Comparative Study between the Principle of Professional Confidentiality in Social Work and Islamic Moral Teachings

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Abstract

Problem Statement: Privacy is one of the accepted rules of professional social work that affect how the relationship between social worker and client, social worker providing individual interests, social interests, as well as references. Religious teachings also emphasized the necessity of secrecy, revealing the secrets of the deadly sins committed, the punishment has been deserved hereafter.

Method: This article is the results of a study to gather information, reading books and articles related to the valid and search Internet resources are used.

Results: The findings suggest that the social work profession, a professional social worker confidante, he/she's privacy framework within which it can maintain or disclose a secret, confidential and professional people to take action , as well as sources reveal the secret and sacred religious texts known as practical. However, the actual gains and losses to follow God's commandments, which is the subject of religious references to the need for privacy; there are exceptions which are placed in two general categories:1) The validity of others' privacy disclosure. 2) The validity of self-disclosure confidentiality.

Results: The results of this study indicate that the extent and depth of the topic of Islamic ethics, on the one hand it seems necessary to Privacy Principles of Islamic Ethics degree in social work practice social work students be taught to learners and confidentiality in their professional practice to be institutionalized and the other with a positive attitude among the general public than others to keep secret, to increase the level of trust and social capital in the community.

Keywords: Privacy, Islam, social work, ethics

Introduction

Health in all aspects of life, including physical, psychological, social and spiritual gift of God to protect human and social workers are part of God's blessings in various communities based on different models of political, intellectual, cultural and economic these gifts are worth. Social work is a profession that required the use of knowledge, is an art and the social worker, a social worker who is also having updated information and sufficient to show that art therapy through effective communication with their clients. The topic of this article can be reached with the authorities to respect the confidentiality of social workers develop a sense of trust, can be the most important area to professional association.

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Privacy is one of the principles of fields, for example, the medical profession can be cited. Privacy is one of the ancient principles of the old days has been regarded by the medical community (Etemadian, 1963).

In the fourth century BC, the Hippocratic oath of secrecy on the part of the physician-patient relationship is one of the key principles that have been raised about it: What is it about life outside of the practice or hear or see people that should not be revealed, I'm not going to reveal the secret(The Hippocratic Oath, 2012). Also in Social Work, Social Work Code of Ethics in accordance with oath there is a mention of one of its provisions is accurate to the Privacy and this shows that the drafters of the charter are the social workers who are aware of the importance of accurately. This section of the Code of Ethics is: "I promise I'll try the hidden secrets of the parts of the harm principle and the principle of professional confidentiality is important to accept the work."

With all respect for the value and role of professional secrecy in relation to regulation authorities, the social worker is expected to expand in the day to day social workers with the ethics and disclosure of secret areas, although today the development of new methods to reduce clients, including the client file electronically and transmission of information via the World Wide Web, the patrons of Training and Education slides Has revealed the secrets of the referees. The importance of this issue led to a comparative study, the principle of professional secrecy degree in social work are examined on the basis of the principle outcomes of the religious sources and the search In addition to the principles of describes the processes governing the ethical treatment of clients, the development of the virtues of Islam to provide outstanding ethical concerns.

Professional Social Work

Social work as a profession commonly is known in England about 110 years ago and is the benefactor and well-organized group of women to take shape. The ladies and gentlemen who are mainly women, who had excelled in their community, seeing the chaos and confusion of many of its citizens, mostly due to poverty, disease and aging in a busy hospital or home remedy poor were admitted to the idea fell and the good of the group and provide assistance to people who need it. Gradually, it became coherent organizational aspects of behavior and professional infrastructure established that nowadays a large and complex bureaucratic organization and must find any modern democratic society is considered (Samadi Rad, 2008). In 2007 the International Association of Social Workers has accepted the following definition of social work:

"Professional social work, social change, problem solving in human relationships, empowerment and liberation of people to enhance well-being and promotes development. Using theories of human behavior and social systems, social work intervenes at the points where people interact with their environment is. Human rights and social justice are the principles and foundations of Social Work » (IFSW, 2000, cited in Wilson, Ruch, Lymbery & Cooper, 2008:49). Social work has different aspects and includes a sophisticated analysis of the individual and the environment in human behavior (Hutchison, 2008). The following is an attempt to define the meaning and purpose of their integration in social work:

