

1.2.2 Discrimination and Disruptive Behavior by Patients

The relationship between patients and physicians is based on trust and should serve to promote patients' well-being while respecting the dignity and rights of both patients and physicians.

Disrespectful, derogatory, or prejudiced language or conduct, or prejudiced requests for accommodation of personal preferences on the part of either patients or physicians can undermine trust and compromise the integrity of the patient-physician relationship. It can make individuals who themselves experience (or are members of populations that have experienced) prejudice reluctant to seek care as patients or to provide care as health care professionals, and create an environment that strains relationships among patients, physicians, and the health care team.

Trust can be established and maintained only when there is mutual respect. Therefore, in their interactions with patients, physicians should:

- (a) Recognize that disrespectful, derogatory, or prejudiced language or conduct can cause psychological harm to those who are targeted.
- (b) Always treat patients with compassion and respect.
- (c) Explore the reasons for which a patient behaves in disrespectful, derogatory, or prejudiced ways insofar as possible. Physicians should identify, appreciate, and address potentially treatable clinical conditions or personal experiences that influence patient behavior. Regardless of cause, when a patient's behavior threatens the safety of health care personnel or other patients, steps should be taken to de-escalate or remove the threat.
- (d) Prioritize the goals of care when deciding whether to decline or accommodate a patient's request for an alternative physician. Physicians should recognize that some requests for a concordant physician may be clinically useful or promote improved outcomes.
- (e) Within the limits of ethics guidance, trainees should not be expected to forgo valuable learning opportunities solely to accommodate prejudiced requests.
- (f) Make patients aware that they are able to seek care from other sources if they persist in opposing treatment from the physician assigned. If patients require immediate care, inform them that, unless they exercise their right to leave, care will be provided by appropriately qualified staff independent of their expressed preference.
- (g) Terminate the patient-physician relationship only when the patient will not modify disrespectful, derogatory or prejudiced behavior that is within the patient's control, in keeping with ethics guidance.

Physicians, especially those in leadership roles, should encourage the institutions with which they are affiliated to:

- (h) Be mindful of the messages the institution conveys within and outside its walls by how it responds to prejudiced behavior by patients.
- (i) Educate staff, patients, and the community about the institution's expectations for behavior.
- (j) Promote a safe and respectful working environment and formally set clear expectations for how disrespectful, derogatory, or prejudiced behavior by patients will be managed.

- (k) Clearly and openly support physicians, trainees, and facility personnel who experience prejudiced behavior and discrimination by patients, including allowing physicians, trainees, and facility personnel to decline to care for those patients, without penalty, who have exhibited discriminatory behavior specifically toward them.
- (l) Collect data regarding incidents of discrimination by patients and their effects on physicians and facility personnel on an ongoing basis and seek to improve how incidents are addressed to better meet the needs of patients, physicians, other facility personnel, and the community.

AMA Principles of Medical Ethics: I,II,VI,IX

Background report(s):

CEJA Report 1, Nov 20 Discrimination and Disruptive Behavior by Patients

CEJA Report 3-A-16 Modernized *Code of Medical Ethics*

CEJA 8-A-03 Disrespect and derogatory

REPORT OF THE COUNCIL ON ETHICAL AND JUDICIAL AFFAIRS*

CEJA Report 1, November 2020

Subject: Amendment to Opinion 1.2.2, “Disruptive Behavior and Discrimination by Patients”

Presented by: Monique A. Spillman, MD, Chair

Referred to: Reference Committee on Amendments to Constitution and Bylaws

1 Policy D-65.991, “Discrimination against Physicians by Patients,” directs the American Medical
2 Association (AMA) to study: “(1) the prevalence, reasons for, and impact of physician,
3 resident/fellow and medical student reassignment based upon patients’ requests; (2) hospitals’ and
4 other health care systems’ policies or procedures for handling patient bias; and (3) the legal,
5 ethical, and practical implications of accommodating or refusing such reassignment requests.”
6

7 The following analysis by the Council on Ethical and Judicial Affairs (CEJA) examines ethics
8 concerns in this area and offers guidance for physicians when they encounter patients who refuse or
9 demand care based on what the patient perceives to be the physician’s personal, rather than
10 professional, characteristics. The Council recognizes that surrogates and family members may also
11 engage in conduct that is disrespectful, derogatory or prejudiced but focuses here on such conduct
12 directed toward physicians in light of physicians’ unique fiduciary obligations to patients. Based on
13 its deliberations and review of relevant literature, CEJA recommends that D-65.991 be addressed
14 by amending Opinion 1.2.2, “Disruptive Behavior by Patients.”
15

