

# PERSPECTIVES

## On the Professions

A periodical of the Center  
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### "Ethics Around the World"

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The United States is such a large country that its citizens have a tendency to forget the rest of the world-until something major, for example, foreign competition, catches its attention for a while. That tendency is strongest in fields, like professional ethics, where the US still maintains a lead. Yet, even in professional ethics, the US is only a modest chunk of a large and lively world, a fact I only began to appreciate as I prepared this issue.

My first intimations came when I noticed that many of the announcements crossing my desk had return addresses outside the United States. There was, for example, the announcement of a Latin American School of Bioethics. One of its organizers was the Mainetti Foundation, working through its Institute of Medical Humanities, now more than twenty years old. Apparently, then, Argentina had been involved in bioethics-or, at least, medical humanities-for almost as long as the US. Yet, until reading that brochure, I had assumed quite without thinking-that bioethics had until the last few years been almost entirely a North American preserve (with other Anglo-Saxons participating now and

then). I doubt I was alone in that prejudice.

This May I received an announcement that shook that prejudice in another way. Hulga Kuhse (Centre for Human Bioethics, Monash University Melbourne, Australia) wrote to announce an International Association of Bioethics. The new organization's office will be in Melbourne, about as far from the US as it is possible to go.

Bioethics is only one department of professional ethics. My education has gone well beyond that department. It seemed that I had only to raise the subject of professional ethics elsewhere to learn something interesting. For example, lunch with a few engineering faculty and Latin American students attending HT taught me that, since early in this century, India's engineering societies have been as effective in setting standards as their American counterparts (and more effective than their British counterparts), but that, though engineers as individuals have more prestige in Latin America than in the US, they have not been able to organize as effectively as engineers in India or the US.

The Center's Librarian, herself an Egyptian, not only told me a story about her country that first suggested the topic of this issue, she also found relevant articles.

The most intriguing came from *The San Diego Union* (Saturday, December 30, 1989). The story was recently confirmed (or, at least, repeated) by the *Wall Street Journal* (Wednesday, June 27, 1990). Beginning in 1981 with one Gerd Achenbach of Cologne, a few philosophers in the Netherlands, Germany, and Denmark have been opening private practices. The Dutch philosopher, Ad Hoogendijk, described his practice in this way: "I try to help people answer very basic questions like: Who are you? What do you want? I don't try and fit a person into a preexisting theory but take what they say about themselves at face value." Apparently, then, Hoogendijk at least does what philosophers have always done, try to help people think through a problem clearly. He charges \$50 an hour. Here is one field in which European philosophers are well ahead of philosophers here.

The five pieces included in this issue come from four countries: the USSR, England, Canada, and Australia (with the smallest country, Australia, providing two). They are representative only of those people who both agreed to write and got their work in by the deadline. Most are themselves *Perspectives* readers. Still outstanding are pieces from Egypt, New Zealand, the Netherlands, Sweden, Puerto Rico, and Costa Rica.

My hope is to do one or more additional issues on professional ethics around the world. I am still looking for volunteers, especially in Asia (including India, China, or Japan), Africa (especially south of the Sahara), and southern Europe (from France to Greece, from Romania to Portugal). This is a chance for readers of *Perspectives* to educate one another (and me).

What is most striking about the five pieces printed in this issue is the similarity of general concerns. For example, the Russian, Larisa Gromova, the Australians, M.W. Jackson and Michael Small, and even the English team of de Winter Hebron and de Winter Hebron mention political ethics, with the Australians and English reporting troubles of a sort familiar to us in Chicago.

But perhaps more interesting are the different emphases in different countries. For example, Harry Redner's piece on academic ethics in Australia stresses issues-as he notes-to which other countries, especially the US, seem to have paid little attention.

Though Americans have a tendency to annex Canada quite without thinking-what Michael McDonald reports is a country engaged in planning a national effort in applied ethics. Planning of any sort is likely to be something from which the US can learn. But, surprisingly, in applied ethics it at least appears to be something from which even the USSR can learn.

Readers will have noticed that this issue is twelve pages rather than the usual eight. This is a temporary expedient to allow room for everything we wanted to get in, including two items we had to leave out of past issues, Vivian

Weil's "At the Center" and a Letter to the Editor.

We have also included the usual Announcements-about which I must give a word of explanation. A reader called to say that by the time he received *Perspectives* some of the announcements barely left him time to drive to the airport. I could blame the US Postal Service (which, according to a wholly unjustified rumor, still uses ox carts to move mail across Chicago). But the truth is that the tardy notice is at least in part the result of deliberate policy.

*Perspectives* is published only twice a year. Thus, its timeliness as a bulletin board is necessarily limited. In addition, we don't rush to press. We must therefore either print very few of the announcements we receive or view those we publish as a way to keep readers informed about what is happening, rather than about what they can attend. Knowing of a conference allows a reader to write for papers even if-as often happens-she could not attend for reasons having nothing to do with the tardiness of notice.

We do, however, generally draw the line at events that occur *before* we go to press. So, for example, I have before me notice of a conference, *Confronting Tough Choice: Ethics with a Public Affairs Framework*, July 17-18, 1990, Washington, DC. While this worthy event was scheduled too early to be announced in this issue, information about it arrived too late to be printed in the last issue. Perhaps, then, the ultimate source of the problem lies neither with the Postal Service nor with *Perspectives* but with those who announce conferences too close to the time they will occur. Conference planners take note!

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### "A Letter to the Editor"

Harley L. Sachs, Past Manager,  
Ethics Committee Society for  
Technical Communication

. . . Missing from the discussions in the August [1989] issue on academic ethics are infringements on students' right of privacy. Though grades are strictly between the professor and the student, some academics post grades in public places. That's illegal. Others post grades by student ID number. Many do not return student papers, but leave them in a box in the corridor for anyone to see, or for some students to sort and steal for their files. Few take the trouble to ask students to provide a self-addressed envelope for papers to be mailed back at the end of term, even though the educational materials postage rate is extremely cheap.

