

...committed to a higher standard of living...

Responsibilities of the Honor Code Office

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Note: HCO policies and procedures may be revised or further clarified at any time without prior notification.

Be Honest

Honesty from the perspective of the Honor Code is an integrative concept that encompasses being free from deception in both thought and action. Honesty, according to Dallin H. Oaks, former president of Brigham Young University and apostle in the Church of Jesus Christ of Latter-day Saints, is the foundation of all organizations and all personal relationships honesty and truthfulness are not valuable unless they are absolute. (Be Honest In All Behavior, BYU Devotional Address on January 30, 1973) Every dimension of our lives should reflect obedience, integrity, honor, respect for others, freedom from fraud and deception, sincerity, dependability, fidelity and straightforwardness in how we act and why we act within the bounds of the truth and knowledge we have received and the commitments we have made.

Honesty with self, others, and the university in regard to both academic and nonacademic issues is fundamental in creating and maintaining a gospel centered environment at Brigham Young University Hawaii. Any reported violations of academic honesty are resolved by faculty in accordance with departmental and college policies and consistent with the university's Student Academic Grievance Policy. The Honor Code Office is available for consultation with academic officers and faculty regarding violations of academic honesty. Reported violations of nonacademic honesty are resolved by the Honor Code Office in accordance with university policy and Honor Code Office procedures.

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Live a Chaste and Virtuous Life

A chaste and virtuous life encompasses not only the Lord's commandment that sexual intimacy be reserved for marriage, but also all dimensions of our lives, including our relationships with others and the quality of our personal life when we are alone. The scriptures instruct us that virtue should garnish our thoughts unceasingly. (D&C 121:45) President Ezra Taft Benson, the thirteenth president of the Church of Jesus Christ of Latter-day Saints indicated that a reason for virtue which includes personal chastity, clean thoughts and practices, and integrity is that we must have the Spirit and power of God in our lives to do God's work. He further noted that the final and crowning virtue of the divine character is charity, or the pure love of Christ. . . . (Moroni 7:47) Learning to love as He loves should be our highest goal. (Teachings of Ezra Taft Benson, p. 275, 278) A virtuous life reflects fidelity, purity of thought and action; a contrite and penitent heart; and a chaste mind and body achieved through self control, self denial and self mastery. All the revelations of God teach simply this, daughter, you are the workmanship of mine hands; walk and live before me in righteousness; let your conversations be chaste; let your daily deportment be according to my law; let your dealings one with another be in justice and equity;

(Discourses of Brigham Young, p. 39)

Self-control, purity and fidelity in physical, sexual, emotional, intellectual and spiritual aspects of life are fundamental to a chaste and virtuous life. Each individual member of the BYUH community in striving to live a chaste and virtuous life must choose between good and evil, service over selfishness, kindness and thoughtfulness over self-indulgence and personal gratification and continue to observe a high standard of taste and decency. This includes refraining from disorderly, lewd, indecent, or obscure conduct and exposure. Members of the university community are expected to be exemplary in their relationships with others.

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Obey the Law

The Lord, through modern revelation, requires of His people in this the dispensation of the Fullness of Times obedience and steadfast support of the properly instituted governments in all lands. (D&C 58:21-22; 98:4-6; and 134) The twelfth Article of Faith affirms this position, We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law. President McKay, the ninth president of the Church of Jesus Christ of Latter-day Saints noted:

The Article [of Faith] does not say we believe in submission to the law. Obedience implies a higher attitude than mere submission, for obedience has its root in good intent; submission may spring from selfishness or meanness of spirit. Through obedience and submission both imply restraint on one's own will, we are obedient only from a sense of right; submissive from a sense of necessity. (Gospel Ideals, David O. McKay, p. 380)

. . . obeying, honoring, and sustaining the law is a basic tenet which governs the behavior of all members of the university community. Members of the university community are expected to adhere to all applicable federal, state, local laws, and university policy.

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Use Clean Language

Out of the abundance of the heart the mouth speaketh. (Matt. 12:34) The Lord has made it clear that there is a clear connection between our speech and our degree of conversion. The apostle James said that just as a tree bears fruit according to its kind, how we speak reveals our strength of character. Gossip and slanderous stories not only damage the character of the victim, they besmirch the reputation of those who repeat them. As representatives of the university, members of the university community are expected to avoid the use of profane, crude, or demeaning language about themselves, others, or the university.

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Respect Others

Every child of God has a fundamental right to be treated with respect. The Savior said, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matt. 25:40) The need for respect is readily apparent when we look at the effect our actions have on others. Immanuel Kant devised what is known as the categorical imperative. It evaluates ethical behavior by posing the question, What if everyone in society did this? Members of the BYUH community might well ask themselves a similar question: What would this university be like if everyone were treated like I treat others?

The way we treat others shows how we value them as people and as brothers and sisters. Every member of the university community is expected to treat others in a way that will foster the Spirit of the Lord and contribute to the well-being of everyone else at BYUH and in the community.

- I respect and will continue to respect the property rights of others. This includes refraining from stealing, shoplifting, concealment, damage, or misuse of the property of others. I understand that in order to foster a theft-free campus, violators will be suspended from the university.
- I respect the personal rights of others and will continue to do so. This includes:

-Not physically or verbally abusing any person and not engaging in conduct that threatens or endangers the health or safety of others. Violators will be suspended.

-Not obstructing or disrupting the study of others; the performance of official duties by University

personnel; the teaching, research, disciplinary, administrative, or other functions of the University; or other authorized activities on University premises.

