



# Demarcation: Where Is It?

Presented by

Brian Keen, DTS, CGE

## Demarcation: Where Is It?

There are numerous ethical dilemmas which are created as a result of demarcations, such as can a pharmacist sell what is ethically repugnant to him/her. To what extent does the pharmacist have a responsibility to the customer? To which role do various responsibilities proceed in the context of an organization?

There are numerous steps for us to work out.

The first: is there any congruency in the application of an ethical demarcation when ascertaining the individual's role within an organization? Historically relevant data is evaluated.

When the Hudson's Bay Company was first organized, there were rules that were quite straightforward. Employees involved in transportation were required to be a specific height. This was based upon the size of the canoes utilized in transporting beaver pelts to their headquarters. It was straightforward, since the purpose was the transportation of goods.

Walt Disney worked closely with his fellow cartoonists in the early days of Walt Disney Productions. Creativity and communications were encouraged. Everyone knew their role.

Ethical standards are easy when everyone intuitively knows what these are. Often in smaller enterprises and entrepreneurs there are very definite demarcations.

Let us consider how to prioritize the potentially numerous conflicts that can take place within an organization. This is essential when attempting to make resolutions within demarcations.

One of the most infamous cases involved Webcom. The controller was instructed to alter some of the financial statements. The CFO (i.e., Chief Financial Officer) advised that the CEO (i.e., Chief Executive Officer) and others concurred with the decision. Consequently, the controller succumbed to this pressure.<sup>1</sup> The demarcations were eradicated by the CEO overthrowing reality. Ethical standards require realism. In this case, the controller and CFO had the professional ethical responsibility to deny the instructions from the CEO.

Demarcations can be beneficial as enterprises grow. Ethical responsibilities have little relevance to a corporate organizational chart. This should aid in communications. This is the start of learning about how to resolve demarcations.

Do we regard the position in the organization to have precedence?

A receptionist, for instance, can actually make or break an enterprise based upon their professionalism. Think about this fact for a minute.

Is there any viable demarcations?

---

<sup>1</sup> Donna Boehme, "EPACs Interview with Donna Boehme" *EPAC APEC Magazine*, Vol. 8, No. 2, pp. 8-9.

Yes, demarcations are essential for a growing enterprise. An entrepreneur can “handle the accounts” yet once the enterprise leaves the comfort of being micro or small in size an accountant or accounting department becomes necessary.

There are numerous examples in history to confirm the necessity of demarcations which bring potentially conflicting ethical situations. Each professional association maintains ethical standards to obtain and retain membership. For an international enterprise with various national professional associations there can be a challenge in maintaining appropriate ethical standards.

Each country has an ethos that has to be acknowledged. This is another demarcation that must be recognized.

Ethical standards are extremely important in addressing inadequacies of national ethos.

The terms of reference will be evaluated to assure that undue bias does not lead to inappropriate conclusions.

Let us look at some inadequate demarcations, such as “separation of church and state.” How does one ascertain this simplistic term? Historically, from the time of the advent of the Theanthropic Roman Empire (i.e., what historians now refer to as the Byzantine Empire), it is the Ecclesia Who operates hospitals. Then if we utilize the church and state demarcation, all hospitals must be operated by the church. In my professional experience, people just think that churches should not have exclusive domain in hospitals.

Then how do we consider how this demarcation can be resolved. It is unusual for participants to seek the truth, since philosophers perceive the truth to be an unresolved concept.

The Truth, however, is not a concept at all. The Truth is one Hypostasis of the Tri-Hypostatical Divinity. This is a scientific fact.<sup>2</sup>

The Truth should be sought. The Truth does not believe in division, but what about demarcations?

When seeking the Truth a majority must accept that they may be wrong and accept the reality when they are wrong. There is a precedent for this. Let us consider the decision of the Council of Florence. At this Council everyone, but one agreed to union between the Roman Patriarchate and Orthodoxy. Mark the Episcopate of the Ecclesiastical Community of Ephesus disagreed. When he returned to his Community he presented his views to the Faithful. The Faithful agreed with him. The Faithful in Moscow asked the Episcopate of Moscow to repent. All representatives of the Council prayerfully considered what the Truth desired. All, except one, realized that the Truth was with Mark, and they were wrong.<sup>3</sup>

---

<sup>2</sup> Refer to my upcoming book, Theanthropic Ethics Volume 2, *POWER Living through Science*.