As for an academic Code of Ethics, if you can't legislate morality, how can ethics be enforced? There are laws against sexual and ethnic harassment and against discrimination of any kind. The only legal discrimination left is that a professor may still flunk someone who is stupid, even if she is black, Jewish, and female. Of course, it might be the professor's fault for failing to teach effectively. Fortunately (or unfortunately) sloppy scholarship, poor preparation, tardiness, and misinformation are not unethical; they're simply unprofessional. Writing that Academic Code of Ethics would make even AAUP authors blanch. Imagine being sued, not for sexual harassment or

plagiarism, but for not being current on your subject! Sign up for malpractice insurance now!

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**"Ethics Education for the Professions in Australia"**

M.W. Jackson, Department of Government, University of Sydney, M.W. Small, Australian Police Staff College, Manly, NSW

Much of the interest in ethics in Australia has been precipitated by allegations of corruption in political life and perceptions of chicanery in business. Many of the six Australian state governments have endured recent publicity concerning unethical and even illegal conduct by public servants, politicians or police. (In Australian states, policing is a state government responsibility.) In both Western Australia and Victoria, the allegations of government impropriety have involved relationships with private enterprise.

The government of Western Australia was dubbed by the media for some time as "Western Australia, Inc" to indicate the close ties of the government of the day with a few Perth entrepreneurs. When some of the favored companies began to slide into bankruptcy, the political pressure mounted and the state premier was forced to resign. A number of law suits are now being heard.

The government of Victoria has always been held up to a spotlight. The state government invested large sums of pension funds into a state development bank. It is

asserted that the bank in turn liberally lent money to the political supporters of the government in a series of unsuccessful enterprises.

Most significant of all has been the saga of political corruption in Queensland (referred to in Australia as "the deep North:") In 1988, the Fitzgerald Commission brought down a number of findings concerning corruption in Queensland. The government of the day lost office, and a number of prosecutions are now underway. At least four former state government cabinet ministers have been charged with misconduct. The Criminal Justice Commission was established to implement the reforms designated by the Fitzgerald Commission.

The Commission is considering how to promote ethics in public servants and police officers. This is no easy task: Commissioner Fitzgerald described the situation as one where the service was "debilitated by misconduct, inefficiency, incompetence, and deficient leadership:' The Fitzgerald Commission was the focus of a major conference sponsored by the University of South Queensland and the Queensland University of Technology in 1989. The proceedings will be published shortly by the University of Queensland Press.

In New South Wales, the incoming state government established an Independent Commission Against Corruption. It has launched a number of very public inquiries, including some which have been aimed at ministers in the present government. Its independence is thus proven. There is no doubt that corruption has been endemic

to New South Wales. In the previous government, one state cabinet minister was convicted of selling early releases from prison to convicted criminals.

On the professional front there is also dissatisfaction. Fraudulent claims on the national health care system have been a continuing problem. In other well publicized cases, accountants have failed to see to it that qualifications on audits were noted by the directors of public companies, with the eventual result that stockholders incurred losses.

Many other cases could be noted, but enough has been said to make the point that Australia suffers much questionable conduct and that the media and the increasingly educated public is disturbed by it. The norm is no longer to accept as ethical anything that is legal. For a marginal economy like Australia, public confidence is of the utmost importance. To accumulate sufficient capital to develop, Australia must win the confidence of domestic investors and foreigners. As it stands, only about 10% of Australians have money invested in Australian business, a figure that is less than half the American. The National Companies and Securities Commission has repeatedly asserted that Australian business needs to be, and to be seen to be, impeccable. However, in general, the attitude all too often is that if it is not illegal, then it is ethical.

Educators have taken a number of initiatives. Ethics has been introduced into the curriculum in the MBAs at Curtin University (Perth), Macquarie University (Sydney), and the University of Sydney. Michael Small described one such course in an article in

*The Practicing Manager* (10:1). Moreover, a Centre for Applied Ethics will be opened in 1990 at the University of Western Australia. Other initiatives include the Australian Institute of Ethics and the Professions at the University of Queensland, the St. Paul's Centre in Adelaide, and the St. James Centre for Business Ethics in Sydney. The Royal Australian Institute of Public Administration is also promoting an interest in ethics. Its Bicentennial Sir George Murray Prize was awarded to a study of public service ethics.

The Australian Police Staff College has also taken the lead. It is developing a training program in ethics for senior members of Australian police services.

Recently the *Ethics Almanac* has also appeared. It has a mailing list of more than 300 people in Australia who have demonstrated some interest in ethics in the professions.

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### "Business and Professional Ethics in Canada"

Michael McDonald, University of British Columbia

In 1988, I had an unparalleled opportunity for examining Canadian Research in the area of applied ethics. I was the Principal Investigator on a project that took me over 6,000 km. from Canada's Atlantic coast to the Pacific coast. I talked to over two hundred researchers, research-users, university officials, and interested individuals from the public and private sectors. Through the distribution of over a thousand

questionnaires, our three-person research team was in touch with every university and college in Canada and as many Canadian applied ethics researchers as we could identify. The end result of our work was a 350 page report consisting of over 120 pages of description, analysis, and recommendations and supported by over 230 pages of supporting appendices. This report, *Towards a Canadian Research Strategy For Applied Ethics*, provides an up-to-date assessment of the capacity, needs, and potential for developing applied ethics research in Canada.

I am pleased to say that our recommendations were quickly acted on by the federal government's Social Sciences and Humanities Research Council of Canada (SSHRC) which, in April 1988, adopted our Report's main recommendations by establishing a five-year strategic research theme in applied ethics, which commences this year. These Canadian initiatives in applied ethics have targeted three main areas: bioethics, business and professional ethics, and environmental ethics. I will focus on the second area and look at (a) teaching, (b) consultative activities, and (c) research.