16 REASONS MATTER: DISTINGUISHING PREFERENCE FROM PREJUDICE 17

18 It is not known how often patients discriminate against or sexually harass physicians (and other
19 health care personnel) as data are not systematically collected or publicly reported. However, a
20 growing number of studies and an expanding body of anecdotal reports suggest that such behavior
21 is pervasive in health U.S. care [e.g., 1–7]. In the words of one analyst discrimination by patients is
22 medicine’s “open secret” [4].
23

24 A survey of physicians conducted jointly by Medscape and WebMD in 2017 found that 59% of
25 respondents overall heard an offensive remark from a patient about the physician’s personal
26 characteristic, including comments about the physician’s weight and political views in addition to
27 comments about age, ethnicity or national origin, gender, race, and sexual orientation [8].
28 Emergency physicians were significantly more likely to report having experienced bias (83%) than
29 primary care physicians (62%) or specialists (59%). Among respondents, more African American
30 (70%), Asian (69%), and Hispanic (63%) physicians reported hearing biased comments compared
31 to white physicians (55%). The same survey found that male and female physicians experience bias
32 differently, notably in terms of the physician characteristics targeted. For example, female
33 respondents reported experiencing bias more often on the basis of their gender or age than male

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1 physicians (41% versus 6% and 36% versus 23%, respectively), while male physicians experienced
2 bias based on their ethnicity or religion somewhat more often than their female colleagues (24%
3 versus 20% and 15% versus 8%, respectively) [8].

4

5 A variety of factors can result in patient behavior that is disrespectful, derogatory, or prejudiced,
6 including mental illness or incapacity or individual life experience, as well as personal beliefs and
7 bias. Different factors carry different implications for whether, or to what degree, patients can
8 reasonably be held responsible for their problematic behavior. It would not be appropriate to hold
9 patients responsible or blameworthy for statements or actions that are beyond their control in the
10 moment [9]. Thus, physicians' first response to problematic behavior should be to explore insofar
11 as possible the reasons underlying the behavior so that they can identify, appreciate, and address
12 potentially treatable conditions. Behavior that outright threatens the safety of health care personnel
13 or other patients calls for prompt action to de-escalate the situation or remove the threat [e.g., 10,
14 11].

15

16 Lingering systemic racism and health disparities in the United States shape the experience of both
17 patients and health care professionals, especially those from nondominant communities [1, 3, 12].
18 Against this background, patients' reasons for refusing care by a specific physician or requesting a
19 different physician cover a "spectrum of justifiability" [13].

20

21 Requests not to be treated by a specific physician may reflect fears or concerns about care that are
22 rooted in systemic discrimination against members of the patient's community or traumatic
23 experiences in a patient's personal history [4, 9, 13]. Requests *for* a physician concordant in
24 ethnicity, religion, or gender may reflect cultural preferences or traditions, for example, a Muslim
25 woman's preference to receive care from a female physician. Such requests may also reflect
26 patients' experience, or reasonable expectation, that they will be better understood by a physician
27 "like them." Evidence suggests that at least for some patients, racial/ethnic or cultural concordance
28 between patient and physician supports more effective communication, enhances satisfaction, and
29 may have clinical benefit [4]. In these situations, it is appropriate to respect patient concerns and
30 preferences, when doing so is clinically feasible.

31

32 Requests for an alternative physician based solely on prejudice against personal characteristics of
33 the physician, however, are not justifiable and need not—perhaps should not—be accommodated
34 [4, 9, 13]. Requests based on a physician's (actual or perceived) race, ethnicity or national origin,
35 creed, gender identity, sexual orientation, disability, or other personal characteristic are ethically
36 objectionable.

37

38 For physicians and health care institutions faced with patients' strongly held views about who
39 should provide care, then, a central task is distinguishing when a patient's stated preference rests on
40 ethically acceptable reasons and when it reflects unacceptable bias or prejudice [2, 9]. One
41 challenge in making such an assessment, of course, is that in some situations time constraints or
42 other factors may preclude being able to explore the factors that influence a patient's behavior.

