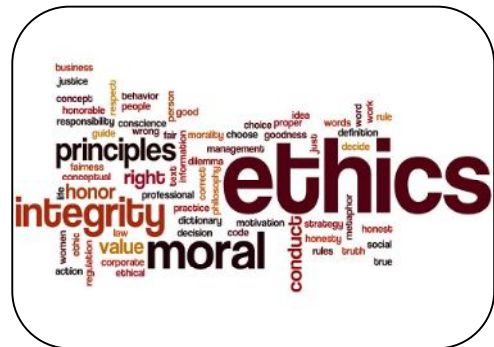## PROFESSIONAL ETHICS AND ITS PHILOSOPHY

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ABSTRACT

*There is a history of modern professional ethics. The **1970s** saw its emergence. It took the place of conventional professional ethics, which were the different moral standards and attitudes that each profession instilled in its members. This non-systematic approach to ethics was viewed as antiquated, gullible, and far too susceptible to misuse in the **1970s**. A more rigorous and logical approach to the process was sought after. Several moral philosophers, most of whom are professors at American colleges, took the call. The new method of approaching professional ethics emerged fairly quickly. University courses, academic conferences, professional meetings, new publications, and updated or newly created codes of ethics were all venues where the new ethics made its appearance. The **1978** release of the Belmont Report, which established the moral guidelines for studies involving human beings, was a significant turning point. Tom Beauchamp was the primary author. Above all, though, a plethora of new textbooks introduced the new ethics. In this article, I will try to discuss what is Profession. What is the code of conduct and professional ethics, and how relevant are they?*

KEYWORDS: *Several moral philosophers , academic conferences , professional meetings.*

WHAT IS A PROFESSION?

One of the main ideas in talks about professional ethics is "profession." We have talked about professional ethics, but to whom will the conclusions we draw from them be applied? I will first set aside the theory that contrary to what some critics of professionalism have said, there may not even be such a thing as a profession **(Koehn 1994: 4).**

Among those who consider that it makes sense to talk about professions, we find no agreement on a single, comprehensive set of attributes that are constitutive of a professional. "There is much to lose and nothing to gain by insisting on a precise definition," acknowledges Abbott **(Abbott 1983: 856).**

There are no universally recognized criteria of what constitutes a "profession" or a "professional," but this shouldn't stop productive research, says Pritchard **(Pritchard 2006: 4).** I will give a summary of the pertinent conversations in the sections that follow. The Latin **pro + fateor** is where the term **"profession"** gets its etymology, which translates to **"forward + admit, confess**." A profession is something that has been made known to the public.

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Amateur, **"lover," or "admirer,"** which also means **"non-professional," "dilettante," "tyro," or "novice,"** is one of the opposite phrases. The professions that were eventually referred to as "professions" in English have a unique past. Medicine, law, and the clergy were the three originally educated professions that emerged from Europe's medieval colleges (university teaching belonged to the third category). This contributes to the widespread perception of the field as a calling requiring extensive and specialized academic preparation as well as specialized knowledge.

Frendreis and Vertz (1988) provide a taxonomy of conceptualization approaches for the field. There are four main points of view listed. The most popular strategy in the sociology of professions discourse is the "characteristics" or "traits" approach, in which academics try to enumerate the key attributes that set one profession apart from another. The most significant weakness in this situation is attempting to define the exact set of those traits. By arranging the elements in a certain order, the "process" approach seeks to establish a connection between the elements discussed in the characteristics approach. According to the "symbolic" explanation, a profession is a collective symbol that we can all identify. The question of how a profession is created remains unanswered by this. As stated by the "conspiracy" To conclude this overview of the main sociological views on the profession, a remark on geographical differences is in order.

Freidson points to some important differences in the European and Anglo-American discourses on professions. Until the 1980s, European scholars did not use the Anglo-American concept of profession in the type of discussions we are talking about.