"Social is trying to get through to those who do not have the right to earn a living and help to achieve the highest degree of autonomy» (Crouch, 1979). Thus the material presented can be concluded that social Work is the professional service or services or special activity that is based on specific knowledge and skills, the purpose of the assistance to individuals, groups or society in order to deal more effectively with the problems they are facing and thus to achieve personal independence and fulfillment of personal or social.

Social Work in Islam

Each academic world and history is history, social science, too, is no exception. Providing social services and contribute the poor, elderly, disabled and handicapped existed since the formation of human society and in all pre-Islamic religions such as Zoroastrianism, Judaism, Christianity and ... This is referred to as a method. However, special emphasis is very important in Islam to this area. Quran Surah Israa verse 26 in light of the guidance in Chapter Nisa verse 36, clearly due to the needy, orphans, the poor, which is considered to be the meaning of this verse is referring to: "My Prophet, you and your community, and fulfill their rights, and their right to deliver to the poor and hapless bystanders and do not waste."

In Surah Nisa says: "Serve Allah and associate nothing with Him, not and the parents and relatives and orphans and the poor and alienated neighbors and friends, supporters and passersby and goodness and kindness to servants and nurses who are subordinate to you that God does not love the arrogant and proud. " By reflecting on these verses, we can say that Islam is the emphasis on addressing the needs and the needs of the family is priority. Islam's emphasis on the primacy of the family, perhaps because of the relative ease and that people need to be identified. Also, Imam Ali (AS) and the Infallible (PBUH), as well as what to say and how to behave in the best guidance and incentives to help the needy and poverty and its emphasis indicates that this particular location aiding the needy that there is in Islam. In the book the words of George Jerdaq, Ali (AS) has said: "I am convinced that my own life and times Ali (AS) hard to say but I'm not concur with them." (Jerdaq, 2000: 43). According to Ali (AS) was poor, not just to fill their stomachs that his religion was aware of the consequences of poverty that plagues so that states: "If poverty was a man who embodied it killed me "(Jerdaq, 2000: 44)

The Concept of Lexical Privacy

Persian word for word meanings in the context of this secret is the secret key, it lies at the heart of what was to be concealed or to certain persons said (Dehkhoda, 1963: 40). In Arabic, the word secret that has many applications in the Qur'an and the hadiths of what it means to be hidden within (Tarih, 1416 AH: 328) as well as the overt or covert God wise knows. Accordingly, confidentiality is told to keep a secret is a secret self, the secret is kept or fiduciary (Dehkhoda, 1963: 44). In some legal resources, "secret" is defined as "something that typically have a motive on its subterfuge" (Langroudi , 2001: 356). In English, the term confidentiality refers to confidentiality of the word confidence means trust to keep a secret is derived from another (Aryanpour,1999: 468). Privacy Professional Social Work is a systematic relationship in which ideas, beliefs, emotions and social emotions, ideas, beliefs, feelings and emotions of another person (or group or society) being affected by the impact and interaction and constantly changing is (Harris Perlman, 1992: 75 and 82) and the professional relationship and appreciate the respect for human dignity and free will and Privacy (Moffett, 2008: 107).

The other definitions are related professionals such as social work relationship is a process of active, meaning that the relationship verbal or nonverbal level is constantly changing. Enable this process, it is essential that social workers and speech and meet client needs and helps solve problems (Bramer, 2009: 85). Professional standards and ethics in relation to science are replaced with feelings and emotions. A social worker tries to keep them apart, but the client's feelings, trying to understand the client's feelings without meaning to their partner (Zahedi Asl, 1998: 98). Confidentiality of social work as a professional social worker must turn means the direct or indirect references to assure their what he said permitted without the consent of the public and the authorities will not unprofessional or even people close to the left because trust authorities pains, feelings, thoughts and innermost secrets are shared with their social worker can then clients without fear of social problems, such as those with mental and openness, realism, trust and confidence to speak with a social worker (Farjad, 1999: 22).