<sup>3</sup> Ivan N. Ostroumoff, *The History of the Council of Florence*, Boston, Holy Transfiguration Monastery, 1971. This is a thorough evaluation of this Council, and why it was rejected by the Ecclesia.

Education is an extremely important aspect for determining the Truth. One of the major ways of learning the Truth is through various media, not just through formal education.

The legal system decides which side of a demarcation can be maintained with the greatest ease in relation to other laws. This can prove disastrous, as in the case of *Kristallnacht* where German law required no reparations to the members of Judaism, since it was determined that they had incited the riots.<sup>4</sup>

Small organizations should acknowledge demarcations working to develop congruency. An entrepreneur may determine the initial ethical standards.

Organizations must work at congruency in order to prioritize the various potential demarcations. All elements must be acknowledged; perhaps every individual stakeholder may have impact on ethics.

Let us consider that congruency can come about through acting shrewdly.<sup>5</sup> This is wisdom. Let us consider how shrewd business people act.

When the Royal York Hotel in Toronto announced that the sign on the hotel was going to be changed to include the name Fairmont Hotel, since that is the chain that it is affiliated with. A number of people protested, stating that the Royal York sign had been there since its inception. It did not matter that the sign had changed on numerous occasions. Finally the management of the Royal York stated that the sign would not be changed on the date announced. The protestors' cheered at their victory. However, one week later, as I was passing the Royal York Hotel, I noticed that there was a new sign declaring that it was a Fairmont Hotel.

When Heather Reisman, the President and CEO (i.e., Chief Executive Officer) of Indigo Books banned the book *Mein Kampf* by Adolph Hitler there was quite a protest. She was accused of censorship. She simply declared that she decided what her stores should and should not sell. That is the reality of free enterprise.<sup>6</sup>

I read recently that here in the United States there are people protesting the statement, "In God We Trust" on the U.S. paper currency. If I may be so bold to share what I did in a similar situation in Canada. Some people, mistakenly, thought that the monarchy was abolished when the new Constitution Act, 1982, was passed (actually it was granted Royal Assent). I offered to take the twenty dollar bills, which has a portrait of H.R.H. Elizabeth II, Queen of Canada. Perhaps those who are sensitive about "In God We Trust" may be willing to give you their offending bills to you. For some reason none of the Canadians who were offended, were unwilling to part with their bills. It did make them think though. Is this not relevant? How important are their concerns, really?

---

<sup>4</sup> Refer to: [www.jewishvirtuallibrary.org/jsource/Holocaust/kristalltoc.html](http://www.jewishvirtuallibrary.org/jsource/Holocaust/kristalltoc.html).

<sup>5</sup> Theophylact of Ochrid, *The Explanation of the Holy Gospel According to St. Luke*, House Springs, Chrysostom Press, 1997, pp. 205-208

<sup>6</sup> For more information, feel free to refer to: [http://en.wikipedia.org/wiki/Heather\\_Reisman](http://en.wikipedia.org/wiki/Heather_Reisman)

The Truth produces congruency no matter how challenging the demarcations may be. This may take time, in the old day's it was called "patience." This is still relevant in seeking the Truth for complex problems.

Let us look at the individual case, initially. The first step requires impartiality and concord. This is generally acknowledged among all people, yet is usually regarded within the context of subjective judgment. The second step requires synchronization within society and the business community. The misconception that law produces the good; it requires bravery and nobility among everyone. Good men produce good society. The third step is seeking the Truth. There are eschatological repercussions to everyone's actions. Society may end within decades or centuries, but everyone will ultimately realize and be judged by the Truth Who is eternal.<sup>7</sup>

For society or enterprises the following are required.

