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Professional Ethics and Social Service in a communally connected profession: A Socio-Aid Prospective

Shah Md Omer Faruqe Jubaer[1]
Sadia Khan Swarna[2]
Lipa Hoque Chowdhury[3]
Syed Hasan Shahriar Rofi[4]
Anas Siddique[5]

Abstract: Internal congruency and harmony between our beliefs and deeds, between the value we place on wanting to do our best for our customers and our genuine readiness to bring the best awareness and talents to that work, is what ethical behavior is all about. The first step in self-reflection should be to consider why we choose the professional role we have. We may return to that fundamental reason when we are perplexed by the centrifugal forces and chaos of situations, characters, and the myriad details on the periphery once we understand it. The reason we're in a role isn't always important to our life's purpose. It's what we believe we're here to do, what we believe our talents are. Sometimes the reason is only transitory, which is also useful to know. In that scenario, it's a good idea to go back and find the main aim to which this temporary goal ties. The main goal of this research paper is to define medical ethics and analyze the related legal framework in order to arrive at a solution from a medical standpoint. Because a relational ethic must take into account the web of relationships that goes beyond immediate human relationships to people of other races and nations, as well as all living creatures.

Key Words: Ethics, Professional ethics, Medical Ethics, Ideologies, Connective Construction.

Objectives:

- To identify the concept of Ethics & Professional Ethics
- To determine the pillar and value of medical ethics
- To develop the observation of professional ethics and Social Service
- To certify the approach
- To analyze the comparative discussions of Medical ethics to develop social service

Introduction: Humans are entwined in our financial links and daily conversations. Local, national, and worldwide events have an impact on us all. On a daily basis, we see our web as a field of connection in our computer "contacts" files and social networking interactions, as well as perhaps more subtly in our dreams and thoughts that include others, and even in the collective unconscious, which C. G. Jung described as a place where all humans share archetypal experience. We communicate and act more ethically when we extend our view to perceive and honor the web-like context of relationship that weaves through the threads linking professional and client.[6] That service connects systems that extend beyond the treatment room, consulting room, or classroom into family, culture, ecosystem, and all beings on Earth, and possibly even extends our honoring into unseen dimensions, beyond the boxes of current paradigms[7] and belief systems within which we assume we live in modern culture. As a result, medical ethics must be understood by both

[1] CEO at HastyHead, E-mail: smofjubaer@gmail.com
[2] Researcher at Hasty Head, E-mail: swarnakhan2398@gmail.com
[3] Senior Researcher at Hasty Head, E-mail: lipahoque@gmail.com
[4] Director at Hasty Head, E-mail: syedrofi188@gmail.com
[5] Researcher at Hasty Head, E-mail: anassid428@gmail.com
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doctors and patients.[8] We value community when our belief systems have expanded to the point where we are acutely aware of our shared humanity. We gain benefit from the reflection and understanding of people who share our broader perspective and encourage it. If the professional is not sufficiently supported by culture and community, a sickness or disharmony develops between her internal reality and the external mirroring she receives from others.[9]

Medical best practice is based on legal and ethical standards that influence physicians' and health care providers' decisions when caring for patients or conducting research. Autonomy, beneficence, non-maleficence, and justice are the essential ethical concepts of medicine.[10] A patient's mental ability and competence must be demonstrated before they may be regarded capable of making decisions about their health care; if these are missing, the patient may have a surrogate make decisions for them. Un-emancipated minors are unable to make medical decisions for them and must rely on a parent or career to do so. The patient has the right to complete disclosure of their health, medical condition, medical data, and participation in research protocols.[11]

Ethics and professional ethics: The term "ethics" refers to a set of moral ideals. They have an impact on how individuals make choices and conduct their lives.[12] Ethics, often known as moral philosophy, is concerned with what is beneficial for people and society.[13] The word ethos comes from the Greek word meaning "custom, habit, character, or temperament.[14]" The following dilemmas are covered by ethics, what is good and bad? How can we live a good life? What are our rights and responsibilities? What is the language of right and incorrect moral decisions?