Freidson suggests several reasons for this. First, the absence of a term with similar implications in European languages was a factor. Second, and perhaps more importantly, the European professions were in general more closely bound to the state than was the case in English-speaking countries. In Europe, the state plays an active role in initiating and recognizing professions; it is also the prime employer **(Freidson 1994: 5).**

It is noteworthy that members of the so-called "classical" professions are included in the group of public officials in several important European nations. For instance, civil servants work in public hospitals in France, including physicians, and the majority of teachers work in Germany **(Beamte).**

PROFESSIONAL ETHICS

From a philosophical standpoint, the ideas of profession and ethics are equally fascinating. There are multiple meanings associated with the term "ethics" in the languages that borrowed it from ancient Greek. To shed light on issues from the specific perspective of professional ethics, I'll summarise **Michael Davis' (2003)** explanation of the term's potential interpretations. In the context of engineering ethics, he believes that four distinct interpretations are particularly pertinent. I'll expand on his talk briefly to cover all professional ethics. In its most basic form, the word "ethics" refers to common morality. It alludes to the moral principles that govern every individual as a moral agent, such as "Help the needy," "Don't lie," and "Don't cheat." Anyone familiar with the term "ethics" in this sense will understand it to mean "moral concerns in that profession" in the context of certain professions. In such a scenario, professional ethics will appear to be a unique type of case law, Davis claims, one that involves cases from a particular profession rather than other types. Secondly, "the art of living well" can be interpreted as "ethics." In this view, there are two sides to professional ethics. The first, or individual side, focuses on what professionals should do to grow themselves. Beyond morals, the individual art of living well encompasses other aspects as well. It may also include other things. For instance, it entails cultivating different intellectual virtues. The social aspect of the art of living well primarily focuses on what professionals can do to support the well-being of others. In this sense, professional ethics will only be distinct from other types of ethics (in the same meaning) to the extent that professionals in other fields are not like other individuals or have different positions. Thirdly, "ethics" refers to the particular moral guidelines for behavior that apply to individuals who belong to a group just by that group membership. Public service ethics apply only to those who work for the government; nursing ethics only to nurses. In this way, ethics is group-related, much like law. It is something different from other

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positive norms, not just an ethos. In both the first and third meanings of the word "ethics," it is crucial to distinguish between broad (or presumptive) principles.

Even though Davis does not include values in this list it appears logical to associate values with ideals. As values, ideals might be viewed as aspirational and desirable. An ethical standard ought to be adhered to; thus, "should" can indicate "required subject to specifically defined exclusions" or if all other factors are equal, "consideration adequate to determine a question." Although an exception to a rule may be justified, a requirement cannot be overcome.

For instance, there is the broad prohibition "Don't kill." There are a few exclusions (self-defense, protection of the innocent, a just war). A justification is provided to demonstrate that an act falls under one of the exceptions. When it comes to the moral prohibition against killing, proving that a killing was justified entails both proving that the rule does not apply to the conduct—thereby absolving the perpetrator of moral responsibility—and proving that the act was, in some way, morally commendable. It is important to remember that professional ethics frequently provide a rationale for deviating from moral norms in general.

A soldier has the right to murder to preserve his life and to accomplish a mission assigned to him; a lawyer has the right to withhold information to protect the defendant. Principles are indisputable, just like regulations. They can be overruled, nevertheless, unlike rules. For example, even though the maxim "Help the needy" is unavoidable, I may legitimately choose not to assist the poor when other factors exceed my "duty" to do so. It's not necessary to aid the poor. It is just a "duty" or "responsibility" in the loosest sense; in specific situations, it may be subordinated to an infinitely vast array of other factors, either individually or collectively.

I make every effort to assist those in need if I give that principle the weight it deserves in all of my decisions. 4. The term "ethics" can refer to a branch of philosophy. It is an attempt to comprehend ethics as a logical endeavor in one or more of its other meanings. A philosophical analysis of professional ethics looks at what experts and others say about what professionals in a given field (like engineers or public servants) ought to do. It assesses the arguments that these experts make, makes suggestions for how to strengthen the arguments and how issues are formulated, etc.

Philosophical ethics addresses issues related to behavior, but it does not provide concrete guidelines for moral behavior. We can discuss ethics from both a theoretical and practical standpoint while discussing any of these four meanings. In addition to practical (or applied) ethics, there exist theoretical ethics. Regarding the latter, a word of clarification is necessary. It is not appropriate to consider applied ethics and practical ethics to be synonymous.