**(a) Teaching.** In our three questionnaires, almost as many courses and students were reported in business and professional ethics courses as in bioethics; by comparison, there were only half as many courses in environmental ethics as in either bioethics or business and professional ethics. Most of those teaching in business and professional ethics came from business and professional faculties; humanists only represented about a third of those

teaching. All too often we heard complaints that instruction failed to rise above the merely anecdotal learning of professional etiquette or factual presentations of professional and legal requirements.

Concerns were expressed about the lack of suitable curriculum materials, especially case studies and articles that address features specific to Canadian businesses and professions. While Canada is geographically avert' large country, in population, wealth, and the size of its educational establishment, it is small compared to the United States. We tend to import many of our teaching materials in ethics from the U.S.-these are often unsuitable both in content, because they fail to address the specific circumstances of Canadian professionals, and linguistically, given that Canada has two official languages.

**(b) Consulting.** As in teaching, business and professional ethics consulting is also in its embryonic stages compared to bioethics. While some individuals in the private sector were in touch with academic ethicists, others reported that academic researchers failed to communicate their work in easy to find and useful forms. While there might be some hesitation on the part of some professionals to seek help from ethicists (especially, if they are from outside the profession), we saw important opportunities. For example, the Association of British Columbia Professional Foresters said that in the wake of widespread controversies over the use of forests in that province, it would welcome the help of ethicists in rethinking its whole code of ethics "from first principles."

**(c) Research.** Unsurprisingly, one of the primary research concerns is the development of curriculum materials, in particular, case studies, and the development of a significant core literature for specific areas of business and professional ethics. A widespread concern was with the need for research on topics in ethics specific to the Canadian context. Professor Brooks (Administration, Toronto) said that in accounting ethics he no longer relies on American materials and has developed an extensive set of Canadian materials. The same was reported by Professor Stevenson (Philosophy, Toronto) for engineering ethics. Another general theme was the need for research that grows out of and feeds into teaching and consultation.

There was a good deal of concern for the development of a research infrastructure. There is no Canadian academic association that focuses on business and professional ethics; instead researchers work in diverse disciplinary areas scattered across the humanities, the social sciences, and the professions and are often unaware of each others' efforts. Of the more than a dozen Canadian centers for applied ethics, almost all are concerned with bioethics. There is also a significant deficit in regard to the training of new teachers and researchers.

I will now summarize some of the general observations and recommendations made in our report:

**Observations-1:** Canadian academic research in business and professional ethics should serve the needs of business and professional people and

organizations as well as the general public.

**Observation-2:** Work in business and professional ethics should be interdisciplinary. We face formidable obstacles to such interdisciplinary efforts: Given the compartmentalization of Canadian higher education, strong centripetal forces are needed to counter the almost overwhelming centrifugal forces generated by academic disciplines and faculties. These centripetal forces are needed at both the national and local levels.

**Observation-3:** As researchers, teachers, and consultants in business and professional ethics we need to develop effective national and international networks. Like acid rain, many ethical issues do not stop at national boundaries. Still, those of us who are researchers in smaller countries must also tend our own gardens; in ethics, as in other areas of life, there are situations specific to particular regions and countries.

I would mention three factors that specially affect Canadian business and professional life. First, while in economic and political terms Canada is a middle power, Canada is extremely dependent on the United States. Second, we are a country with two languages and two founding peoples. Third, we have an extraordinarily complex governmental arrangement which divides power between the federal government and the provinces; by most measures, we are one of the most decentralized countries in the world. One cannot understand Canadian businesses and professional associations without taking into account these realities.

But how, one might ask, can we

assemble networks of researchers in ethics given all the obstacles I have mentioned? We talked about the four C's: Contact, Collaboration, Consultation, and Communication. Contact leads to collaboration with other researchers and consultation with user groups and to the effective communication of research.

The networking we envision begins inside the university among its own researchers and extends to user groups in the region. The next level of linkages is to researchers in other institutions and to the public, private, and not-for-profit institutions and groups outside the immediate region up to and including both national and international groups and associations.

We were successful in getting SSHRC to set up a Thematic Applied Ethics Program for the next five years commencing in 1990-1991, with a possible three-year extension. The allocation of funds in the new Applied Ethics Program is to be determined by a peer-review process. Most importantly, the peers in this case are being drawn from researchers active in applied ethics and likely users of such research. Given the interdisciplinary character of applied ethics research, this would mean that those assessing research proposals would likely be sympathetic to work that cuts across disciplinary lines.

ISSHRC also accepted our suggestion that it actively solicit funding from other national agencies. In addition, SSHRC agreed to a number of specific funding initiatives. These include provision of matching grants for funds coming from the private sector and other public sector

agencies, strategic research grants particularly for multidisciplinary projects, support for research networks and research institutes.

Finally, at the same time as SSHRC has taken these bold initiatives in support of professional and business ethics research, there have been complementary developments elsewhere in Canada. In Toronto, there is a new not-for-profit organization, the Canadian Centre for Ethics and Corporate Policy. A further indication of activity is the number of major conferences held in early 1990: Business and the Environment, Moral Philosophy in the Public Domain, and Ethics in Public Administration. New centers in the area are being launched in Toronto and Vancouver. At the latter, an endowment has been given to establish the Maurice Young Chair in Applied Ethics, of which I will be first incumbent. Over the next several years, Canada will provide a kind of laboratory in which one should be able to observe the effect of a determined national effort to advance research in applied ethics generally and professional and business ethics in particular.

The report, *Towards a Canadian Research Strategy For Applied Ethics* by Michael McDonald, Marie-Helene Parizeau, and Daryl Pullman, is available from the Canadian Federation for the Humanities, 151 Slater, Suite 407, Ottawa, Ont., Canada K1P 5H3 for a cost of \$10.00.