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Abstain from Alcoholic Beverages, Tobacco, Tea, Coffee, Kava and Substance Abuse

The word of wisdom is a covenant, conformity to which assures both strength of body and a special spiritual endowment. (Mormon Doctrine, p. 167) President Stephen L. Richards, a counselor in the first presidency of The Church of Jesus Christ of Latter-day Saints, noted that:

The Word of Wisdom is spiritual. It is true that it prohibits the use of deleterious substances and makes provision for the health of the body. But the largest measure of good derived from its observance is in increased faith and the development of more spiritual power and wisdom. Likewise, the most regrettable and damaging effects of its infractions are spiritual. Injury to the body may be comparatively trivial to the damage to the soul in the destruction of faith and the retardation of spiritual growth. (Conference Report April 1949, p. 141)

Over the years we have observed an increase in problems resulting from the misuse of kava (awa, yaqona) for social clubbing or party drinking. There has been chronic absenteeism from classes and work, with decreased church activity and marital infidelity, thus causing students to drop out of school. We are especially grieved when men neglect their families causing undue stress and unhappiness in the homes. In light of all these concerns, kava clubbing or party drinking is now a violation of the university honor code.

This regulation should not be construed as anti-culture, for kava has its vital place in the ceremonies and culture of Polynesia. But there is not doubt in our mind, that there is a vast difference between the ceremonial drinking of kava (such as in greeting a high ranking chief, bestowing a chiefly title, etc.) and the party drinking of kava. We believe this action will bring us in harmony with the teaching and principle of the Gospel.

In a recent general conference address, Elder Boyd. K Packer gave us some direct admonition regarding

the above issue. "Everything harmful is not specifically listed [in the Word of Wisdom]; arsenic, for instance is certainly bad, but not habit forming! 'He who must be commanded in all things,' the Lord said, 'is a slothful and not a wise servant.' (D&C 58:26) In some cultures, native drinks are claimed to be harmless because they are not specifically mentioned in the revelation. Yet they draw members, particularly men, from their families to parties which certainly offend the principle. Promises made in the revelation will be denied to the careless or the reckless." (Conference talk. April, 1996)

Consumption of alcoholic beverages, tobacco, tea, coffee kava and substance abuse and/or participation in activities where these products are being used are violations of the Honor Code. ([University Drug-Free School Policy](#))

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Participate Regularly in Church Services

I live and will continue to live the standard of Christian living as taught by The Church of Jesus Christ of Latter-day Saints both on and off campus. This includes Sunday activities consistent with Latter-day Saint ideals, graciousness and consideration for others, and observing high principles of honor, integrity, and morality. For LDS students, this also includes regularly attending Church meetings, fulfilling callings, and supporting Church leaders, and refraining from participation in organized athletic events and any other activities that may detract from the spirit of the Sabbath

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Adhere to the Dress and Grooming Standards

To read a more in-depth version of the dress and grooming policy click [here](#)

In answering the question of why our university cares about appearances, we can answer that we are

seeking to please the Lord, so that his spirit will teach us. (Scott Nebeker) The dress and grooming standards are designed to promote modesty and self-respect. The university represents the Church of Jesus Christ of Latter-day Saints, and, as such, has a responsibility to represent those principles the Church stands for. The duty lies with each member of the community to comply with the dress and grooming standards established by the board of trustees. President Spencer W. Kimball, twelfth president of the Church of Jesus Christ of Latter-day Saints, said, I assure you that the standards (relating to dress and grooming) are the result of intense, prayerful consideration by those entrusted with the overseeing of this university. (The Teachings of Spencer W. Kimball, 1982, pp. 395-402) Every member of the BYUH community must dress modestly and follow the dress and grooming standards as established.

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Adhere to the Residential Living Standards

The Residential Living Standards are based upon the premise that not all learning occurs in the classroom. Much can be learned in our sanctuaries of worship, on the streets and in the shops of our communities, and in our residences. We must recognize that apartment living is not the same as family living; therefore, conduct that may be approved in our family homes is not always the same as conduct that is approved by the Residential Living Standards.

The Residential Living Standards foster respect for, cooperation with, and support of others. These standards aim at creating and maintaining an atmosphere for learning in our places of residence. They aim at creating retreats from the worldliness that exists in areas beyond our control. They protect areas and hours for privacy. They aim at creating an atmosphere where roommates from diverse backgrounds can live together in harmony and peace. They aim at fostering an environment where we can live and learn under the influence of the Holy Spirit.

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Encourage Others in Their Commitment to Comply with the BYUH Honor Code

Each member of the university community has not only an individual obligation to sustain and preserve the Honor Code but a shared responsibility to help others do likewise. This responsibility extends beyond the physical boundaries of campus and is intended to maintain a total living environment conducive to the presence of the Spirit of the Lord. President Joseph F. Smith, sixth president of The Church of Jesus Christ of Latter-day Saints, has instructed us:

Every man should be laboring for his own good and as far as possible for the good of others. There is no such thing in the science of life as a man laboring exclusively for himself. We are not intended to be alone in time nor in eternity. Each individual is a unit in the household of faith, and each unit must feel his or her proportion of the responsibility that devolves upon the whole. Each individual must be diligent in performing his duty. By doing this, and keeping himself pure and unspotted from the world, he assists others to keep themselves pure and unspotted. (Gospel Doctrine, p. 115)

President Smith's statement is congruent with the scriptural injunction to esteem brother [and sister] as self (D&C 38:24) and to, strengthen your brethren [and sisters] in all your conversation, in all your prayers, in all your exhortations, and in all your doings. (D&C 108:7) This shared responsibility requires community members to exercise initiative in sustaining and upholding the Honor Code and avoiding the very appearance of evil. Violations of others' rights to enjoy the expected living environment are violations of the Honor Code.

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