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Canada

**Moving Beyond the Surface:
Ethics Education
In
Canadian Social Work Bachelor Programs**

BY

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DISSERTATION

Submitted to the Faculty of Social Work
In partial fulfillment of the requirements
for the degree of Doctor of Philosophy
Wilfrid Laurier University
2009

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ABSTRACT

This thesis is an exploratory analysis of: “How Canadian schools offering bachelor programs attend to social work ethics education in the 21st century?” A concurrent triangulation mixed method research design was chosen to draw upon the strengths of quantitative and qualitative analysis, and minimize the limitations of each method. Deans and Directors at the thirty-two Faculties, Schools and Departments of Social Work with bachelor social work programs in Canada were contacted and requested to identify an expert in social work ethics education to partake in this research. Fifty-three (53%) of the schools had educators either complete the survey and/or engage in an interview. This research, consistent with the historical trend, locates ethics education in Canadian bachelor programs in the curricular margins. Yet, there is hope for social work ethics education and educators in Canada. This research provides an infusion of hope through the “Moving Beyond the Surface” (MBS) vision of ethics education. The MBS vision with its’ process focus suggests “*how*” to approach ethics education today, and in the future. MBS has three interrelated categories: (a) *space creation for ethics dialogues*; (b) *ethics dialogues*; and, (c) *student learning ideals*. *Space creation for ethics dialogues* is an essential condition for the two subsequent categories of ethics dialogues and student learning ideals. Space is created by faculty members serving as “ethical advocates.” Educators enhance curricular space for ethics dialogues by working within existing curricular processes to advocate for the inclusion and enhancement of profession ethics and/or mobilizing others to become ethical advocates (i.e. faculty members, field supervisors, students).

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Ethics must become [the lifeblood] of social work education around the world, not the peripheral subject it often is today. Teaching ethics needs to have the same importance as teaching social work practice knowledge and skill because it is the heart of social work knowledge and skill. Unless social workers understand and can act upon the ethical dimension to their practice, they will be unable to work coherently towards their goals of social justice and human wellbeing.

(Bowles, Collingridge, Curry, & Valentine, 2006, p. 220)

Chapter One:

Introduction

Social work practitioners struggle on a daily basis with clients who grapple with difficult and harsh life challenges. Enmeshed within each client's challenge are moral and ethical threads (Plummer, 2001). However, Bowles, Collingridge, Curry and Valentine (2006), Fine and Teram (2009), and Rossiter, Prilleltensky and Walsh-Bowers (2000) all discuss the absence of ethics dialogues, and the associated “silence” of social workers regarding ethics in practice. For various reasons current practice realities hinder social work as a profession in realizing its articulated ideal, “ethics as the lifeblood of the profession” (Reamer, 2001, p. 172). Although all accredited Schools of Social Work¹ are required to infuse ethics throughout the professional curriculum, the extent to which this is actualized is uncertain.

In as much as it is important to recognize the importance of professional ethics to practice and to hear the recent call from advocates to challenge the social work profession to embrace ethical practice as a professional responsibility (Bowles, Collingridge, Curry, & Valentine, 2006; Hugman, 2005; Reamer, 2001; Rossiter, Prilleltensky, & Walsh-Bowers, 2000), it is equally important to understand the realities concerning current ethics education. As little is known about Canadian social work education, this author chose to undertake an exploratory study in this dissertation. The question guiding this research is: “How Canadian schools offering bachelor programs attend to social work ethics education in the 21st century?”

¹ The term “school” will be used as an inclusive term throughout this thesis. This term represents all “Faculties, Departments and Schools of Social Work” across Canada.

Emerging from this research is the “Moving Beyond the Surface” (MBS) ideal vision of ethics education. The MBS vision is a process of *how* to approach ethics education. This approach is bi-focal in nature, having application in both the micro realms of education (e.g. classroom, seminar, field placement), and macro contextual curricular realms (e.g. school, nationally, internationally, agency). The MBS vision is process-oriented with the primary emphasis being ethics dialogues complemented by secondary educator role modeling processes. It is by virtue of these very processes that the challenges related to the marginal location of ethics education are addressed and overcome. In so doing, the MBS vision is a means to move beyond superficial visions of ethics education toward the ideal location, as the “lifeblood” of the professional curriculum.

Prior to providing brief summaries of upcoming chapters, my theoretical location, Reflexive Critical Humanism (RCH), is introduced below. Please note that a lexicon of definitions is included in Appendix A as a reader resource.

Situating Myself

The term "reflexive critical humanism" has been coined to capture the nuances of my theoretical location. RCH is a social construct that emerged from readings in Foucault, narrative theory, ethics, spirituality, critical humanism, and education (See Appendix B). Five key components of RCH emerged from my discernment process including spirituality, critical thought, self-awareness, reflexivity, and action.

Before reviewing each RCH component separately, Nemiroff's (1992) Critical Humanism Learning Model (CHLM) will be discussed. This section is followed by a brief summary of other literary works on critical humanism. All these authors have been

instrumental in highlighting the potentiality of critical humanism as a theoretic location, and to all I am greatly indebted.

Nemiroff's Critical Humanism Learning Model

CHLM is a "cross-referential praxis" (Nemiroff, 1992, p. 6) that is a construction from humanistic and values education, critical pedagogy, specifically Paulo Freire's (1970) work, feminist pedagogy, and existential theory. Nemiroff utilizes her construction of the CHLM through a series of four visual aides (See Appendix C). She utilizes these aides to highlight the learner-teacher relationship and knowledge production associated with four different theoretical orientations. In Figures One through Four, the unshaded areas designate the opportunities for learning/teaching within this theoretical orientation.