Ethics is a personal code of behavior based on respect for oneself, others, and the environment, and it is regulated by the concepts or assumptions that guide how individuals or organizations should act.[15] The application of basic ethical concepts to research activities, such as the design and implementation of research, respect for society and others, the use of resources and research outputs, scientific misconduct, and research regulation, is referred to as research ethics.[16] Professional ethics are rules that regulate a person's or a group's behavior in the workplace.[17] Professional ethics, like values, establish guidelines for how a person should interact with other individuals and organizations in a given situation.[18]

Ethical guidelines all professional norms of conduct are founded on ethical ideals.[19] Professional ethics may change depending on the occupation; for example, professional ethics for doctors and attorneys may differ from those for lawyers and real estate agents. However, there are some fundamental ethical concepts that apply to all professions, such as honesty, loyalty, and respect for others, as well as obedience to the law, doing good and avoiding damage to other Codes of ethics.[20] These professional ethical principles are used as the foundation for prescribing needed standards of behavior for members of a profession in professional

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codes of conduct. They also aim to define the profession's and society's expectations of its members. The purpose of codes of conduct is to establish rules for people to follow.[21]
Professional ethics and ethics are mirror images of each other. Professional ethics are divided into three categories.
i) Balancing several institutional tasks and roles.
ii) Handling sensitive data.[22]
iii) Informing consultation requestors about how their issues are handled.
Professional ethics has been characterized as "Doing one's best to guarantee that the client's interests are adequately cared for while also recognizing and respecting the larger public interest."[23]

The concept of medical ethics: Medical ethics is a discipline of ethics that examines clinical medicine and related scientific studies in practice.[24] Medical ethics is built on a set of ideals that practitioners can resort to in the event of a disagreement or misunderstanding. Respect for autonomy, non-maleficence, beneficence, and fairness are among these principles. Such tenets may enable doctors, caregivers, and families to collaborate on a treatment plan and achieve a unified aim.[25] It's worth noting that these four principles aren't in any particular order of importance or relevance, and that they all contain medical ethics values. However, a conflict may occur, necessitating the establishment of a hierarchy in an ethical framework, in which some moral aspects supersede others in order to apply the best moral judgment to a complex medical scenario.[26] Medical ethics is especially important when it comes to decisions about involuntary treatment and commitment.[27] The science by which medicine and its collateral disciplines are rendered subordinate to the explication of various civil and criminal matters during judicial inquiry has been characterized as Medical Jurisprudence.[28] A physician may be summoned to offer his testimony as a witness or his professional opinion at any time. Examining a specific problem, generally a clinical case, and deciding what the appropriate course of action should be using values, facts, and reasoning is what medical ethics is all about. Some ethical issues, such as distinguishing what is right and what is wrong, are fairly simple.[29] Even in a modest medical practice, doctors may encounter a wide array of confusing ethical issues. Medical ethics is more than a way of thinking. It also requires interpersonal skills, such as acquiring the information needed to make a choice and presenting your judgment in such a way that all parties trust you.[30] Some clinicians regard medical ethics as a fairly arcane subject that is divorced from the realities of clinical practice. True, medical ethics is primarily a matter of conscience, but it also has a number of practical consequences and uses.[31]