- 1) attempt to find what is Right through various laws and rules;
- 2) seek to understand the potential consequences – what are the good and bad results;
- 3) seek the intent, that is, what is sought in this accomplishment;
- 4) what is the motivation, what moves us to action;
- 5) what is the means, or methodology; and
- 6) what values and disvalues are appropriate, such as dimensions of being the Perception of the Situation.<sup>8</sup>

Let us now determine how to address false demarcations.

When I was Chair of the Toronto Chapter of the Ethics Practitioners' Association of Canada (EPAC), I was surprised that opposition arose to having the Commissioner of The Salvation Army, Canada and Bermuda, come to our December Roundtable.

First of all, this provided the Commissioner with the opportunity to speak about her faith unencumbered. I explained that I was already in trouble for the invitation, so there was nothing more that I could be accused of.

Second, I had a feeling that this would happen, so my team decided to make the December Roundtable the Christmas Roundtable.

What were my reasons for the invitation? The Salvation Army operates the Ethics Centre in Winnipeg, Manitoba and I wanted to see their Ethics Centre join EPAC. The Commissioner is the person; approximately three levels up, responsible for the Ethics Centre directing an Executive Director who runs the day-to-day operations. By the way, the Ethics Centre operated by the Salvation Army did join EPAC.

---

<sup>7</sup> From my upcoming book, Theanthropic Ethics Volume 2, *POWER Living through Science*

<sup>8</sup> Ibid

What is Christmas in Canada and the United States? Is Christmas not a statutory holiday? That was and is my answer to celebrating Christmas. When accused of foisting my faith on others, I ask my opponents to vote for candidates who are committed to getting Christmas delisted as a statutory holiday. They can start by declaring their intent to refuse to give their employees Christmas off and have their employees sign a waiver that they do not wish to receive their rightful double time and a half pay rate, nor do they wish another day off to replace Christmas.

For some reason, these people become irritated about having to work on Christmas Day. How odd this is. It is either a statutory holiday or it is not!

Demarcations, such as those presented by professional associations are relevant. We looked briefly at accounting professional ethical standards.

Let us consider the positive aspect of demarcations. If the accounting professional advises that the proposal is unethical, it is important to go back and ascertain how to operate one's business or enterprise in an ethical manner.

If the accounting records are not indicating what the business or enterprise desires, it is time to reevaluate why there are failures. It is important to determine all of the areas, not just a return on investment.

There may be some viable reasons for these failures. There are inter-relationships that require evaluation. Accounting records that constitute the Truth is the first step. Without this important demarcation, your business or enterprise is going nowhere.

The Truth is the essence of ethics.

The various demarcations within a corporate structure must recognize that the Truth is the most important result. There is nothing that can replace this reality.

However, communications are important. Terms of reference in today's society tend to be imprecise.

I always insist on precise terms of reference.

For instance the Truth is defined as one Hypostasis of the Tri-Hypostatical Divinity. I speak to business people about the Theanthropos being the Truth. In fact the Theanthropos is the Truth. The criterion of the Truth is the Truth Himself.

Dialogue is essential when attempting to ascertain the answer to an apparent demarcation. There are times when there is no demarcation at all.

As a Canadian, if I speak of hockey I refer to a sport that is played on ice, with a great deal of equipment and specific skill sets. When other people refer to hockey, they are referring to a sport that I refer to as field hockey. Both supporters refer to their sport as hockey, but they are very different games.

It is essential to understand that terms of reference may utilize the same words, yet mean different realities.

In the same way, terms of reference may be different, yet may mean the same thing. For instance, what do terms such as “right to life” and “pro-choice” really mean? There are innumerable nasty comments from these apparent opposing camps. These apparent demarcations can be overcome through honest dialogue through refraining from utilizing insulting terms of reference.

Let us look at the initial questions to seek resolution:

First, “Can a pharmacist sell what is ethically repugnant to him/her?”

This requires a thorough evaluation of which ethical category does the pharmacist subscribe, and does the concern relate to the professional ethical standards. In this case, the Code of Ethics for Members of the Ontario College of Pharmacists<sup>9</sup> is rather ambiguous in this case. The pharmacist should realize that there are various ethical categories, even for the Christian – never mind an evangelical Christian. Generally speaking, denominations have failed their members. There are clearly delineated ethical positions, depending on the Divine Command Theory as a methodology for ethical standards. Essentially, Christians are left on their own to work out their own ethical standards.