## "Professional Ethics in the USSR"

Larisa Gromova, Leningrad Pedagogical Institute

Interest in professional ethics among Soviet scholars and philosophers began early in the 70's, the result of a scientific and technological revolution which, for example, improved professional skill, enhancing responsibility for effects of professional activities. At that time, the status of professional ethics was broadly discussed in the USSR and, as a result, there developed moral norms and principles regulating professional activities. Among the professions involved were medicine, pedagogics, science, engineering, management, journalism, and consumer service. Now, professional ethics is obligatory in training of proper specialists in Soviet universities and colleges.

**Medical Ethics.** The main principles of Soviet medical ethics are more than a century old. Russian physicians like M.J. Mudrov, S.P. Botkin, F.F. Erisman, and N.I. Pirogov had set out-and their recent followers, like N.N. Blochin, N.N. Petrov, and U.A. Aleksandrowski, developed -the major moral demands of a physician. These are mercy, unselfishness, readiness to give aid at any time, keeping a medical secret, civility, and respect for every patient.

In 1971 the text of an oath for Soviet physicians was approved. It includes the doctor's traditional duties but adds responsibilities for diagnosis and medical prescriptions. In consequence, the chief medical errors now include: a) incomplete and imperfect examination of a patient; b)

denying a patient's, or the family's, request for counseling with other medical experts; and c) mere informing instead of getting the patient's consent to an operation. The major moral principle is that a remedy should not be more dangerous for a patient than the disease is. Thus, any clinical experiments are inadmissible without being necessitated.

Scientific and technical progress raises new problems of (what Soviets call) "deontology." For example, introduction of computer systems in medicine influences keeping a medical secret, because some medical data which are of great importance for the patient may become available to staff, like programmers, who are morally not responsible to the patient.

A number of deontological problems are engendered by gene engineering, transplantation of organs, "artificial organs," and so on. The problem of euthanasia is also discussed in Soviet deontology. A solution of some problems in deontology (for example, preparing the patient for death or the doctor's attitude towards an abortion) seem partly to depend on developing a new (for the USSR) branch of applied ethics-bioethics.

**Pedagogical Ethics.** The history of Russian (Soviet) pedagogical ethics is closely associated with works of famous educators like K.D. Ushinski, A.S. Makarenko, and V.A. Suchomlinski. K.D. Ushinski (1824-1870) thought that love of children was the major moral principle for educators, and argued against formation of particular rules for a teacher's behavior. It would be more important for teachers, he

believed, to study the psychological laws of those events which they would want to control, and to act as circumstances made appropriate.

A.S. Makarenko (1888-1939) thought educational success necessitated keeping unity between the teachers' collective's demands and actions, and striving for mutual understanding between teachers and students. V.A. Suchomlinski (1918-1970) defended a set of humanistic principles of mutual understanding between teachers and students: a) inadmissibility of harming student's dignity; b) respect for the student's personality; c) tolerance of other people's views (including the students' views) and patience in arguing a student out of an opinion; d) not betraying the student's confidence; and e) encouraging the student's moral empathy.

For contemporary Soviet pedagogical ethics, the important problem is to educate teachers, parents, and heads of various departments to be educators. The task of education ethics is to ground the choice of educational ends and means in recent humanistic values.

The formation of a new moral-pedagogical paradigm lags behind the changes that have recently taken place in the Soviet educational system. What should teachers do under the new circumstances? For example, as a result of the 1984 school reforms, more than half of all students have been transferred from schools of general education to vocational schools. This transfer means early professionalism for children as young as 13-14 years old and,

therefore, to a decrease in their intellectual training and level of culture. While the official purpose of Soviet pedagogics is still to educate well rounded and harmoniously developed persons, that cannot be achieved under the circumstances. This contradiction invites students to be skeptical or nihilistic about the value of becoming a cultured person. Yet, teachers are not ready to accept a different model of education.

Some philosophical studies of urgent problems of pedagogical ethics have been done in places like Vladimir (U.V. Sogomonov) and Leningrad (Y.G. Yackubson, L.A. Gromova). The main results are regularly discussed at the All-Union Symposium on professional ethics that is held once every two years in Vladimir.

The revival of interest in professional culture during the 70's led to formation of centers for ethical counseling and business games where practical recommendations on moral problem-solving and on moral decision-making in conflict situations are elaborated, and managers and heads of industrial bodies are trained. One of the first of these centers was organized by V.I. Bakchtanowski in Siberia. Such centers stimulate the development of a management ethics that seeks to find practical solutions to such moral problems as: What should a person expecting to hold a good post do if the post is suddenly given to somebody else? Can one control the growing metastases of bureaucracy through moral means?

**Ethics in Engineering and Science.** The moral norms regulating an engineer's or

scientist's professional activities are much the same, because in both fields the major moral standard is generally thought to be the ability to foresee direct and global consequences of one's technical work so as not to harm human beings or the environment. Some other questions discussed in this branch of professional ethics are the following: To what extent do scientific discoveries and industrial introduction of them depend on a single person? Could a single person influence collective decisions approved by the majority in science or industry? How could one prevent some collective decision with which one disagreed?

**Other Fields of Ethics.** Today, many moral demands of professional activities have changed as a result of the radical transformations in Soviet politics, economics, military strategy, and so on. The moral norms of various professions have become more humanistic. Thus, military ethics seeks new means for settlement of the moral conflicts engendered by the "Afghan Syndrome" (like the "Vietnam Syndrome" of the 70's in the USA).

The latest spheres of application of Soviet professional ethics are politics and business. To involve the masses of people in professional political activity, as a result of recent democratization in the USSR, it will be necessary to develop a parliamentarian's moral code and to work out the moral norms and values regulating the activity of deputies.