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Ideologies in medical ethics: Consequentialism is an ethical worldview that holds that an action's morality is solely determined by its consequences.[32] The "goals justify the methods" is a more straightforward way of putting it.[33] If your action has a broader benefit, it doesn't matter what you're doing.[34] Your patient has a terminal illness, and the operation she is going to undergo is unlikely to save her life.[35] "Doctor, will I be okay?" she asks as she is about to be anaesthetized. Even though lying is not a moral activity, a consequentialist philosophy suggests that lying in this situation is okay. According to utilitarianism, the best action is the one that increases utility the most (benefit). Utility is usually assessed on a broad scale, taking into account the larger society as well as the patient in question. It's an example of consequentialism in action. You have enough money to either afford a very expensive treatment for one patient with a rare disease or five patients with a sickness that is very common and easy to treat. According to utilitarian ethics, treating the five patients is morally superior because the overall benefit is larger. "Duty-based ethics" is another name for deontology.[36] The correct course of conduct is determined by your duties and obligations, according to this worldview. This is the polar opposite of consequentialism.[37]
Many medical associations have a code of medical ethics that consists of three parts:
1. The Medical Ethics Principles
2. The Council on Ethical and Judicial Affairs' Ethical Opinions
3. The Council on Ethical and Judicial Affairs' reports.

Connective construction: Respect for autonomy is recognizing that autonomous agents have the right to their own opinions, to make their own decisions, and to act willingly in accordance with their values, beliefs, and preferences.[38] In general, autonomy encompasses I autonomy of thought, which includes the ability to "think for oneself," make decisions, determine preferences, and make moral assessments for oneself; (ii) autonomy of will or intention, which is defined as a moral agent's ability to decide on his or her plans of action and activities;[39] and (iii) autonomy of action, which entails doing what the agent thinks, intends, or wills to do. Respecting autonomous agents entails acting in a polite manner, such as refraining from interfering in personal matters. It doesn't matter what a person thinks, wants, or does. Respecting The term "autonomy" refers to the clinician's recognition of his or her own agency. The right of the patient to control all clinical processes carried out on them without undue interference or the attending health-care experts have an influence.[40] Respect for autonomy is a negative requirement that needs no action. External interference or control that would obstruct the exercise of free will Thought will, and voluntary activities are all examples of voluntary actions.[41] Despite having unique legal and moral meanings and applications, the terms capacity and competence are used interchangeably. Capacity is defined as "the ability to comprehend facts important to a treatment decision and to recognize the reasonably predictable implications of a decision

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or lack thereof." When it comes to health care, capacity indicates that a person has a sufficient level of comprehension and a reasonable ability to make medical decisions.[42]

"Permission for something to happen or assent to do something," according to the Oxford Dictionary. Informed consent is when a doctor asks for permission to perform a medical procedure that the patient fully understands and consents to. Anything that goes beyond the terms of the contract is a breach of informed consent. For example, a dentist may not perform additional therapy unilaterally or intra-operatively unless the patient has consented. For clinicians, gaining consent entails abiding by the profession's legal and ethical obligations. Informed consent is not the same as shared decision making, which is typically a casual and uneven exchange of information intended at getting the patient to choose an intervention among the available possibilities.[43]

Informed consent cannot be reduced to a simple process of gaining medical authorization or permission. Medical paternalism is defined as a failure to engage patients as equal partners throughout the full "process" of decision-making. As a result, it's vital for the health-care professional to be aware of a variety of consent options. Consent should generally be given openly as acceptance or denial of the suggested intervention for the length of care. Patients or clients can, however, agree or offer broad consent for their treatment, meaning that any subsequent care will be provided without the need to confirm with the patient.[44]

The basic goal of 'Bioethics in Theory and Practice' is to empirically explore ethical reasoning in biomedical practice and demonstrate how to integrate empirical research into the development of normative ethical principles without sacrificing the normative approach.[45] In particular, this essay looks at how oncologists and molecular biologists deal with the notion of autonomy respect in their daily work. Theoretical research has dominated medical ethics to this point.[46] Despite the fact that such theoretical insights contribute to the discipline, empirical researchers consider some of these endeavors to be far removed from biomedical practice. Published empirical research on nurses' and physicians' ethical thinking, on the other hand, only provides descriptions of such reasoning.[47]

The term autonomy refers to the self-rule or self-governance of independent city states. It is derived from the Greek autos, which means "self," and nomos, which means "rule," "governance," or "law." Individual autonomy has subsequently been extended to individuals, and terms such as self-governance, liberty rights, privacy, individual choice, and freedom of the will have been coined. Autonomy is clearly not a monolithic concept, and there is little agreement on its nature, breadth, or strength. The Principle of Autonomy Respect

1. as a negative obligation: Autonomous activities should not be constrained by others' control.
2. as a positive obligation: This principle necessitates treating people with respect when giving information, probing for and ensuring understanding and voluntariness, and encouraging self-determination.