43

44 PROTECTING INTERESTS, MINIMIZING HARMS

45

46 Patient refusals of care or demands for an alternative clinician challenge physicians, and the
47 institutions in which they work, to protect both the interests of patients and those of physicians. In
48 such situations, physicians' professional obligations to promote patient well-being, respect patients
49 as moral agents and autonomous decision makers, and fulfill the duty to treat without
50 discrimination come into tension in potentially novel ways. Nor do these responsibilities align with
51 physicians' own interests in upholding professional autonomy and themselves being free from

1 discrimination. There are potential harms to both parties whether the physician/institution
2 accommodates bigoted requests and removes the physician or requires patient and physician to
3 engage one another in a troubled relationship.

4
5 Physicians' fiduciary obligations are fundamental. Physicians are expected to promote patients'
6 interests and well-being without regard to individuals' personal characteristics or behavior, up to
7 and including providing care to individuals whose behavior may be morally repugnant [13, 14].
8 But whether continuing to provide care or allowing oneself to be withdrawn from a case better
9 fulfills that fiduciary obligation is only intelligible in the individual case. So too are interpretations
10 of how a physician is to respect the autonomy of a patient who asserts moral agency in the form of
11 prejudice, and what the duty to care entails when the recipient behaves in a way that, arguably, is
12 not morally worthy or acceptable. Reaching sound determinations in these matters cannot be done
13 by rote; instead, as one commentator observed, doing so calls for "nuanced ethical judgment" [13].
14

15 The American Medical Association *Code of Medical Ethics* enjoins physicians to provide
16 "competent medical care, with compassion and respect for human dignity and rights" [15]. It also
17 acknowledges that, except in emergencies, physicians shall be "free to choose whom to serve" [16].
18

19 The *Code* further delineates the conditions under which a physician may decline to accept a new
20 patient (or provide a specific service to an existing patient [17]. These include when the care
21 requested is outside the physician's competence or scope of practice; when the physician lacks the
22 resources to provide safe, competent, respectful care for the individual; and when meeting this
23 patient's medical needs seriously compromises the physician's ability to provide the care needed
24 by other patients. Importantly, guidance acknowledges that, except in emergencies, a physician
25 may decline to provide care when the patient "is abusive or threatens the physician, staff, or other
26 patients" [17]. At the same time, the *Code* provides that physicians may terminate a relationship
27 with a patient who "uses derogatory language or acts in a prejudicial manner *only if the patient will*
28 *not modify the behavior*," in which case the physician should arrange to transfer the patient's care
29 [emphasis added] [18].
30

31 One approach to determining the ethically appropriate response to prejudiced behavior by patients
32 is to explore the harms—to patients, to physicians and other health care professionals, and to health
33 care institutions and even the wider community—that can result from different possible responses.
34 Who, that is, is harmed by a given response, and in what way?

35 Thwarting the requests of seemingly bigoted patients for alternative clinicians exposes patients to
36 possible delays in care and poorer health outcomes, should they choose to leave the facility (with or
37 without assistance from the institution). If they do not, or cannot leave, patients are subjected to the
38 experience of receiving medical care from a physician against whom they are biased.
39 Distinguishing between a preference for a different physician and a demand for one is important in
40 thinking about the nature and degree of harm the patient may experience. A preference is "an
41 expression of an inclination that may be gratified or not"; a demand is "more of an ultimatum, in
42 which failure to meet its indicia may be met not only with disappointment but also anger and
43 resentment" [9]. Further, it is important to determine why the patient is making the
44 request/demand, which may have a clinical source, such as delirium, dementia, or psychosis [4,
45 13], that is outside the patient's control, as opposed to being a stance the patient has voluntarily
46 adopted. And as noted previously, requests/demands may also reflect life experiences that color a
47 patient's response to clinicians for which accommodation may be appropriate.
48

49
50 For physicians and other clinicians, acceding to bigoted demands can send powerful, but
51 unintended and potentially hurtful messages—that minority or female physicians are "not as good"

1 as white male physicians or that patient satisfaction scores are more important to the institution
2 than promoting a safe and ethical working environment [1, 19]. Accommodating bigotry can make
3 institutions complicit in discrimination [19], in the process tacitly condoning or reinforcing an
4 institutional culture that routinely subjects minority physicians to “barrages of microaggressions
5 and biases” or expects them to serve as “race/ethnicity ambassadors” [1].
6