If the pharmacist’s faith group or denomination is prepared to support the pharmacist utilizing ethical terms of reference through a professional ethicist then that is the best solution. Unfortunately, in my professional experience this is almost unknown.

The Theanthropic Ethical category can be appealed to by the pharmacist. Unlike other ethical categories, Theanthropic Ethics has a twenty-first century approach to ethics. The Ethics Institute is the Home of Theanthropic Ethics.

Second, “To what extent does the pharmacist have a responsibility to the customer?”

In fact, the pharmacist has a tremendous responsibility to the customer. This is the point that is most misunderstood in this situation. If the pharmacist did not care then the pharmacist would be an advocate of the Utilitarian Ethical category for instance, selling anything to which a profit can be gained. Is this not the area to which Christians should be stressing? That is one of the reasons that the Theanthropic Ethical category is so important, in my opinion, and the main reason that I am the chief advocate of this ethical category. Would people really wish pharmacists to have no regard for their customers? Is this not the methodology that we observed in the earlier examples? This requires Wisdom!

The last question, “To which role do various responsibilities proceed in the context of an organization?”

---

<sup>9</sup> The Code of Ethics can be found at [www.ocpinfo.com/client/ocp/OCPHome.nsf/web/Code+of+Ethics](http://www.ocpinfo.com/client/ocp/OCPHome.nsf/web/Code+of+Ethics)

It is essential that any organization must consider the ethical standards of every stakeholder involved. This includes every employee, customer, and anyone else related to the organization. Every ethical standard must be evaluated to ascertain the repercussions of the various ethical standards. Let me share how disregarding one's ethical position can lead to incredible problems.

I interviewed a Christian who was accused of stealing a significant amount of goods from a facility. Since he was a Christian, I was very concerned and curious. He explained that his employer often told him to "forget your religion" when he requested time for observances, such as Christmas. This was the constant theme of the employer – "forget your religion." So he decided to; and felt that stealing was part of the facility's thinking. The facility was shocked that a "good Christian" could do this to them. They were even more shocked that they were the one that was responsible for the thefts.

How does a Christian utilize the Wisdom that he has by definition of being a Christian?

Let me share how I handled one prior to being in my present position. I worked in a position where statutory holidays were rotated among the employees. I noticed that according to the extrapolation of the posted schedule, I would not be eligible to have Christmas off. I went to my fellow-employees and asked them if they were committed Christians. Every one of them said, "No." Then I made an appointment to meet with the manager. I explained that I had checked with every one of my fellow-employees, and I was the only committed Christian, so I requested Christmas off. I received Christmas off, since Christmas has relevance to committed Christians, as well as being a statutory holiday in Canada.

Respect for every person is essential. The key is whether the individual is seeking the Truth.

The Theanthropic Ethical category recognizes that the Truth is the Truth. Mathematical calculations results in the Truth regardless of what faith group one may advocate.

The Divine Command Theory does not address this reality. This is why I consider the fact that flaws exist in this exceptional Theory. There are no ethical categories that are comparable to the Theanthropic Ethical category.

The Theanthropos is the highest and most perfect being, the only eternal being and therefore the highest and most perfect criterion, the only eternal criterion, of Truth, Life, Justice, Light, Goodness, and Wisdom.<sup>10</sup>

Ethicists should be aware of what the Truth teaches.

The Ecclesia is the purveyor of the Truth.

---

<sup>10</sup> Justin Popovich, *Orthodox Faith and Life in Christ*, p. 79

Brian Keen, DTS, CGE

Dr. Brian Keen has achieved his Certified General Ethicist (CGE) professional designation.

He is the President of the Ethics Institute ([www.ethicsinstitute.ca](http://www.ethicsinstitute.ca)).

He is the chief advocate of the Theanthropic Ethical category.

He has published Theanthropic Ethics, Volume 1: *POWER, Living through Revelation*, and is in the process of writing at least six in the initial series. The second book will be available in 2010 and is entitled *POWER, Living through Science*.