The traditional "talking head" pedagogical learning model (Figure One) assumes that teaching begins and ends with the teacher. The teacher is the "knower" and the student is to reproduce the teacher's knowledge in order to demonstrate learning. Figure Two depicts the Humanistic Education Learning Model (HELM). This learning model emphasizes self-awareness, personal values, and knowledge production that occur in relationship between the learner and the knower. A limitation of this educational philosophy is its lack of attention to the context of knowledge formulation. The critical pedagogical learning model (Figure Three) addresses the limitation and focuses on the "socioeconomic, racial, cultural context, ideological construction of social reality, and production of knowledge" (Nemiroff, 1992, p. 98) with its associated. The limitation of this model is the lack of attention paid to the interacting self.

The final visual aide, Figure Four, is the CHLM. Nemiroff builds upon the strengths of both the HELM and CPLM with knowledge of their associated theoretical

limitations, and further enhances the bi-directional, relational nature of the CHLM through her inclusion of feminist theory and existentialism. One desired outcome of the CHLM is the facilitation of "informed critical dialogue" (Habermas, 1968 as cited in Honderich, 1995, p. 330) among learners and teachers. Through this process both learners and teachers have the opportunity for mutual sharing, reflection and "knowing" that may facilitate change processes at both the individual and systemic levels simultaneously.

The visual aides give prominence to humanistic education and critical pedagogy in the formulation of CHLM, yet the importance of feminist theory in Nemiroff's (1992) construction needs to be brought forward. Her choice to include educational objectives from Women's Studies ensures the research focus is on the dynamic life processes of learners and teachers through the CHLM. Nemiroff's Critical Humanism Learning Model has been described as a holistic theory that facilitates personal, social, and cultural integration for learners and teachers alike and fosters the emergence of a caring learning community (Bergin & Garvey, 1982).

Critical Humanism: Beyond Education

Critical humanism² is a theoretical lens that appears to have emerged from academic literary criticism of humanism. Humanism has had multiple meanings since its initial inception in early Greek thought when Socrates called "philosophy down to earth and introduced social, political and moral questions" (Honderich, 1995, p. 375). Thus it is important to grasp both the definitions of humanism, and the associated critical inquiry, that led to the emergence of the critical humanism (CH) framework.

² An early definition of critical humanism was "situated historical practice (specifically literary criticism of humanism) enacted within a set of power relations found in discourse, research and intellectual interest" (Bove, 1986, p. xi).

The critical humanism theoretical lens arose during the modernity period when the dominant humanistic assumption was that the "unitary human being" (Plummer, 2001, p. 262) could be understood completely through reason. A critique of humanism of this time was that:

Philosophy has masked the persistence of systematic social differences (and) has failed to see that its 'essential humanism' has culturally and socially specific characteristics and in fact excludes most humans; and that refuses to understand how we as subjects are constructed in discourses attached to power.

This masking of difference and perpetuation of the "unitary human being" occurred due to the persistent homogeneous nature of the master narrative that informed humanism.

This limitation of humanism led to the development of critical humanism.

Bové (1986) sought to gain further insight into master narratives. It appears that he wanted to examine not only how leaders were historically situated within discursive and institutional patterns, but also how these leaders chose to act within the limits of these powers. Although the literary critics whose works laid the foundation of critical humanism were located within the power and privilege of academe, Bové (1986) believed that humanistic scholarship could be utilized as a powerful weapon for progressive and humane purposes (p. 37).

Plummer (2001) locates critical humanism between the tensions of local knowledges and master narratives. He stresses the importance of remaining within the tensions and researching "grounded, multiple and local studies of lives in all their rich flux and change"(Plummer, 2001, p. 13). This orientation is congruent with the orientation of feminists, like Nemiroff (1992), who choose to remain within the tensions when producing knowledge. Plummer argues that there is no need to totally abandon

humanism, but it is time to redefine humanism in a way that will serve to facilitate further understanding within an increasingly complex and global world.

Plummer posits that the methodologies using personal documents and life stories will serve as the criticism of the assumption of the unitary human being espoused by modern humanism. Such methodological practices are congruent with the construction of human beings as "embedded, dialogic, contingent, embodied, universal selves with a moral and political character" (Plummer, 2001, p. 262) (See Appendix D). This re-conception of the 'human being' within the critical humanism framework appears to be made possible through the researcher's choice to remain within the tension of local knowledges and master narratives.

Initially, humanism was seen as a movement away from God (Honderich, 1995, p. 375), yet critical humanism appears to signify a shift toward the inclusion of spirituality. One corollary, of a critical humanism that includes spirituality is that from this location a social work practice can aspire toward holism (Canda & Furman, 2000, p. xxv). Bergin and Garvey (1992) have gone as far as to define critical humanism as a "holistic theory that integrates the personal with the social and cultural" (p. 1). Thus, a critical humanism location is congruent with professions, like social work, that have a long-standing commitment to holistic-focused practices seeking to integrate the mind, body and spirit (Canda, 1998, p. ix; Pumphrey, 1959).