7 Institutions that fail to support staff in the face of prejudice convey that complying with patient
8 demands “is more important than respecting the dignity of both their staff members and the
9 majority of patients, who do not hold such repugnant views (or at least do not openly act on them)”
10 [9]. Institutions, some argue, “have a duty to present a moral face to their community by refusing to
11 honor bigoted or prejudicial requests or demands as a matter of course, up to and including
12 declining to care for such patients (except in emergency situations)” [9, cp. 20].
13

14 Regardless of how their institutions respond, for many minority health care professionals,
15 interactions with prejudiced patients are painful and degrading and contribute to moral distress and
16 burnout [4]. *Requiring* physicians to provide care when a patient has openly expressed bias is not
17 ethically tenable. As one physician described his own experience of ultimately declining to work
18 with a particular patient, “After years of feeling that my race was a nonissue, I was subjected to the
19 same kind of hurtful name-calling that I faced in childhood. Even as self-loathing for not having
20 thicker skin began to creep in, I decided that, on this occasion, my feelings would count” [21].
21 Absent unique situations, institutions should allow physicians to control the decision about whether
22 they will continue to provide care [19]. Some have argued that institutions have a responsibility to
23 monitor such encounters and their effects on an ongoing basis “with the goal of supporting staff
24 and improving the handling of these situations” [4].
25

26 Whether patient prejudice against physicians adversely affects quality of care has not been well
27 studied. One experimental study among family practice physicians in the Netherlands concluded
28 that “disruptive behaviours displayed by patients seem to induce doctors to make diagnostic errors”
29 [22]. A companion study attributed this to the fact that the “mental resources” devoted to dealing
30 with patient behavior interfered with “adequate processing of clinical findings” [23]. Evidence does
31 indicate that physician “burnout” can adversely affect patient outcomes [e.g., 24–26]. To the extent
32 that being the target of patient prejudice contributes to the emotional exhaustion, sense of
33 depersonalization, and sense of low personal accomplishment characteristic of burnout, it is
34 reasonable to expect biased behavior to be associated with lower quality of care, particularly if
35 targeted physicians feel they do not have the support of their colleagues or institutions when bias
36 occurs [1, 21, 27, 28].
37

38 LAW AND POLICY

39

40 Legally, at the federal level how a health care institution responds to prejudiced behavior by
41 patients falls within the scope of the *Emergency Medical Treatment and Active Labor Act*
42 (EMTALA) and by anti-discrimination law in Title VII of the *Civil Rights Act of 1965* (CRA). For
43 example, when weighing patient requests for accommodation based on the physician’s race,
44 hospitals are in the position of having to meet EMTALA requirements while respecting physicians’
45 employment rights [4]. Hospitals can “inform patients of their right to seek care elsewhere and
46 their responsibility to refrain from hateful speech,” but their ability “to remove physicians in
47 response to race-based requests is circumscribed” [4]. Although physicians have not sued under
48 CRA [4], in a case that ultimately settled, an African-American nurse in Michigan sued her
49 employer when she was barred from caring for a white baby at the request of the child’s father, a
50 white supremacist [29].

1 At present, relatively few institutions have formal policy or procedures for dealing with incidents
2 of patient prejudice, although an increasing number broadly enjoin patients to behave in a
3 respectful manner under policies delineating patient rights and responsibilities and indicate that
4 misconduct will not be tolerated [e.g., 30, 31]. Two notable exceptions are Toronto's University
5 Health Network (UHN) and Mayo Clinic, both of which explicitly seek to balance the interests of
6 patients and health care personnel.

7

8 UHN's *Caregiver Preference Guidelines* focus on three key questions: whether the preference for
9 an alternative clinician appears to discriminate against the health care professional on the basis of
10 race, ancestry or other characteristic as provided in the *Ontario Human Rights Code*; whether the
11 request is clinically feasible and/or indicated to a reasonable degree; and whether the clinician
12 wishes to excuse themselves from caring for the patient [27]. Mayo's recently adopted policy
13 directs staff to step in when they observe behavior that is not in keeping with Mayo Clinic values;
14 address the behavior with the patient, focusing the conversation on Mayo's published values;
15 explain the institution's expectations and set boundaries with the individual; and report the incident
16 to supervisors and document it via a patient misconduct form [27].