Until recently, the lack of any free enterprise in the USSR meant that the possibilities of ethical regulation of business relationships were not

appreciated. But now, the situation is changing. Management schools are being organized in Moscow, Leningrad, and other places. A course in "Ethics and Psychology of Business Behavior" is included in the training curriculum of proper schools and centers. Progressive methods of business ethics study in developed countries (including the USA) may be very useful for developing the moral culture of business relations in the USSR. The growing humanization of human relations in the whole world raises substantially the status of professional ethics, which gives, in turn, hope for developing international scientific cooperation in this field.

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**"Professional and Business Ethics in Britain: A Conflict of Interests"**

Chris de Winter Hebron and Doreen J. de Winter Hebron, H & E Associates Ltd., International Faculty Development Consultants

There are two types of business in the UK today. First, there are those whose aim is simply to survive, who accordingly conduct their affairs by solving their immediate problems as best they can. The view of these organizations is short-term. While not necessarily unethical or environmentally unfriendly, they are not sufficiently vulnerable to public opinion to be concerned about how they proceed in their business affairs-or not so much so that this takes precedence over other concerns. Not all these

companies are small: one characteristic response of this sort came from no less a person than the chairman of a well-known multi-national corporation, who in the context of possibly sponsoring a conference on business ethics commented to us last year: "I'm interested, but I'm currently too busy fighting off hostile takeover bids:'

The other type of business has become increasingly sensitive to public opinion. The larger and more prominent a company is (and this again includes many multinationals) the more vulnerable it is to public criticism. As the strategies of these corporations are necessarily long-term, assessing likely future changes in the public's attitude to various issues is of prime importance to them. And as attitudes to particular issues are often tied to a change in political philosophy, many companies pay very careful heed to likely outcomes of any actions they may take. One particular problem affecting multi-nationals in this area is the difficulty of reconciling professed ethical codes with actual practice in the field, especially where different cultures hold different attitudes to labor welfare or marketing.

There has been an information campaign in Britain, conducted both by the media and by specific organizations, that has led to a sharp growth in public awareness of business practices that may appear to be against morality or the public interest. This awareness has led to specific demands for improvement or change which in turn have had economic and political consequences. In their most acute forms, they raise profound constitutional issues, as

when the House of Commons Trade Committee recently rebuked the former Trade Secretary for appearing to mislead Parliament (and the EC) over "sweeteners" of £38 million included in a deal to sell off the then-ailing Rover car corporation to British Aerospace.

The key ethical concerns in the UK now seem to be two: freedom and the quality of life. The key principles are two also: citizen choice and official regulation. Sometimes they collaborate, but sometimes they get in each other's way.

"Freedom" is an emotive word, and the perspective on this issue has ranged from the major to the comparatively trivial. After two government prosecutions of individuals for leaking supposed secrets, one main issue under this heading was a call for the revision of Britain's Official Secrets Act, and for fewer "Secrets." We still do not have anything approaching the US Freedom of Information Act, but one very important constitutional battle was won-the jury in one of the cases ruled, despite "official" judicial advice, that the legal touchstone "the public interest" was not automatically identical with the preferences of the government of the day. Similarly, it was the public reaction expressed in jury awards of punitive damages, rather than the official ethical controls of the Press Council, that endorsed the view that celebrities too were citizens entitled to privacy and freedom from undue media harassment.

From the government side, major reforms have been made to the British education system, to provide not only improved



education and closer links with business, but more freedom of choice for parents, more control of schools by parent governors, and more control of school budgets by school principals. All three are moves to relocate power to the individual citizen, though by no means all teachers prefer the new system, especially the more direct personal responsibility for budgetary control. Other new regulations mean that the British legal profession is having to abandon some of its restrictive practices, leading again to greater freedom of choice for the client.

Meanwhile, moves from within their own bodies to professionalize engineers and managers, with chartered status and self-regulation, again demonstrate a shift in public opinion towards freedom, this time for groups. On the other hand, recent government proposals to redefine the role of the Probation Service in relation to the judiciary, making the client of a court reporting officer the court rather than the offender, have brought into question both the Service's perception of itself as a professional self-regulating body and its perception of its professional role.

A strange but very deep-rooted dichotomy in British thinking is revealed by this last example. While most people in the UK would argue for more freedom in all things, as soon as it seems that this freedom is abused, the call is for more stringent controls, that is, for less freedom. Thus, when financial scandals, such as the Guinness affair, rocked the newly freed and deregulated "post big bang" City of London, there was an immediate call for more

regulations to prevent a recurrence. When the quality of life appeared to be threatened by business, again more controls were called for.

In this latter area, the issue most often debated in Britain at present is environmental pollution-ranging from industrial effluent to the addition of chemicals to human or animal food. Nuclear power is still a major issue in Britain, with a call for a halt to further expansion and much debate over the decommissioning of old stations and the disposal of nuclear waste. It was significant that in the recent privatization of Britain's electricity industry (itself an example of another increase in freedom of choice and citizen ownership), the nations twenty-odd nuclear power stations were entirely omitted from the sale: the government believed that neither ordinary investors nor City financial institutions would buy into any package that included them.

The results of intensive farming and food production, too, have led people to question the ethics involved in this industry and to demand regulation against such varied evils as nitrates in drinking water, salmonella in chickens, and BSE in cattle. Regulation here is again supplemented by free citizen choice: organic foodstuffs are now proving major market leaders. Breeding programs, and especially transgenic programs, to develop more productive animals (either in terms of size, disease resistance, milk yield or hyper fertility), are raising similar questions from the public, and in a key debate in Parliament recently medical programs for genetic mapping involving embryo research only barely escaped

being declared illegal.

Noise pollution from traffic or aircraft is also closely watched in the UK at present. Many organizations oppose the siting or enlargement of roads and aircraft runways. Indeed, the siting of any new structure, domestic or commercial, is closely monitored, to an extent that goes far beyond US zoning regulations: the public wants to see as much green space preserved as possible.