Although critical humanism is not yet found within the social work literature, Plummer (2001) hints of the potential for this theoretical orientation within the social science field. He wrote that he longed for "social science to take more seriously its humanistic foundations and to foster thinking that encourages the creative, interpretive

story telling of lives - with all the ethical, political and self-reflexive engagements" (Plummer, 2001, p. 1). This presumes that the social sciences, including social work, have not already examined this challenge. It is my sense that the social work profession is increasingly attuned to the interpretive story telling of lives, yet the specific philosophical underpinnings known as critical humanism have not been made explicit within the literature.

The lack of literature on critical humanism within social work is not indicative of a lack of inclusion of humanism within social work practice. Rather, it may be a call to social workers to increasingly be aware of the philosophical underpinnings of practice. A critical humanism framework may be beneficial to social work in further illuminating the individual and contextual realities confronting social workers in their desire to be agents of change in the 21st century.

Reflexive Critical Humanism: My Transformational Location

Each component of my theoretical location, Reflexive Critical Humanism, will now be examined.

Spirituality

Goldstein (1987) posits that "good" social work should include attending to our own spiritual dimensions and the spiritual dimensions as well as the moral reality of our clients. As mentioned previously within my discernment process, I became aware of this linking of ethics and spirituality through Canda's inclusive definition of spirituality (Canda, Nakashima, Burgess, & Ruseel, 1999, p. iv). It was Sommerville's (2000) writing on ethics and spirituality, as well as Teilhard de Chardin's (1959) vision of supporting client's aspirations to be fully and spiritually alive that ensured spirituality was included as a core component of my theoretical location.

Somerville (2000) proposes that:

We must have profound respect for life, in particular human life, and we must act to protect the human spirit - the intangible, invisible, immeasurable reality that we need to find meaning in life and to make life worth living - that deeply intuitive sense of relatedness or connectedness to the world and the universe in which we live.

(Somerville, 2000, pp. xi-xii)

This inclusion of spirituality within my theoretical location enhances my vision of social work practice as a "call to service" (Canda et al., 1999, pp. 3-36). Such a call requires "true generosity" (Freire, 1970) where people increasingly help themselves. Conversely, "false charity" (Freire, 1970) requires clients remain in a hands-down recipient position.

Critical Thought

Nemiroff's (1992) CHLM has been extremely influential in the articulation of my theoretical location. This model includes critical theory, specifically the consciousness raising processes within education associated with Paulo Freire (1970; 1997). Moreover, Chambers (2001) has proposed that the critical theory component of critical humanism is broader and includes, but is not limited to, Freire's vision of critical theory.

Although Freire's writings are increasingly cited within social work literature, it is my opinion that critical social work dialogue needs to be informed by the broader scope of critical thought. Similarly, to focus solely on humanistic education would not allow for learning about critical humanism from other disciplines that have similarly developed a critical humanism lens. It is my opinion that to choose to focus on Nemiroff's limited vision of the critical theory component in critical humanism would be contrary to thoughtful and ethical social work practice. Historically, social work has continually drawn upon other disciplines in order to make informed critical decisions about best-practices at any moment in time, thus a choice to more broadly define critical theory, and educational theory, would be congruent with "good" social work practices.

Similar to Nemiroff (1992), I draw upon theories of social construction, feminism, existentialism, and psychoanalysis to inform my critical thought processes. In addition, I use Foucault's formulation of French historiographies³ (Miller, 1986) to further discern the diachronic and synchronic themes when analyzing a topic such as *Social work ethics education in Canadian Bachelor Social Work Programs*. Ultimately critical theory enables one to gain a further appreciation for what is claimed to be "known" within a context. Such critical analysis is a crucial component of my theoretical location in that my ultimate goal is the subsequent integration of knowledge and practice.

Self-awareness

In addition to providing an informative visual aide of critical humanism, Nemiroff's (1992) construction of critical humanism is unique in that it highlights the importance of self within the theoretical lens. It appears that Nemiroff's strong rooting in feminism, existentialism and psychoanalytic theory enables her to recognize the importance of internal processes (i.e. unconscious, familial, relational) within both the learner and teacher, and the interaction of one's self-in-relation to others and the world (Gilligan, 1982; Surrey, 1991). It is Nemiroff's choice to highlight these important features of self within the critical humanism framework that invites people who are involved within the human service field to examine their "selves" and to explore the utility of this theoretical location.

Whatever the practice area, it is essential that social workers be self-aware as developed in Miller and Baldwin's (1987) "Wounded-Healer Paradigm" (p. 139) (See

³ Miller (1986) describes Foucault's use of French historiography to gain deeper insight into the psychiatric system. More specifically, this approach reveals the heterogeneity of systems by focusing attention on both the historic (i.e. diachronic) and current (i.e. synchronic) themes of any given system. In this research French historiography is applied in order to develop a deeper appreciation for both the synchronic and diachronic themes informing professional ethics in social work ethics education.

Appendix E). Self-awareness is one way to facilitate the complex interactions that are ever-present within helper-client or educator-student relations. One of the underlying assumptions of the wounded-healer paradigm is that all helpers, in this case educators and students, have a wounded and healer part. Hence, the issue is not whether educators have or do not have a wounded part. Rather, the issue is how the educator consciously chooses to engage with the student in light of, and in spite of, his or her woundedness.

Knight (1985) proposes that:

The true healer cannot stand outside of the healing experience as a disinterested observer, but must be ready to have his or her own wounds activated and reactivated, and contained within and not projected.

(cited in Miller and Baldwin, 1987, p. 147)

The extent to which social work educators can facilitate learning depends on the degree to which they are committed to sustaining a high level of awareness of the self, and to remaining committed to continually consciously choosing to reaching out with the healer part of the self within teaching relations.