17

18 RECOMMENDATION

19

20 In light of the foregoing analysis, the Council on Ethical and Judicial Affairs recommends that
21 Policy D-65.991, "Discrimination against Physicians by Patients," be rescinded; that the title of
22 Opinion 1.2.2, be amended to read "Disruptive Behavior and Discrimination by Patients"; that the
23 body of Opinion 1.2.2 be amended by addition and deletion as follows; and the remainder of this
24 report be filed:

25

26 The relationship between patients and physicians is based on trust and should serve to promote
27 patients' well-being while respecting their the dignity and rights of both patients and
28 physicians.

29

30 Disrespectful, or derogatory, or prejudiced, language or conduct, or prejudiced requests for
31 accommodation of personal preferences on the part of either physicians-patients or physicians
32 can undermine trust and compromise the integrity of the patient-physician relationship. It can
33 make individuals who themselves experience (or are members of populations that have
34 experienced) prejudice reluctant to seek care as patients or to provide care as health care
35 professionals, and create an environment that strains relationships among patients, physicians,
36 and the health care team.

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38 Trust can be established and maintained only when there is mutual respect. Therefore, in their
39 interactions with patients, physicians should:

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- 41 (a) Recognize that disrespectful, derogatory, or prejudiced language or conduct can cause
42 psychological harm to those they target who are targeted.
- 43 (b) Always treat patients with compassion and respect.
- 44 (c) Explore the reasons for which a patient behaves in disrespectful, derogatory, or prejudiced
45 ways insofar as possible. Physicians should identify, appreciate, and address potentially
46 treatable clinical conditions or personal experiences that influence patient behavior.
47 Regardless of cause, when a patient's behavior threatens the safety of health care personnel
48 or other patients, steps should be taken to de-escalate or remove the threat.

50

- 1 (d) Prioritize the goals of care when deciding whether to decline or accommodate a patient's
2 prejudiced request for an alternative physician. Physicians should recognize that some
3 requests for a concordant physician may be clinically useful or promote improved
4 outcomes.
- 5 (e) Within the limits of ethics guidance, trainees should not be expected to forgo valuable
6 learning opportunities solely to accommodate prejudiced requests.
- 7 (f) Make patients aware that they are able to seek care from other sources if they persist in
8 opposing treatment from the physician assigned. If patients require immediate care, inform
9 them that, unless they exercise their right to leave, care will be provided by appropriately
10 qualified staff independent of their expressed preference.
- 11 (g) Terminate the patient-physician relationship who uses derogatory language or acts in a
12 prejudiced manner only when the patient will not modify disrespectful, derogatory or
13 prejudiced behavior that is within the patient's control, in keeping with ethics guidance.
- 14 Physicians, especially those in leadership roles, should encourage the institutions with which
15 they are affiliated to:
- 16 (h) Be mindful of the messages the institution conveys within and outside its walls by how it
17 responds to prejudiced behavior by patients.
- 18 (i) Educate staff, patients, and the community about the institution's expectations for
19 behavior.
- 20 (j) Promote a safe and respectful working environment and formally set clear expectations for
21 how disrespectful, derogatory, or prejudiced behavior by patients will be managed.
- 22 (k) Clearly and openly support physicians, trainees, and facility personnel who experience
23 prejudiced behavior and discrimination by patients, including allowing physicians,
24 trainees, and facility personnel to decline to care for those patients, without penalty, who
25 have exhibited discriminatory behavior specifically toward them.
- 26 (l) Collect data regarding incidents of discrimination by patients and their effects on
27 physicians and facility personnel on an ongoing basis and seek to improve how incidents
28 are addressed to better meet the needs of patients, physicians, other facility personnel, and
29 the community.
- 30 40 (Modify HOD/CEJA Policy)

Fiscal Note: Less than \$500

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REPORT OF THE COUNCIL ON ETHICAL AND JUDICIAL AFFAIRS*

CEJA Report 8 - A-03

Subject: Disrespect and Derogatory Conduct in the Patient-Physician Relationship

Presented by: Leonard J. Morse, MD, Chair

Referred to: Reference Committee on Amendments to Constitution and Bylaws
(Donna A. Woodson, MD, Chair)

1 At the 2001 Interim Meeting, Resolution 1, "Non-Discrimination in Responding to Terrorism," was
2 adopted in response to the events of September 11, 2001, which affected healthcare workers and
3 patients across the country. In part, the resolution asked that the AMA declare its opposition to
4 discrimination against patients, physicians, or other health care workers on the basis of religion,
5 culture, nationality, or country of medical education and/or training. The resolution urged the
6 AMA's support of the idea that the nation's response to terrorism must not involve such
7 discrimination or acts of violence against any person on the basis of religion, culture, or nationality.
8