The public emphasis in Britain now, therefore, is moving towards a sustainable economy, using renewable and recycled resources, the conservation of energy, and thrift in the use of any non-renewable resource. Here again, the same dichotomy is visible: on the one hand, individual freedom of action-the growth of local groups of the Friends of the Earth, for example, or the local organization of waste-paper collection-and on the other, regulation seen in the high price of petrol (over \$3 per gallon), the substantial tax discount for using unleaded fuel, and the proposed "carbon tax;" whereby any industrial emitter of greenhouse gases is subject to penal taxation on his measured emissions.

During the next decade, we expect the key questions in UK business and professional ethics to be "are you socially responsive and democratically just?" and "are you environmentally friendly?" The trend is already underlined by City financial institutions, for example, its Stewardship environmentally responsible investment group. So far, however, no one has given overmuch attention to the possibility that answers to these

two questions, which reflect the dichotomy between the two basic British desires ever since Magna Carta, to be left alone and to be told what to do, may ultimately prove to be irreconcilable.

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**"Academic Ethics in Australia"**

Harry Redner, Monash University

The issue of academic ethics has been slow in coming to Australia. But lately it has aroused a lot of attention not only among academics, but even in the daily newspapers. A number of well-publicized cases of scientific fraud were aired in the press; some of these involved hitherto distinguished professors in fields as diverse as medical research and sociology. Earlier this year a conference was organized in Sydney on the subject. A number of newspapers wrote extensive reports on the proceedings. One, *The Age* (Melbourne), even had a short editorial in which it recommended a standing tribunal to investigate cases of academic fraud.

Fraud is but one, though very glaring, issue of academic ethics. There are many others also worthy of attention. The questionable practice of a small group or cabal monopolizing key appointments in a given discipline has so far been unreported and unresearched. But recently the newspaper *The Australian* (18 April 1990) had a front page article in which a prominent Australian archaeologist, Dr. Johan Kamminga, alleged that "a network of Cambridge graduates

and their students have unfairly been given a monopoly of tenured positions at Australia's leading archaeological research institute." Professor Ian Davidson has estimated that until 1985 "only two local archaeologists with tenured positions did not have British degrees." These charges are now under investigation by the federal government's Ombudsman. University appointments have for the first time been placed under public scrutiny.

Such problems in appointments are clearly not unique to Australia. But so far, as far as I am aware, there has been no research on the monopoly of appointments by small cliques in various disciplines in the US or elsewhere. Nor have such questionable practices been publicly aired, though privately one hears much about them. It is with some urgency, therefore, that unbiased research in the matter should be undertaken as a first step in exposing possible abuses.

The archaeology scandal in Australia also raises another matter which deserves international attention. This quasi-colonial monopoly, by British graduates, of Australian positions has elicited in the same newspaper the comment by Brian Martin that Australia was one of the few countries which had no formal policy favoring its own citizens in academic appointments. Is Martin correct that most other countries, including the US, do have such policies? If there are such formal or informal policies, how do they operate and why is this not openly acknowledged? Again, only detailed research will reveal the truth of the matter. But one needs to answer even now whether such

policies are counter to academic freedom and whether, if found, they are ethically defensible.

Brian Martin, together with Ann Baker, Clyde Manwell and Cedric Pugh, raised some other problems of academic freedom in a book published in Australia in 1986, *Intellectual Suppression*. They reviewed numerous cases of the stifling of legitimate protest and dissent concerning academic and scientific matters. In many of the cases superiors suppressed criticism by their subordinates that subsequently proved justified. The age-old propensity of power to stifle truth reveals itself in ever newer guises within the groves of academe. I know few such books that deal with these problems in other countries. Are we Australians too prone to wash our dirty linen in public, or are others less forthright than we are?

Australian scientists are particularly prone to complaints about plagiarism of their work or the exclusion of their findings from the leading international journals. In my book, *The Ends of Science* (Westview Press, 1987), I noted at least three such cases. The medical researchers Ian Clark, Bill Cowden, and Peter Hunt complained that a researcher from Syntex in Palo Alto lifted their findings. Andrew Prentice, a mathematical astronomer, alleged that his original theory of the formation of the solar system was blocked from publication for 10 years by a rival at the Harvard College Observatory, a theory he believes confirmed by *Voyager 2* data. Finally, E. J. Steele charged that a theory remarkably like his own concerning acquired inheritance was put forward in a recently published article by a team from the Harvard School of

Public Health without any acknowledgement of his previously published work.

The Steele case is perhaps the most interesting from a scientific and ethical point of view. His theories, published in a book in 1980, *Somatic Selection and Adaptive Evolution*, and also in articles in *Nature* and elsewhere, had originally been dismissed by authorities like Peter Medawar and Leslie Brent, and he was sent into exile from their London laboratory back to his native Australia. I outlined the case in *The Ends of Science* (pp. 109-10) and predicted that "even if he is proved right, someone else in better standing will have to redo the work for it to have a chance of being accepted." This seems to have been born out. It is a shame that he is not being given due credit for his pioneering efforts.

*The Ends of Science* devotes a number of chapters to ethical problems in science and in academia generally which are not simply cases of wrongdoing and where no clear guilt can be imputed to any single individual. This touches on the whole phenomenon of corruption, of corrupt practices which are tacitly condoned by everyone, and of the corrupt state of many disciplines that results from such practices all over the world. It is this area of misdemeanors, rather than crimes, which calls for the most urgent investigation. As yet it has received little attention in print.