To date, I have found the "wounded-healer" paradigm, whether depicted by Miller & Baldwin (1987) within clinical literature or by Nouwen (1972) within the pastoral studies education literature, most congruent with my processes of self-awareness (Knight, 1985 as cited in Miller & Baldwin, 1987, p. 147). I have chosen not to further explore other theories of self, but rather highlight that theory formulation that most dominantly influences my understanding of self-awareness in practice today.

Reflexivity

The inclusion of the term reflexive is to highlight the importance of the role of self in supporting critical thought processes within the multitude of fields of practice that social work occurs. To be reflexive is to be open to "a more radical consciousness of self in facing the political dimensions of fieldwork and constructing knowledge"

(Callaway, 1992, p. 33 as cited in Hertz, 1997, p. viii). Not all formulations of critical humanism include self-reflexive processes (Martin & Nakayama, 1999). Thus, I thought it important to explicitly state that my theoretical location is congruent with the inclusion of reflexive processes as discussed by both Nemiroff (1992) and Plummer (2001). It is for this reason that I have coined the term "reflexive" critical humanism to represent my theoretical location.

Action

Ultimately, all social work practice involves an action on the part of the social worker which I believe moves beyond physical action to embrace spiritual presence and attentiveness. The very act of witnessing a client's struggle is considered an action, much like any other action a social worker might take. Some of the most profound interventions I have been part of occurred when there was sufficient time that client's could be "invited to be present", in body, mind and spirit. This involves being holistically available as a helper, and patiently waiting for the client to engage through whatever modality feels most comfortable (i.e. written word, picture, etc.).

The other four components of my theoretical location, RCH, inform my action. This enables me to engage more holistically within practice in that my action is informed by both my head (i.e. cognitive processes of critical analysis and self-awareness), and my heart (i.e. spirituality). Gyant (1996) wrote about this dynamic interconnection of one's head, heart, and hand in her examination of the educational needs of Black women. She stressed that educational processes should explicitly seek to develop these three realms. By connecting one's head, heart and hand, one's thoughts, will, and action become integrated.

Summary: Reflexive Critical Humanism

From this point on, the specific thread of critical humanism that I will utilize as my theoretical location will be referred to as "reflexive" critical humanism (RCH).

Unique to reflexive critical humanism is the dynamic interconnection of critical thought and planful action of both the academic and the practitioner. Whether it be Welch's (1999) vision of ethics, spirituality and power for the baby boomer generation, or the critical humanism learning framework proposed for teaching (Nemiroff, 1990), the common thread appears to be the mutual relationship between the ever-evolving, integrated, critical-thinking individual and her/his actions. Nemiroff's (1990a; 1990b; 1992) research emphasized the importance of the critical-thinking individual being mutually informed by theory and practice. Similarly, this interconnection of informed critical dialogue and action is the dominant vision of social workers responding to the diverse practice needs in the 21st century (Gambrill, 1997; Gibbs & Gambrill, 1999).

Reflexive critical humanism allows researchers to seek the balance between the master and local narratives and to refocus their studies on the "interacting individual" (Plummer, 2001, p. 255). This focus allows researchers to "begin with the perspectives, desires and dreams of those individuals and groups who have been oppressed by the larger ideological, economic and political forces of a society or a historical moment" (Denzin, 1994, p. 575 as cited in Plummer, 2001, p. 255). Oppression has been a term that has been implicit within Canadian social work practice, until the Canadian Association of Social Work's recent anti-racism project made it explicit (Zamparo & Wells, 1999). Through this initiative it appears that there has been a re-focusing of social work practice and teaching on anti-oppression and anti-racist practice. The reflexive critical humanism framework, with its focus on the interacting individual, has the potential to be a constructive aide for social work professionals within the field and academe.

RCH Unveils Multiple Learning Opportunities

Professional education in social work includes opportunities of learning-in-relation with professors, field instructors, and other students. However, the relationship of the learner, teacher, and client⁴ is also important. It is this relationship between the client and the social worker, along with the professional social work ideal of serving the "most vulnerable of society", that is the basis of social work ethics. Van Manen (1990) posited that good human science begins and ends with the lived experience of individuals. In other words, it is necessary that our clients and their lived experience act as a compass for guiding and grounding social work ethics education.

The critical theory component of my RCH location enables me to draw upon the work of Foucault in order to move beyond the homogeneity of abstract constructs inherent in "professional education in social work ethics" and into the diversity, chaos and heterogeneity of a client's lived experience. Academic themes must be continually informed by the client's lived experience. Using the French historiography, the heterogeneity of systems can be examined by focusing attention on both the historic and current themes of any given system (i.e. professional education in social work ethics). For example, the historiography method underscores the historic themes of social control associated with the psychiatric system alongside the more recent theme of social care.

Likewise, this same method can be used to further appreciate the co-existing influences within the student/educator dyad⁵. The highly developed diachronic or historical strands within social work literature on social work ethics education, is moral philosophy and curricular studies. The synchronic, or current strands, are: national

⁴ Social work clients can be either individuals and/or groups of individuals.

⁵ In as much as the education of abstract ethical constructs must be grounded in an understanding of the client's lived experience so, too, must the relationship between the learner and educator be grounded in the reciprocal learning process. The phrase "student/educator" acknowledges this mutuality. Moreover, in order to acknowledge the inherent power differential between the learner and the educator I have positioned the learner before the educator.

educational policies and accreditation standards; ethical content; and ethical process. In Chapter 2, these diachronic and synchronic literary themes are examined briefly.