9 In light of Resolution 1, the Council reviewed Opinion E-9.12 "Patient-Physician Relationship:
10 Respect for Law and Human Rights" and found that it adequately addresses issues of
11 discrimination and the patient-physician relationship. However, media reports and other evidence
12 following September 11, 2001, revealed cases of refused treatment and verbal abuse of patients
13 based on their ethnic background. These cases displayed unbecoming behavior from health care
14 professionals responsible for treating all those in need without prejudice. The Council concluded
15 that guidance related to derogatory conduct would complement current guidelines included in the
16 *Code of Medical Ethics*.
17

RECOMMENDATIONS

20 The Council recommends that the following be adopted and the remainder of the report be filed:
21

22 The relationship between patients and physicians is based on trust and should serve to
23 promote patients' well-being while respecting their dignity and rights. Trust can be
24 established and maintained only when there is mutual respect.
25

26 Derogatory language or actions on the part of physicians can cause psychological harm to
27 those they target. Also, such language or actions can cause reluctance in members of
28 targeted groups to seek or to trust medical care and thus create an environment that strains
29 relationships among patients, physicians, and the health care team. Therefore, any such
30 conduct is profoundly antithetical to the *Principles of Medical Ethics*.
31

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1 Patients who use derogatory language or otherwise act in a prejudicial manner toward
2 physicians, other health care professionals, or others in the health care setting, seriously
3 undermine the integrity of the patient-physician relationship. Such behavior, if
4 unmodified, may constitute sufficient justification for the physician to arrange for the
5 transfer of care.

6
7 (New House/CEJA Policy)

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Referred to: Reference Committee on Amendments to Constitution and Bylaws
(Donna A. Woodson, MD, Chair)

1 At the 2001 Interim Meeting, Resolution 1, "Non-Discrimination in Responding to Terrorism," was
2 adopted in response to the events of September 11, 2001, which affected healthcare workers and
3 patients across the country. In part, the resolution asked that the AMA declare its opposition to
4 discrimination against patients, physicians, or other health care workers on the basis of religion,
5 culture, nationality, or country of medical education and/or training. The resolution urged the
6 AMA's support of the idea that the nation's response to terrorism must not involve such
7 discrimination or acts of violence against any person on the basis of religion, culture, or nationality.
8

9 In light of Resolution 1, the Council reviewed Opinion E-9.12 "Patient-Physician Relationship:
10 Respect for Law and Human Rights" and found that it adequately addresses issues of
11 discrimination and the patient-physician relationship. However, media reports and other evidence
12 following September 11, 2001, revealed cases of refused treatment and verbal abuse of patients
13 based on their ethnic background. These cases displayed unbecoming behavior from health care
14 professionals responsible for treating all those in need without prejudice. The Council concluded
15 that guidance related to derogatory conduct would complement current guidelines included in the
16 *Code of Medical Ethics*.
17

RECOMMENDATIONS

20 The Council recommends that the following be adopted and the remainder of the report be filed:
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22 The relationship between patients and physicians is based on trust and should serve to
23 promote patients' well-being while respecting their dignity and rights. Trust can be
24 established and maintained only when there is mutual respect.
25

26 Derogatory language or actions on the part of physicians can cause psychological harm to
27 those they target. Also, such language or actions can cause reluctance in members of
28 targeted groups to seek or to trust medical care and thus create an environment that strains
29 relationships among patients, physicians, and the health care team. Therefore, any such
30 conduct is profoundly antithetical to the *Principles of Medical Ethics*.
31

* Reports of the Council on Ethical and Judicial Affairs are assigned to the reference committee on Constitution and Bylaws. They may be adopted, not adopted, or referred. A report may not be amended, except to clarify the meaning of the report and only with the concurrence of the Council.

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1 Patients who use derogatory language or otherwise act in a prejudicial manner toward
2 physicians, other health care professionals, or others in the health care setting, seriously
3 undermine the integrity of the patient-physician relationship. Such behavior, if
4 unmodified, may constitute sufficient justification for the physician to arrange for the
5 transfer of care.

6
7 (New House/CEJA Policy)