Privacy in Islamic ethics

In the privacy statements of various religious teachings such as the ones, remember that the purpose of whitewashing, do not cover or uncover a mystery (Eshteharoudi and Abdoos, 2005: 692).

Allama Molla Mehdi Naraghi in Jame Alsadat book about the secret and its disclosure, writes: "The secret to such disclosure and dissemination of discovery to reveal flaws, because some of the secret defects, and sometimes it's not perfect but it's release has led to harassment and insulting the Muslims, and if friends or other sources if rancor of the evils of wrath it is a source of financial gain if the lust for power is one of the evils or it may simply be the result of foul play itself, however, is condemned and forbidden "(Naraghi, 2009). Islam emphasizes the imperatives of concealing and revealing as the deadly sin they committed to deserve punishment (Shebr, 2010: 232).

Harith bin Delhas quoted from Imam Reza (AS) that he said: "Pious believer unless he has three character, Lord of traditional, classical and traditional messenger of the Lord of the universe, he says, God is hidden and no one knows it will not disappear unless someone is willing to accept him, the same prophets and the prophetic tradition is tolerant towards people, Allah also says in verse 199 of Sura marks. you do not expect people power over and treat people with tolerance and perspiration, and the ignorant and pass away, and his master's tradition, wait at sura Baqara verse 177, God of trouble in the states in trouble, wait "(Ebnebabevey, 1993: 527). According to the narrative mentions the need for sensitivity to the hidden mysteries remain and the possibility of abuse, it is greedy enemies and their interests at the expense of the owner. Privacy is a concept of moral virtue so that Imam Ali (AS) says: "Its success depends on the hard work and thought of the idea is to keep secrets." In contrast, the absence of the secrets of success and failure, even down to the way he is, so that Imam Sadiq (AS) said: "reveal the secret, it will fall."

Privacy and scope of the breach and the Muslim profession of social work

Disclosure of secret sources and literature, religious practice is prohibited. In a related matter that Abdullah ibn Sanan from Imam Sadiq (AS) asked, "the pious believers are forbidden genitals? The Imam replied: Yes, I mean his sexual organs? He said not to disclose his head" (Naraghi, 2009). However, the actual gains and losses to follow God's commandments, which is the subject of religious references to the need for privacy, there are exceptions in some cases of violation of privacy is considered valid.

Breach of confidentiality and disclosure are placed in two general categories:

1) Privacy narrative disclosure to others
2) The validity of self-disclosure confidentiality

In the general case, together with the details we will examine:

Privacy narrative disclosure to others

This review comes from religious teachings that are at least three other secret exposed:

A) **Consult:** If deemed appropriate by counsel, is stopped to tell other faults, defects or disclosure of this consultation is to have any moral and religious forms.

B) **The public interest:** Where the public interest, subject to investigation about the mysterious, or the fault of anyone, including the transfer of some responsibilities to the people, should not have to rely on good looks suspicious, it is necessary to perform accurate his election (Mesbah Yazdi, 2005).

C) **To protect the lives of others:** When human lives, is subject to disclosure, it must tear the veil of silence. Imam Baqir (AS) says about it: "reservation only to stop the bleeding, then you came to bloodshed, reservation is impermissible" (Dastghayb, 2007: 357).

Also, in another hadith of the Prophet (SA) principle obligation to keep secret the secret of others and expose them explains: "What is happening in the House, the House of the People and the Trustee shall not be disclosed except in three things: Muslim blood is killed unjustly, illicit relationships and taking the money that is lawful "(Stotzel, 1989, 278).