The Principle of Beneficence: In traditional morality, beneficent behaviors and intentions have had a key position. Social welfare programs, scholarships for needy and meritorious students, societal financing of health-related research, animal welfare policies, charity, disaster assistance, programs for children and the incompetent, and preferential employment and admittance rules are all common examples today. What makes these many acts of kindness so beneficial? Are such good deeds and policies required, or are they only the pursuit of moral ideals?

1. It is necessary to avoid and eliminate evil or harm.
2. It is important to do and promote good.

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3. It is necessary to weigh and balance the potential benefits of an action against the potential risks.[48]

The term "benevolence" refers to acts of mercy, kindness, generosity, and charity, as well as human attributes such as these. It connotes compassion, love, humanity, and supporting the well-being of others. In everyday English, the concept is broad, but in ethical theory, it is even broader, encompassing all norms, attitudes, and behaviors with the objective of benefiting or promoting the good of others.[49] A principle or rule of beneficence is a normative assertion of a moral need to act for the benefit of others,[50] assisting them in furthering their vital and legitimate interests, frequently by preventing or removing potential harms. Even if only implicitly, similar arguments to required beneficence appear to be present in many aspects of applied ethics.[51] Ordinary morality, it is commonly recognized, does not necessitate beneficent acts involving great sacrifice or extreme charity, such as a physician putting herself in a life-threatening situation in an epidemic without protective drugs or equipment in order to offer medical care[52]. Although the line between obligations of beneficence and aspirations of beneficence is often difficult to establish, such outstanding beneficial behavior often stems from moral goals rather than obligatory standards. The extremes of saintly and heroic beneficence (and benevolence) are at the extremes of a spectrum of beneficial behavior and dedication. This isn't just a map of the land beyond duty; it's a map of the territory beyond duty (supererogation).[53]
There are various ways to think about beneficence and kindness, as evidenced by the history of ethical theory. Several seminal ethical theories have adopted these moral ideas as essential categories, albeit with vastly diverse conceptual and moral evaluations. David Hume's moral-sentiment theory, in which benevolence is the central "principle" of human nature in his moral psychology, and utilitarian theories like John Stuart Mill's, in which the principle of utility is itself a strong and very demanding normative principle of beneficence, are two prime examples. Beneficence is related to the heart of morality for these authors. Others, such as Kant, have given beneficence less prominence but nevertheless consider it at the center of morality. The study of the nature of morals and the specific moral decisions that must be made is referred to as ethics. "Which general moral rules for the direction and evaluation of behaviour should we accept, and why?" is a question that normative ethics tries to address. Some moral standards for proper behavior are universal, transcending cultures, geographies, religions, and other group identities to form a common morality (e.g., not to kill, or harm, or cause suffering to others, not to steal, not to punish the innocent, to be truthful, to obey the law, to nurture the young and dependent, to help the suffering, and rescue those in danger).[54]

Non-maleficence: Non-maleficence is the sister of beneficence and is frequently seen as a pillar of ethics in its own right. A medical practitioner's duty of non-maleficence states that he or she has a responsibility to do no harm to a patient or to enable harm to be done to a patient through neglect. As a result, any discussion of beneficence is likely to include a discussion of non-maleficence. In two major respects, non-maleficence differs from beneficence. First and foremost, it serves as a therapeutic threshold. A treatment should not be explored if it causes more harm than good. In contrast to beneficence, where we examine all viable treatment alternatives and rank them in order of preference, we consider all legitimate treatment options and rank them in order of preference. Second, we frequently employ beneficence in reaction to a specific circumstance, such as deciding on the best therapy for a patient. Non-maleficence, on the other hand, is a constant in therapeutic practice. If you witness a patient collapse in a corridor, for example, you have a