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### **"Engineering Ethics Conference"**

On June 12 and 13, 1990, Vivian

Weil directed a conference on Engineering Ethics in Engineering Education, which was supported by a grant from the National Science Foundation. An invited group of specialists at the forefront of research and teaching in engineering ethics and of leaders in engineering education met in Chicago. Their purpose was to determine what are the core ideas in engineering ethics to which students should be exposed, what are effective methods for conveying those ideas, and what preparation and mastery are needed to teach. The product of the conference will be a report summarizing the points on which participants agreed and including reference to resources for teaching, such as the bibliography soon to be available from the National Institute for Engineering Ethics of the National Society of Professional Engineers. This report will be sent to all deans of engineering schools and directors of engineering programs and will be circulated to a wider audience in engineering education, the professional societies, and in applied and professional ethics education.

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### **"At the Center"**

Vivian Weil, Director, CSEP,  
Illinois Institute of Technology

Philosophers concerned with ethics have long been intrigued by the ways in which societies differ. More recently, these differences have raised insistent questions for teachers of applied ethics and for

teachers of applied ethics and for professionals practicing outside their own countries. It is therefore surprising that those of us working in applied ethics have focused largely on social practices in our own society, relying on reports of anthropologists and abstract analysis for dealing with the hard questions raised by evident differences between societies.

Events at the Center over the last year or two suggest we are beginning to realize the gains from more direct acquaintance. We have had a marked increase in visits from foreign specialists, including visitors from the Soviet Union, the Netherlands, France, Hungary, Yugoslavia, and Bulgaria. Interchange in discussion focuses not only on similarities and differences in our practices but on how to use our (and other US) publications and teaching materials in settings abroad. Upon his return home, our French visitor reported a lively response in his engineering school to the DC-10 case written by Fay Sawyer. That case was produced for our first engineering ethics course. Evidently it crossed cultures with no difficulty. This experience suggests that we stand to learn something about relativism from experience abroad using teaching materials generated in the US.

CSEP's Information Researcher Librarian, Dr. Sohair Elbaz, is collaborating with scholars in this country on projects with international dimensions and is collecting codes of ethics of organizations from around the world. She is eager to build an internationally comprehensive collection of codes of ethics.

Dr. Elbaz also recently completed a select bibliography for the National Society of Professional Engineers' National Institute on Engineering Ethics (NIEE). The bibliography, including a list of resources for teaching engineering ethics, will soon be made available by NIEE-in addition to NIEE's film for teaching, Gilbane Gold.

NIEE is itself now looking toward a project with international dimensions. The idea is to organize a conference to include engineers from professional societies outside the U.S. in order to begin discussion about norms of practice. It is becoming evident to many that perhaps the best response to relativist worries about fundamental cleavages in ethics across different societies is to open discussion that crosses the boundaries between societies.

If there is another trend at CSEP to report, it is the increasing involvement with science and technology studies, especially with the inauguration of IIT's own Science and Technology in Context (STX) undergraduate major. One product was a symposium at the American Association for the Advancement of Science meeting in February in New Orleans on "The Cold Fusion Case: Ethics and Politics of Scientific Competition." Organized by CSEP's Director, Vivian Weil, and Steering Committee member, Ullica Segerstrale, the program also included Thomas Erber, IIT physicist, Ernan McMullin, a philosopher at the University of Notre Dame, and Thomas Gieryn, a sociologist at Indiana University. Spotlighting scientists' involvement with the press, with university patenting, and with

appeals for government funding and providing background on earlier comparable controversies, the symposium attracted an overflow audience and coverage in several periodicals, including Britain's Nature.

The 1989-1990 GTE lecture series at IIT, arranged by CSEP Steering Committee member, Tom Miss, bridged ethics and science and technology studies and included an international dimension. The roster of lecturers was made up of Wiebe Bijker, Deborah Johnson, and Stewart Oakley, and talks were titled respectively, "Morals, Machines, and Medicine," "Computers and Ethics," and "Engineering in Latin America and the United States: The Issue of Appropriate Technology."

Issues about integrity and misconduct in science continued to receive attention from CSEP's Senior Research Associate Michael Davis, Steering Committee member Warren Schmaus, and Ullica Segerstrale. They made presentations in a symposium at the Society for the Social Studies of Science meeting in November at the University of California at Irvine, and articles by each of them stemming from these or other presentations are being published. These will be available through CSEP's Publication List.

Finally, literally at the Center now is a substantial addition to the holdings in the library as a result of two generous gifts. James D. Doheny of Brookfield, Illinois donated to the library his nearly complete collection of *Technology and Culture*. Missing are only a few of the earliest issues. William Crawford, a member of CSEP's Advisory Board and a generous

supporter, made a gift to allow the building up of CSEP's library resources to support the teaching of ethics across the curriculum.

CSEP has also acquired a modest stock of monographs it produced known as EXXON Modules and published by Kendall/Hunt for CSEP. The volumes in this stock are available at a 10% discount. The titles and prices appear below.

*Whistleblowing: Ethical and Legal Issues in Expressing Dissent*, James C. Petersen, Dan Farrell, \$5.25, ISBN 8403-3945-8

*Risk-Benefit Analysis in Decisions Concerning Public Safety and Health*, Mark Sagoff, \$5.25, ISBN 0-8403-3600-4

*Conflicts of Interest in Engineering*, Paula Wells, Hardy Jones, Michael Davis, \$5.95, ISBN 0-8403-3944-5

*The Moral Status of Loyalty*, Marcia Baron, \$5.25, ISBN 0-8403-3423-2

*Technology Assessment: A Historical Approach*, Rondo Cameron, A.J. Millard, \$5.25, ISBN 0-8403-3730-2

*Professional Responsibility for Harmful Actions*, Martin Curd, Larry May, \$5.95, ISBN 0-8403-3335-8

Please note, deduct 10% from prices listed and add \$1.00 for handling.

The Center for the Study of Ethics in the Professions at the Illinois Institute of Technology was established in 1976 for the

purpose of promoting education and scholarship relating to ethical and policy issues of the professions.