Chapter 3 is a summary of the methodological decisions made throughout this research. This includes: a brief description of mixed method paradigms and research design; an exploration of concurrent triangulation mixed method design; and, an exploration of quantitative and qualitative themes and questions. This chapter concludes with discussions of inference quality of this mixed methods research and research limitations.

Chapter 4 is a summary of the quantitative survey analysis. This includes a synopsis of both the institutional and individual demographics of survey participants followed by the findings in relation to the four quantitative themes of ethical standards, ethical content, educational processes, and educator beliefs. The final section of this chapter discusses the reliability and validity of the survey instrument.

Chapter 5 summarizes the qualitative analysis from the telephone interviews. The ideal vision of ethics education that emerges is discussed.

Chapter 6 is a comparison of common themes across analyses. These themes include: educator knowledge of Accreditation Standard; educational method; evaluation of ethics education; location of ethics education; educator role modeling; ethics education content and student/educator learning objectives.

Chapter 7 is a discussion of research findings emerging from the qualitative analysis, and the integration of the quantitative analysis and integrative chapter themes. This chapter begins with a discussion of research findings locating social work ethics education in the curricular margins, and reasons for its continued marginalization. This is followed by a brief summary of the MBS vision, and a discussion of three aspects of this vision (i.e. power, language, and critical democracy). A discussion of educator curricular

choices guided by the MBS vision as a means to overcome the marginal location of ethics education follows. This chapter concludes with discussions of both micro and macro strategies of change that can be used to realize the MBS vision in Canadian bachelor programs.

Chapter 8 summarizes the research study. More specifically, the potential of the MBS vision of ethic education in shifting previously superficial discussions of ethics to more in-depth ethics dialogues is highlighted. The final section of this chapter is a discussion of the implications for research arising from this study.

CHAPTER TWO:

Literature Review

Five literary themes related to social work ethics education are discussed. These are: moral philosophy; education policies and accreditation standards; ethics education content; ethics education process; and, curricular studies.

Moral Philosophy

The "problem" that challenges moral philosophers historically, and currently, is the articulation of a "defensible theory of right and wrong action" (Honderich, 1995, p. 591). Philosophers draw upon ethical theories from the past (i.e. Greek ethics, Christian ethics, Ethical naturalism, Utilitarianism, Kant/Post-Kant Ethics), or they posit innovative ethical theories (i.e. Meta-ethics, Emotive theory of ethics, Contractarianism-John Rawls's theory of justice, Agent-centered approach - Bernard Williams, Virtue ethics) about "right" or "wrong" action justification in an increasingly global society. Ultimately, ethical theories are drawn upon to further enhance awareness of critical questions about life, and to allow further refinement of these questions for future exploration. A review of social work literature in the field of moral philosophy illuminates an underdeveloped area of social work literature relative to other knowledge development within professional social work literature.

Historically, social workers were called upon to be the "moral agents" in society (Siporin, 1982, p. 518), and recently Manning (1997) challenged social workers to be models of "moral citizens" (p. 224). Pumphrey (1959) posited, in the first ethics education study, that an enhanced awareness and application of moral philosophy within

practice would advance social work as a profession. She quoted Mark Twain's reflection "many people talked about the need for more organized philosophic learning, but few had done anything about it" (Pumphrey, 1959, p. 3). This appears to have been a challenge for the social work profession to invest time and energy into furthering the philosophical base of social work practice in order that the profession, as a whole, is better equipped to respond to societal demands.

Unfortunately, it appears that the social work profession did not take up the challenge proffered by Pumphrey. Rather the literature tells a woeful tale of a profession that did little to examine the moral philosophy and social work association. A few authors have, and are, attempting to draw awareness to the lack of attention to moral philosophy in social work literature (Abramson, 1996; Goldstein, 1987; Hunt, 1978; Reamer, 1993; Weick, 1987).

Mishne suggests that the profession of social work re-commit itself to continued self-conscious examination that was reflective of the profession until the 1960s (Rapport, 1960 as cited in Mishne, 1981, p. 82). Such a professional process would ensure that the philosophical underpinnings of social work practice, including moral philosophy, would be explicitly stated. The explication of moral philosophy would make visible the ethical theories most congruent with the ideals of social work practice.

To date, there has been only limited attention paid to the ethical theories congruent with the "kinds of actions characteristic of social work practice" (Imre, 1989, p. 18). Siporin (1982) proposed that social workers should engage in intra-professional dialogue and re-visit social work's philosophy in light of the many professional "moral subcultures" (p. 527) that have evolved in response to the changing society. In so doing,

he envisioned the profession of social work reclaiming its shared moral vision, passion and idealism, thus re-strengthening the societal role as "moral agents" (Siporin, 1982, p. 518). The proposed re-strengthening of moral philosophy and professional ethics is not a new endpoint, but rather the beginning of a new commitment toward a professional dialogue to discover just what constitutes a moral philosophy for social work in the 21st Century.

The broadening of the ethical theories contributing to the moral philosophy of social work may allow social work an opportunity to more strongly connect with its "legacy of humanism" (Weick, 1987, p. 218). Weick expressed concern that the knowledge-focused evolution of social work resulted from an over-emphasis of the natural science thread of social work at the cost of the other thread of social work, humanism. Weick (1987) states:

In spite of this formal bias (natural science), social work did not separate itself entirely from the value perspective that gave the profession its sense of mission. It is to social work's credit that this sense of values and purpose has been preserved even though the philosophical stratum underlying this purpose has not kept pace with energetic attempts to build professional knowledge.