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responsibility to provide (or seek) medical assistance to avoid damage. In two major respects, non-maleficence differs from beneficence. First and foremost, it serves as a therapeutic threshold.[55] A treatment should not be explored if it causes more harm than good. In contrast to beneficence, where we examine all viable treatment alternatives and rank them in order of preference, we consider all legitimate treatment options and rank them in order of preference. Second, we frequently employ beneficence in reaction to a specific circumstance, such as deciding on the best therapy for a patient. Non-maleficence, on the other hand, is a constant in therapeutic practice. If you witness a patient collapse in a corridor, for example, you have a responsibility to provide (or seek) medical assistance to avoid damage.[56]

Justice is a broad ethical concept that encompasses everything from fair treatment of persons to equitable distribution of healthcare expenditures and resources. In social institutions, justice is concerned with the equal distribution of rewards and obligations to individuals, as well as how the rights of different individuals are realized. In the realms of law and politics, one of the most essential moral principles is justice. Law and order are desirable, but neither can be achieved without justice. In the context of medical ethics, justice is the notion that while determining whether something is ethical or not, we must consider if it is in accordance with the law, the rights of the patient, and whether it is fair and balanced. It also implies that we must ensure that no one is unfairly disadvantaged in terms of healthcare access. One of the reasons the NHS includes certain entitlements, such as free medicines for low-income people, is because of justice.[57] The Belmont Report's idea of justice is fundamentally distributive justice, which refers to situations in which society's advantages and obligations must be distributed fairly.[58] In different settings, different ideas of justice may apply. Procedural justice, for example, refers to a wide range of social, legal, and institutional issues in which reaching a fair or unbiased outcome relies on following a set of well-ordered procedures, such as the legal requirements of due process. Compensatory justice is a concept that goes beyond fairness in distribution in an attempt to correct or address past wrongs. Giving each person what he or she deserves, or, in more conventional terms, giving each person their due, is what justice entails. Justice and fairness are two phrases that are commonly used interchangeably nowadays. However, there have been some more diverse interpretations of the two names. Fairness has also been used to refer to the ability to make judgments that are not unduly generic but precise and unique to a given circumstance. While justice normally refers to a standard of rightness, fairness often refers to the ability to judge without regard to one's feelings or interests. In any event, the concept of being treated fairly is critical to both justice and fairness.[59]

Conclusion: The use of stories (narratives) for their mimetic content, that is, for what they say, and the methods of literary criticism and narrative theory for their analysis of diegetic form, that is, for their understanding of how stories are told and why it matters, are the primary contributions of narrative to medical ethics.[60] Although, like the form and content of a literary work, narrative and narrative theory are closely linked.[61] The notion of treating each patient as an individual is crucial. The significance of dignity and respect for the patient is emphasized in the guidebook, which has an entire section on the subject.When faced with expectations to make efficient use of resources, providing care that fits the needs of individuals is not always straightforward.[62] In addition, one must consider the general public's interests and practice within

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legal bounds.[63] However, it is critical to personalize therapy to the specific needs of each patient. Medical aid in dying, organ donation, and the pronouncing of death are all end-of-life issues. The physician has a legal and ethical obligation to keep patients' medical information private, and may only do so in specific circumstances.[64] Driving limitations, elder abuse, and torture are all social factors that should be examined.[65] Prior to therapy or medical intervention, patients must be informed about all of their treatment options, including potential risks and benefits. When an external element (such as payment from a pharmaceutical company) impairs a physician's capacity to make an impartial medical decision, it is called a conflict of interest.[66] Medical research must also adhere to ethical norms, and there is a set of criteria specifically for research on vulnerable populations (e.g., pregnant women, children, prisoners).

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