**Editor:** Michael Davis

**Staff:** Jason Orloff

**Editorial Board:** Thomas Callero, Martin Malin, Ullica Segerstrale, Vivian Weil

Opinions expressed in *Perspectives on the Professions* are those of the authors, and not necessarily those of the Center for the Study of Ethics in the Professions or the Illinois Institute of Technology. Center for the Study of Ethics in the Professions, Illinois Institute of Technology, Chicago, IL 60616-3793, Phone: 312-567-3017.

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### "Announcements"

**NEW JOURNAL:** *The Journal of Clinical Ethics* provides a forum for analysis of practical problems faced in clinical practice. Special attention is given to issues and cases regularly encountered by physicians, administrators, ethics consultants, nurses, clergy, social workers, attorneys, and members of ethics committees. Contact: University Publishing Group, 107 East Church St., Frederick, MD 21701 (ph. 1-800-654-8188).

**BOOKS:** *The Responsible Public Servant* (ISBN 0-88645-099-3) contains case studies designed to provoke the practical exchanges that make discussion of value dilemmas come to life. Contact: The Institute of Public Administration of Canada, 897 Bay St., Toronto, Canada M5S 1Z7 (ph. 416-923-7319).

*Ethics and Technology in Context: Medicine, Computers, the Third World* is a desktop-published booklet that collects the lectures by Wiebe Bijker, Deborah Johnson, and Stewart Oakley given at IIT in a lecture series funded by the GTE Lecture in Science, Technology and Human Values. The booklet is approximately 50 pages, and is available gratis while supplies last; please write to "CSEP, Attn: ETC Project."

### CALL FOR CODES OF ETHICS:

CSEP maintains a clearing house for codes of ethics. Of particular interest are those of professional associations, trade associations, and corporations. We have several hundred on file, but we are always interested in adding to our collection. If your organization has recently adopted a code of ethics, statement of responsibility, or bill of rights, please send us a (sharp) copy. Since most of what we now have comes from the US, we would also appreciate such documents from other countries, whether recently adopted or not. An English translation, though welcome, is not necessary. Address: Center for the Study of Ethics in the Professions, Illinois Institute of Technology, 3101 S. Federal Street, 166 LS, Chicago, IL 60616-3793.

**CONFERENCES:** *Just Profits: Wending Our Way Through the Moral Maze*, August 7-9, 1990, San Francisco, CA, a working consultation to develop ethical guidelines for managing in a global economy. Sponsored by both Vesper International (USA) and the Hinksey Centre (Oxford, England). Contact: Harlan Stalmach, Vesper International, 311 MacArthur Boulevard,

Leandro, CA, 94577 (ph. 415-633-0666).

*Ethics Consultation in Health Care*, September 6-9, 1990, St. Louis, Missouri. Speakers will include Alan Meisel, Charles Culver, Carol Stocking, and Joel Fader. The consultation is sponsored by the Society for Bioethics Consultation and will take place at the Airport Marriott Hotel.

*Ethics and the University*, October 11-12, 1990, Detroit, MI, a national conference, will have sessions on: Social and Ethical Responsibilities of Universities, the University and the Formation of Character, Responsibilities of Professors, Monitoring Scientific Misconduct, the Effect of Research on the Values of Universities, and the Relationship Between the University and Business and Industry. Speakers will include: Ralph Nader, Judith Swazey, and Steven Cahn. Contact: Center for Academic Ethics, Wayne State University, Detroit, MI 48202 (ph. 313-577-8290).

*Biotechnology and the Environment: Managing the Risks*, November 15-16, 1990, Montreal, Canada. This international conference will clarify the state of studies dealing with controversies related to risks and the development of biotechnology and provide a forum for decision-makers to present evidence and critical assessment of regulatory tools and controversial technology. Contact: Ms. Denyse Pronovost, CREST, Universite du Quebec a Montreal, PO. Box 8888, Station 'A,' Montreal (Quebec), CANADA, H3C 3P8 (ph. 514-987-7944).

*Sixth Technological Literacy Conference*, February 1-3, 1991, Washington, DC, will feature symposia on Women in Science, Technology, and Medicine; Minorities in Science, Technology, and Medicine; and International Representation in Science, Technology, and Medicine. Contact: Steve Cutcliffe, NAST, 117 Willard Building, University Park, Pennsylvania 16802 (ph. 814-865-9951).

*Controversies in the Care of Dying Patients*, February 14-16, 1991, Orlando, FL, will bring together physicians, attorneys, ethicists, and philosophers to debate such important topics as active euthanasia, physician assisted suicide, and the definition of medical futility. Contact: Robert I. Misbin, Department of Medicine, Division of Endocrinology and Metabolism, Box J-226, University of Florida, Gainesville, 32610-0226 (ph. 904-392-2612).

**NEW ORGANIZATION.** *The Association for Practical and Professional Ethics* was established this spring. Its purpose is to encourage interdisciplinary scholarship and good teaching in practical and professional ethics by educators who appreciate the theoretical and practical impact of their subject. It will advance this broad purpose by: (1) facilitating communication and joint ventures among centers, schools, colleges, and individual faculty concerned with the interdisciplinary study of and teaching of practical and professional ethics; and (2) supporting efforts of colleges and universities, professional associations, and local, state and national governments that seek to foster curricular development and

scholarly research on ethical issues. The association plans to hold a conference each year. Watch for a call for papers. Annual dues are \$20 for students, \$35 for untenured faculty, \$50 for all other individuals, and \$100 for organizations. Contact any member of the Executive Committee: Deni Elliott (Dartmouth), Robert Fullinwider (Maryland), Amy Guttman (Princeton), Stephen Kalish (Nebraska), Michael Pritchard (Western Michigan), Henry Shoe (Cornell), David Smith (Indiana), Nicholas Steneck (Michigan), Dennis Thompson (Harvard), and Vivian Weil (IIT).

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