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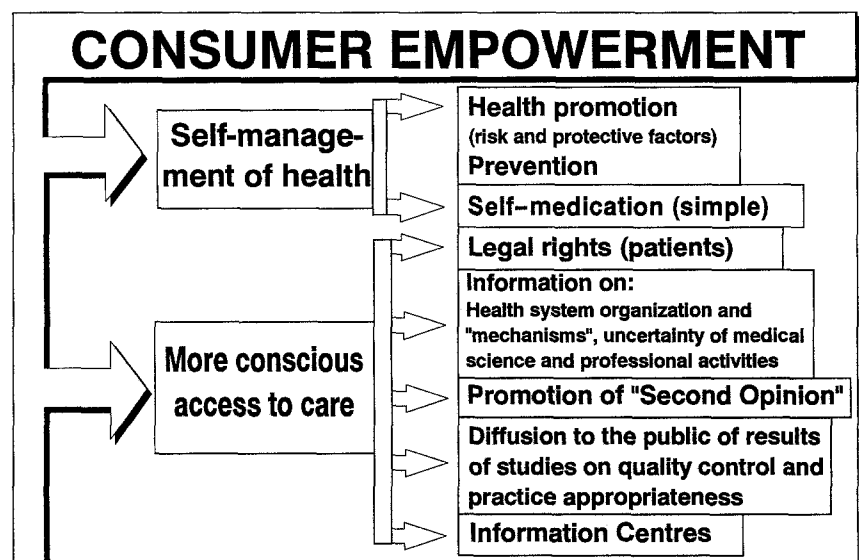
Editorial

From ethics of ignorance to consumers empowerment

Medical science and physicians activities are perceived by the public as the “most scientific” forms of scientific activity and research¹. This perception arises in particular from the mythical and triumphal view of medicine promoted by the media. In fact, practice variations^{2–3}, medical uncertainty and clinical disagreement^{4–7}, the dissemination of new technologies and practices before or without evaluation^{1,8,9} and the induction of prescribing practices by market related factors^{10–11}, are symptoms (i) of the weakness of scientific basis of medicine¹² and (ii) of superficial diagnostic skills and/or therapeutic management by the medical profession in general and by “cookbook” doctors in particular. These facts are *not* known by the general public and they could have profound and harmful consequences both for individuals and for society resulting in personal damages, unnecessary hopes or fears for the patient and in waste of resources for society^{1,7–9,13–15}. Until now doctors have never been on strike for “poor quality” but only for perceived or real “poor gains” or other money related issues¹⁶. The dominant “paternalistic” model¹⁷ of the doctor-patient relationship, especially with frail or low-educated patients, seems to

lead to a new one: the “folie à deux” model, well described by Richard Smith¹, in which patients and doctors play a modern version of Molière’s last masterpiece “Le malade imaginaire”¹⁸. This last model is based on the evidence that about only 10–20 percent of medical practices are supported, according to the US Congressional Office of Technology Assessment⁹, by randomized controlled trials, what means that 80–90 percent of medical practices are *not* supported by solid scientific evidence.

Facing this abundant lack of wisdom, lectures on the “Ethics of ignorance”¹ should urgently take place in every medical school “to help doctors to become better doctors”¹⁹ and to promote a “healthy skepticism” that ought to be the “in” attitude for intelligent, discriminating physicians²⁰. I wish to argue here that it would be better if that abundant part of uncertainty were *shared* more often with the patient in the consulting-room. Furthermore a “*Healthy Suspicion*” regarding the



effectiveness and appropriateness of the medical health care system in curing people from most diseases^{1,21} or keeping death at bay could be urgently promoted into the public. A wider recognition of the uncertainty and weakness of medicine is an essential step towards better *consumer empowerment*, in particular regarding a scientifically based *self-management of health*^{22–31}, the promotion of a more *thoughtful access to medical care*^{32–40} and, as a consequence, to a more active role for the patient in his relationship with health professionals. In this way the widely held view that medical practice offers service similar to that of a “car-repair” agency could be modified.

Providing supplementary information to consumers through the input of “transparency” into the health care market can also change demand and professional practices and attitudes, as was observed after a population information campaign on hysterectomy rates⁴¹. Furthermore the less informed patients have been found to have the highest consumption of common surgical procedures⁴². These findings suggest that as the public becomes more informed demand decreases.

In conclusion, consumer empowerment seems to be a necessary buttress against the important lack of wisdom in medical science and the uncertainty of professional activity and has not to be perceived as an erosion of the public physician’s authority but as the foundation of a new partnership to which physicians should, in fact, be enthusiastic contributors.

Consumer empowerment leads to more autonomy and freedom for the individual, be that individual in perceived good or bad health. Furthermore it should be realized that consumer empowerment is in the best interest of health professionals in that it (i) diminishes the frustration encountered⁴³ in

communicating with patient (ii) helps the patient to determine and choose the best health related values, thus sharing the responsibility of choice with him¹⁷ and finally (iii) it brings the patient’s views and experiences with illness back to the center of medical attention⁴⁴.

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