(Weick, 1987, p. 219)

Weick (1987) proposes that the profession of social work can be a leader in bridging knowledge building and value holding (Weick, 1987, p. 223) by attending to the philosophical underpinnings of the profession and seeking a better balance between the philosophy/art of social work and the natural science of social work. Weick (1987) proposes that such a choice to seek balance within the profession will re-affirm the professional founding belief in people to recreate themselves and the profession's desire to provide "a holistic concept (of service) befitting a holistic profession" (p. 229).

Challenges

Authors cite five challenges social work, as a profession, needs to emphasize in order to realize a more in-depth understanding of moral philosophy in relation to social work education and practice. The first challenge to social workers seriously examining moral philosophy in social work practice may be in our professional choice of language. The preponderance of social work literature examines social work ethics as opposed to social work morals. Does this mean social work morals are not examined within the literature? Absolutely not! Rather, the reality is that social work literature does not explicitly illuminate the relationship between moral philosophy and ethical theory.

This is most evident upon examination of the generally accepted social work definition of ethics as "that branch of philosophy that deals with the rightness or wrongness of human action" (Loewenberg, Dolgoff, & Harrington, 2000, p. 310). According to the Canadian Oxford Dictionary ethics is actually the "science of morals in human conduct" (Barber, 1998, p. 478) with morals being that branch of philosophy that is "concerned with the distinction between the right and wrong behavior" (Barber, 1998, p. 942). The social work profession has chosen to fuse the definition of morals into ethics, and in so doing mask the presence of moral philosophy within social work practice.

Sarah Banks (1995) also illuminated the reality that ethics is actually that "branch of philosophy that studies morals" (p. 4). In identifying this fusion of definitions Banks states that she chose to utilize Loewenberg's original definition of ethics as stated above. I concur with Bank's choice to utilize Loewenberg's definition. Although it is apparent that Loewenberg's definition masks the link between ethics and moral philosophy, it is ever more apparent that the majority of social work literature utilizes definitions of ethics

similar to Loewenberg's definition (Mishne, 1981; Morelock, 1997; Reamer, 1995b). For this reason, I utilize Loewenberg's definition of ethics with the knowledge that I pay special attention to the moral philosophy and social work relationship.

A second challenge Mishne (1981) identified was the assumption that the profession of social work was "implicitly ethical" (p. 80). This assumption may have its origins in the historic benevolent attitudes associated with the profession's Charitable Society Organizations and Settlement Houses. Reamer and Abramson (1982) suggested that such benevolent attitudes are one of four determinants that have impacted on the marginal location of ethics. They stressed that this noble attitude may hinder personal/professional reflection into deeper moral and ethical dilemmas with which social workers practice daily.

Reamer and Abramson (1982) discussed the final last three challenges in the social work profession pursuing further education in moral philosophy and that have subsequently impacted on ethics marginal location. The first of these was the developmental phase of social work (Reamer & Abramson, 1982, p. 8). This referred to the lagging behind of social work literature and ethics education in comparison to the development of other helping professions. The second challenge they identified was the perceived doubt among practitioners that social work was a legitimate profession. To continue to focus discussion on the normative issues of social work would detract from the narrow focus of firming up the foundations of social work, thus little attention was paid to the moral and ethical nature of social work. The third, and final, challenge identified by Reamer and Abramson (1982) was the context of social work practice. They proposed that contradictions between the agency rules, regulations and policies, and

the professional Code of Ethics, were resolved by the agency ruling. They reported that social workers were not supported in exploring moral and ethical dilemmas in practice, but rather they were "suppressed" from any systematic exploration of these issues.

Educational Policies and Accreditation Standards

The first section of this theme consists of an examination of the national educational policies and accreditation standards guiding social work ethics education in Canada and the United States. This is followed by a brief discussion of the context of ethics education within auspices of higher education. The final section of this theme is explores decision points faced by Schools of Social Work decisions regarding ethics education.

In Canada, the Canadian Association of Schools of Social Work⁶ (CASSW) oversees the development of national educational policy and accreditation standards; whereas, in the United States the Council on Social Work Education⁷ (CSWE) fulfills these responsibilities. In both countries the educational policy (EP) and accreditation standards (AS) documents are "conceptually integrated" [CSWE, Education Policy and Accreditation Standards (EPAS), 2001, October 3, 2002, p. 5] although their presentation differs⁸. The educational policy guides Schools of Social Work in program development,

⁶ "The Canadian Association of Schools of Social Work (CASSW) is a national non-governmental membership organization of educational institutions and associated individuals whose purpose is to advance the standards, effectiveness and relevance of social work education and scholarship in Canada, and in other countries through active participation in international associations." (CASSW website, October 13, 2002, <http://www.cassw-access.ca/home/ewelcome.htm>)

⁷ The Council on Social Work Education (CSWE) is the national organization responsible for overseeing social work education in the United States. Its overall mission is to "stimulate knowledge and curriculum development; to advance social justice; and, to strengthen community and individual well-being." (CSWE website, 2001, August 18, 2001, <http://www.cswe.org/CSWE>).

