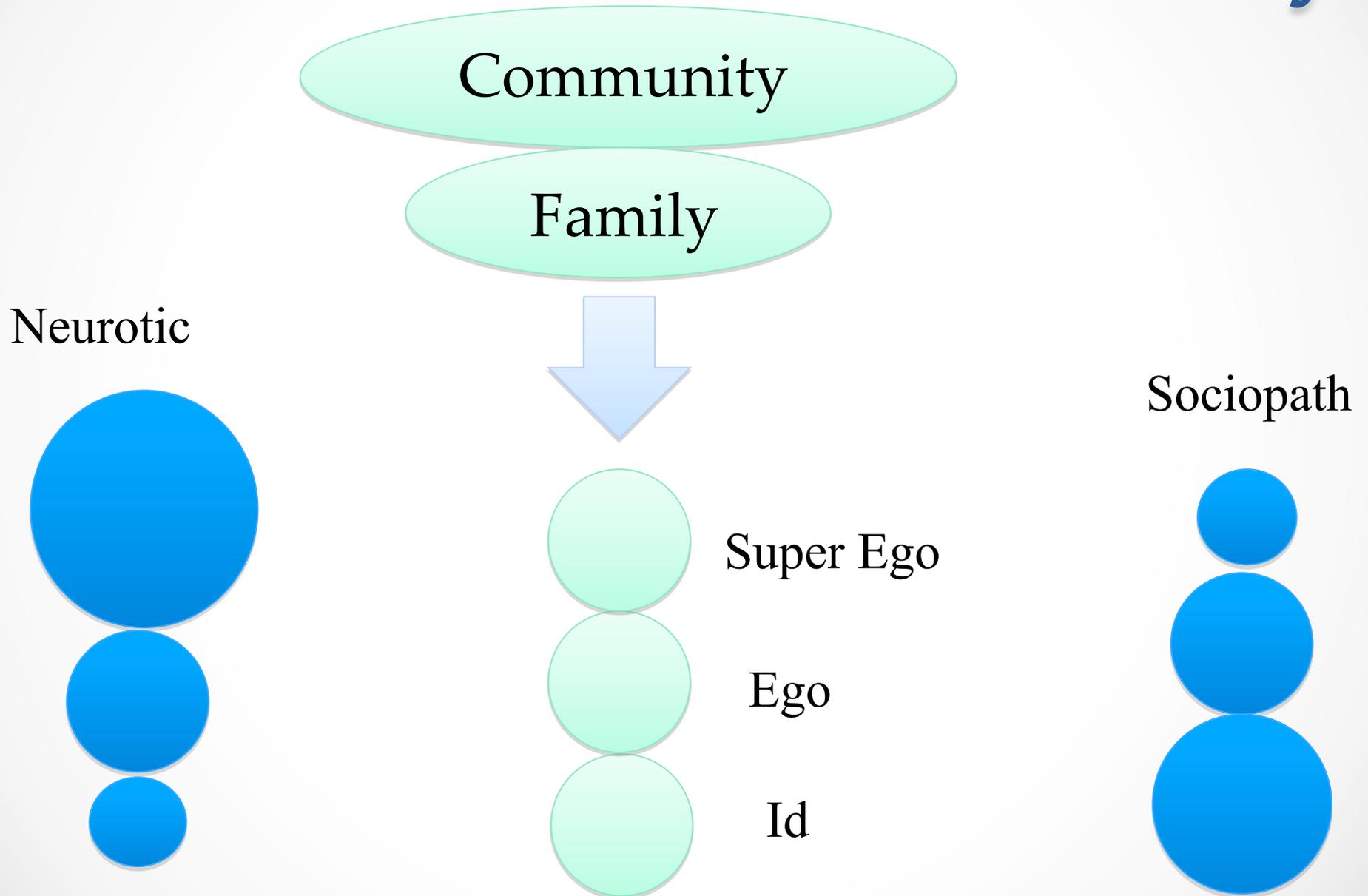
US Senate and House have passed Mental Health Parity legislation.

- (2008, regulations in 2014)) •

# Conclusion

- The World Health Organization long ago recognized the importance of not only biological but also psychosocial factors in illness, when it offered its significant [definition of health as “bio-psycho-social well-being, not just the absence of disease.”](#) (WHO,1946). Because of the dynamic interactions between biological and psychosocial factors we witness in global disasters and complex emergencies, we believe that there is a stronger statement that needs to be made. The artificial distinction between health and mental health obscures rather than clarifies the integral relationship of mind and body. There is no real difference between health and mental health. Health is health. The bio-psycho-social approach is not just a good idea, it is a reality based on an increasing body of scientific evidence. The challenge now is to apply that knowledge to practice in both resource rich and resource poor settings.

# Freud's Structural Theory



# Challenges for the Future (Ethical imperatives)

- Global (comprehensive) care
- Integrated services (bio-psycho-social-spiritual)
- Integrated multi-disciplinary teams
- Community programs
- Public health
- Prevention
- Complex, chronic illnesses

•

•

# However you say it -

תודה  
Dankie Gracias  
Спасибо شكراً  
Merci Takk  
Köszönjük Terima kasih  
Grazie Dziękujemy Děkojame  
Ďakujeme Vielen Dank Paldies  
Kiitos Täname teid 谢谢  
**Thank You** Tak  
感謝您 Obrigado Teşekkür Ederiz  
Σας ευχαριστούμε 감사합니다  
Бодхонд  
Bedankt Děkujeme vám  
ありがとうございます  
Tack

Zor sipas