For example, Pritchard (2006) would rather discuss practical ethics than applied ethics because the latter term implies a contentious relationship between theory and practice, namely that ethical theory comes first. The question of priority remains unanswered when we discuss practical ethics as an alternative. Pritchard's mindset is also present in this piece. Whether we are discussing theoretical or practical ethics primarily depends on the setting and goal of the discussion.

Theoretical ethics is concerned with analyzing broad, abstract viewpoints; practical ethics, on the other hand, is concerned with using ethical principles to direct behavior, both individually and collectively. Philosophical analysis is possible in each scenario. Practical ethics is the primary source of professional ethics. According to this perspective, when analyzing matters of practical ethics, one should highlight two distinct options for characterizing the function of philosophers (including professional ethics). In the first instance, a philosopher attempts to identify the most appropriate theory and assist in putting it into practice. One could refer to this strategy as axiomatic.

In the second scenario, philosophers' roles include pointing out the "playground," or larger context, in which professional ethical issues should be debated and guidelines for rational thought and problem-solving. Here, the philosopher emphasizes that members of the professional community must work through a process of deliberation to find a solution on their own, rather than offering solutions. This method seeks to account for all the intricacies and subtleties of everyday living. One may discuss the "deliberative autonomy" of professional groupings in this context.

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CODES OF ETHICS AND ITS RELEVANCE

Codes of ethics will inevitably come up in any conversation about professional ethics. The essential ethical norms, regulations, and conduct principles for a profession are methodically arranged in codes of ethics, also known as codes of conduct, by the professional community. The word "code" describes the reality that we are working with a codified set of moral guidelines that were once developed for a particular profession. These codes imply that professionals might follow unique standards that articulate the core principles of their field and take precedence over factors that could influence non-professionals' conduct in comparable conflict or potentially conflictual situations.

(Encyclopedia of Ethics 2001: entry 'professional ethics') According to Pritchard, codes of ethics are the cornerstone that directs professional conduct. As he states it: Codes of professional ethics place a strong emphasis on responsibilities or duties that are so fundamental that breaking them is grounds for censure or even legal action.

Prichard (2006), p. 85 It is evident that Pritchard views codes as statements of obligations. He views responsibilities similarly to Bernard Gert, regarding them as contingent upon roles. Most roles come with responsibilities that are more or less specific. In the context of positions with acquired obligations, every paid employment—such as that of doctors, nurses, police officers, teachers, and so on—is linked to an obligation to carry out tasks in a particular manner, according to Freedman. Here, duty is not interpreted as a general moral obligation. "Duty" is not used in this broad sense in everyday speech; rather, it refers only to moral obligations arising from one's employment or social role, or from some unique situations. **(Gert 2004: 53)**

CONCLUSION

Professional ethics and moral principles must be taken into account to improve the educational system. In addition to the necessary education, training, competencies, skills, and experience, those working in educational institutions must be aware that they also have a responsibility to raise awareness of moral principles and professional ethics. In addition to assisting people in completing their work efficiently and feeling satisfied with their jobs, moral principles, and professional ethics also enable them to keep their positions. In addition to imparting knowledge and information about academic topics, educators must make sure that they also teach information about moral values and professional ethics. Social, aesthetic, cognitive, spiritual, economic, religious, health, political, environmental, and cultural values are among the several categories. Learning about these ideals enables people to develop into morally upright adults and effectively contribute to the welfare of their communities and country.

Human values and human rights, professional integrity, respect and equality, privacy, establishing trusting relationships, fostering an environment of positive cooperation, acknowledging the expertise of other professions, taking the initiative, encouraging an environment of openness, and demonstrating commitment to goals and objectives are the factors that contribute to the development of professional ethics. These professional ethics are significant not only in the realm of education but also in other domains.

Individuals must make sure that they raise awareness and advance their understanding of professional ethics throughout their job responsibilities. Professional ethics are not only important for teachers; students and other staff members at educational institutions also need to become more knowledgeable about them. Lastly, it may be said that putting moral principles and professional ethics into practice will help people complete their work in an orderly manner and improve the educational system.

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