⁸ Up to 2002, both the CASSW and the CSWE had distinct documents addressing educational policies and accreditation standards. In April 2002, the CSWE released a new integrated document, the "CSWE Educational Policy and Accreditation Standards" (CSWE, October 3, 2002). To date, CASSW still utilizes two distinct conceptually integrated documents.

while the accreditation standards are utilized to evaluate⁹ a school's progress in meeting the minimum standards.

Both countries' accreditation standards contain a clause that states that all accredited Schools of Social Work should have a curriculum inclusive of their respective educational policy (CASSW, EP 5.1; CSWE, EPAS, B2.0.1). Since both educational policies state the need for the teaching of values and ethics throughout the curriculum (CASSW, EP 1.2; CSWE, EPAS 4.0), the minimum standard for all Accredited Social Work Schools is the infusion of social work values and ethics throughout the curriculum. In addition, both countries' educational policies specify that all teaching of theory and practice is within the *context* of the professional code of ethics. In the United States this code is the NASW Code of Ethics (as cited in Loewenberg & Dolgoff, 1996, pp. 232-241); whereas, in Canada the standards emphasize the context of the "relevant code" (CASSW AS 5.3, AS 6.2.2; CSWE, EPAS 4.0). Collectively, these Standards serve to ensure that both ethical content and ethical process are taught by all Accredited Schools of Social Work whether they are located in Canada or the United States.

The CASSW and CSWE differ significantly in the educational policy text that directly follows each statement with regard to the teaching of values and ethics. The CASSW chose to emphasize the philosophical underpinnings of social work practice including the profession's humanistic roots and its commitment to challenge oppression in both the individual and societal spheres (CASSW, EP 1.2). Conversely, the CSWE chose to place more emphasis on the technical components associated with the teaching of social work values and ethics (i.e. knowledge of code of ethics; personal and

⁹ The CASSW and CSWE are responsible for overseeing the evaluation of Faculties of Social Work seeking accreditation in Canada and the United States respectively.

professional values; ethical decision-making; analysis of ethical dilemmas) (CSWE, EPAS 4.0). This distinction is highlighted not to offer one approach as better than the other. Rather this difference is highlighted to emphasize the importance of attending to *both* the philosophical underpinnings of social work practice and to the technical nature of ethical-decision making when infusing professional ethics.

The National Accreditation Standards will now be examined in relation to higher education.

Higher Education Influences

The CASSW and CSWE accreditation standards are guides to all Schools of Social Work in their curricular development. The CSWE clearly states that the curricular framework chosen by schools "builds on a liberal arts perspective to promote breadth of knowledge, critical thinking, and communication skills" (CSWE, EPAS 1.2). CSWE's choice to identify the broad curricular framework ensures that all curricular development is undertaken with knowledge of the broad liberal arts educational objectives. In addition, this liberal arts focus allows social work educators to draw upon the great breadth of knowledge from the field of higher education in their curricular development.

Recent literature on the current liberal education reform emphasizes the historic relationship between liberal education¹⁰ and citizenship in cultivating "citizens of the world" (Nussbaum, 1997, p. 8). Nussbaum (1997) argued that it is essential that future liberal education must cultivate world citizens through a shared commitment to the values

¹⁰ Nussbaum discussed the historic roots of liberal education emerging from "Greek and Roman Stoic notions of an education that is "liberal" in that it *liberates* the mind from the bondage of habit and custom, producing people who can function with sensitivity and alertness as citizens of the whole world" (Nussbaum, 1997, p. 8).

of "critical self-examination of oneself and one's traditions"¹¹; the ideal of the world citizen¹² and the development of the narrative imagination¹³" (Nussbaum, 1997, p. 10). These liberal education values would establish a strong foundation upon which to build professional social work education as envisioned by CSWE.

The CASSW does not specifically state that social work education should build upon a liberal arts education curricular framework. Yet, recent initiatives within CASSW indicate that CASSW may rely upon such a framework. One recent initiative was the national anti-oppression initiative spear-headed by the CASSW (Zamparo & Wells, 1999). One outcome of this initiative was the revision of the CASSW Educational Policy and Accreditation Standards to ensure that social work education was rooted in anti-oppressive practice that attends to personal, cultural and structural spheres of oppression. Another recent initiative was a recent professional education forum where the proposition was made to adopt the international definition of social work¹⁴ in Canada in order to promote the unification of the social work identity (Rondeau, 2002, p. 5). Collectively, these recent initiatives indicate that CASSW may draw upon the liberal arts curricular framework as posited by Nussbaum although this is not explicitly stated.

¹¹ Nussbaum identifies critical self-examination as necessary for "democratic citizenship" (Nussbaum, 1997, p. 10). She further explained that this process is essential to the sustained dialogue, and argument, necessary to examine communal concerns (Nussbaum, 1997, p. 20).

¹² This construct "ideal of world citizen" attends to the importance of people recognizing their connection with others globally through their recognition of shared needs and concerns.

¹³ Narrative imagination draws on both the critical self-examination and world citizen values to propose a process by which people could put herself/himself in the place of the "other" person and try to identify with the "other". Nussbaum stressed it was important to examine the meaning for the "other" in the situation as well as the inherent judgment existent with the identification process (Nussbaum, 1997, p. 21).