Narrative disclosure of your privacy

Although the general principle of the inadmissibility of his secret revelation follows revelation, but in some cases not bad, could be good. For example, it is sometimes necessary to relieve unpleasant feelings; someone else will reveal their secrets. It should be noted that it is ok to tell secrets to those people who deserve to have to maintain it, so Ali (AS) says: "The wise heart is the secret fund," and in elsewhere Exalted: "do not fool with something that is difficult to hide it" (Kamali, 1992: 279). Of course, as any person not authorized to his secret except for qualified people, others are not allowed without asking Self enter the secret to her that if they lose their social status (Lawrence, 2011); The Prophet (SA) in order to Imam Ali (AS) says in this regard that: "Ya Ali, eight others who are like them, insulted, and nobody but themselves to blame for it, the mystery person who comes between two people without their permission." Now, according to what was discussed in the disclosure of secrets in Islam, privacy and briefly became clear that in Islam there is a better can be exceptions to the Privacy why the word professional in professional social work can be mentioned.

The profession of social work, the social worker can not be any mystery clients, even if the individual lives and social security in danger, must comply. The social worker is a professional confidante, she's privacy framework within which it can maintain or disclose a confidential and professional secrets act. Why social workers affidavit hidden secrets of the parts are emphasized. The term "Passers" does not mention the fact that those passers if they can be informed of the mysteries. Thus, from the outset, the social worker should always maintain secret promise that the authorities would remain, but be warned that it may have to solve a problem or meet the needs of professional people, or centers and other entities to help. In other words, workers should not expect the authorities to make unwarranted. If social security is also threatened communities or authorities is a crime that is punishable, worker, no, cannot hide it, because it works in most countries, itself is a crime (Mousavi Chalak , 2006: 112).

Discussion and Conclusions

Islamic ethics can not only remove part of his personal and social life, but also a religious perspective, it is essential to observe more professional ethics. According to the breadth and depth of Islamic morality, it seems essential to the foundations of the Islamic ethics of confidentiality in the field of social work students and social work professionals will teach students to make the right attitude towards it of secrecy in the profession be institutionalized.

By comparing the degree in social work and the ethics of confidentiality can be reached the following conclusions: Secret fiduciary authority is informed of the social worker is committed to maintaining its and non-compliance, the betrayal of freedom, independence and invasion of privacy is the references that the consequence would be the sources of mistrust and lack of effective communication and intimacy between them and this distrust may need specialized treatment from therapists in later references to the visit, regardless of their social sphere and, if forced to give false information or false.

Privacy in social work profession is to fulfill that promise one of the best examples of trust between authorities, social workers and community.

One important thing to mention was that privacy is not absolute and may be infringed by material and personal and social evils.

However, the disclosure of secret processes and features that professional social workers are properly follow it to the dangers and evils of the disclosure of the secret as low as it.

In the end, it is important to note that full respect for confidentiality, in addition to education, training and practice is needed to become queen of the mind and soul of social workers in place. This is a gradual process and the quality of education, it seems necessary theoretical necessity of observing secrecy, the factors are not confidential and practical solutions to avoid exposing other people's secrets before the start of training social workers to people with the necessary skills to be learned in this area, when they faced references career Privacy maintain.

Suggestions

The presentations from the perspective of ethics and professional social work in order to promote the application of the principle of religious texts, verses and sayings of consideration is given based on how many proposals can be referred to observe the Islamic professional because in today's academic and business environment of secrecy is necessary as it is not worthy and important and because of the importance of moral and religious principle entirely based on Quran and Hadith is offered to students, this could be the reason for the lack of attention to the principle of confidentiality. Therefore, the following suggestions to improve the delivery of services to clients in the considered:

As noted in this paper the adaptive synchronization between Islamic ethics and principles of the rule is privacy professional social work, therefore, it is recommended that professors teach courses in the social work curriculum of professional secrecy, to the point of view of Islamic morality and Islam, hereafter, because the rewards and punishments that maintain and disclose the secrets of own people there could be enforced by current students and employees to observe this principle are by current students and tomorrow employees. With the progress of science and the formation of electronic records, the use of Internet and cyberspace to expose secrets and private matters with which they are not interested in exposing the social workers in this area requires further attention. As noted by the word of professional secrecy word is so ingrained proper training to social workers in order to identify and understand the specific time and expose the secret circle of people who know the secret can be disclosed to keep the attention of the original.

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