¹⁴ The international social work definition is that "the social work profession promotes social change, problem solving in human relationships and the empowerment and liberation of people to enhance well-being. Utilizing theories of human behavior and social systems, social work intervenes at the points where people interact with their environment. Principles of human rights and social justice are fundamental to social work" (Rondeau, 2002, p. 5)

School of Social Work Decisions

Schools have the autonomy to decide the educational method (i.e. infusion, discrete ethics course). The accreditation standard for ethics education attends to the educational method of infusion solely, with both time allocation for professional ethics, and ethics resources available to faculty members, left to the discretion of schools. Although curricular infusion is required of all accredited schools, this in no way dampens the broader professional debate regarding the educational method(s) that most effectively prepare students for the ethical threads of practice.

In 1982 Reamer and Abramson recommended that there be a discrete course on social work ethics undertaken (p. 48). This recommendation was later supported by a comparative study by Joseph and Conrad (1983) that found a discrete course in ethics was more effective than the integration of ethics in facilitating student ethical analysis and decision-making (p. 67). More recently, Renée Rottler (1994) found no difference between the integration of ethics or the provision of an explicit course in relation to social work student ethical problem-solving capabilities (p. 99).

Even with these disparate research findings, ethics educators consistently propose a common recommendation requiring schools to provide both infusion and a discrete course of professional ethics (Gordon, 1994; Joseph & Conrad, 1983; Mishne, 1981). Reamer (2001), a key social work ethics advocate and educator, supports these educators' recommendation when he posits that ideally social work students would be "routinely, systematically, and deliberately exposed to ethics-related content in their non-ethics courses, and would enroll in an in-depth course devoted entirely to the subject of social work values and ethics" (p. 159). It appears that there is an interest, among these ethics educators in enhancing the standard to include both infusion and a discrete course.

In order to meet the current standard, Congress (2001) posits that each school has an obligation to provide sufficient in-service training and support. Such school resources are essential in order that all faculty members, whether full or part time, work toward the vision of integrating professional ethics throughout the curriculum including school, classroom, and field placement processes. If Schools move beyond the minimum Accreditation Standard and provide a discrete course in ethics, Reamer (2001) suggested that social work educators need to have some knowledge in social work ethics and moral philosophy (p. 162). He further explained that few social work educators have a substantive education in professional ethics, thus schools may want to invest in faculty members responsible for the discrete course by supporting them in ongoing education.

One recurring theme in ethics education is time. Reamer (2001) suggested that schools take time in school meetings to focus solely on social work ethics infusion within each course offered in order to eliminate duplication and enhance school congruence (p. 159). By setting the time aside for such explicit discussions about social work ethics, schools demonstrate through this action that they value professional ethics, the "lifeblood of their profession" (Reamer, 2001, p. 172).

This valuing is also communicated by schools and/or faculty members choosing to serve as role models of ethical practice (Congress, 1992; Morelock, 1997; Reamer & Abramson, 1982). A frequently cited quotation regarding role modeling is: 'where (educators) adhere to ethical standards in their behavior, what is "caught" by students may be more important than what is "taught"' (Lewis, 1987 as cited in Morelock, 1997, p. 76). It is not sufficient to utilize analytic tools, or to talk about ethics, rather the witnessing of a faculty member/field supervisor grappling to affect ethics-in-action may

have the greatest impact on the professional socialization and identity formation for social work students.

Morelock (1997) explored the premise that there may be a relationship between faculty members' role modeling and student ethical conduct. He found that fifty-one percent of the faculty members believed that faculty members role modeling ethical behaviour was related to student ethical conduct; whereas, two percent of the faculty members believed there was no association, with forty-seven percent of respondents stating they were unsure there was any relation. Although this is one study, the majority of individuals with an opinion (96%) held the belief that faculty members do serve as role models of ethical behavior for students.

Ethics Education Content

The current literature is discussed by examining five basic ethical content themes. These themes are: values; ethical dilemmas; ethical theory; ethical standards, principles and responsibilities; and, ethical decision-making frameworks.

Values

Values have “always been central to the (social work profession)” (Vigilante, 1974 as cited in Reamer, 2006, p. 11). Reamer (2006) indicates that there are many diverse definitions of the term “value” with no consensus of definition. In attempting to define the term “value” Meinert (1980) draws upon the Latin etiology of *valere* which means “to be strong, to prevail or to be of worth” (p. 5 as cited in Reamer, 2006, p. 12); whereas, Rescher (1969) defines a value as “normative standards by which human beings are influenced in their choice among the alternative courses of action which they perceive” (p. 2 as cited in Reamer, 2006, p. 12). Pumphrey defines values as the “preferred behaviour held by individuals or social groups” (Pumphrey, 1950, p. 23). For

purposes of this paper, the definition of “value” is a combination of Pumphrey’s and Rescher’s definitions: A value is the normative standard held by individuals or social groups that inform choices regarding action.

Two general themes in examining values in social work include: (i) core professional values; and, (ii) the relationship of personal values and professional practice (i.e. societal, cultural and religious, organizational, societal, political). The first theme of core professional values includes an examination of the core values informing practice. In Canada, these core values described in the CASW Code of Ethics (2005) include: respect for inherent dignity and worth of persons; pursuit of social justice; service to humanity; integrity of professional practice; and, confidentiality and competence in professional practice.

Social work values have deep historical roots in early social work practice in Charitable Society Organizations and the Settlement House Movement. Although values have historical import, Pearlman (1976) stressed the importance of the “need for (continual) conscious awareness of the values that influence our (practice) at every level of social work” (p. 389 as cited in Reamer, 2006, p. 12). Such a reflexive process is congruent with Asamoah, Healy and Mayadas’ (1997) call for attention for current social work values to be revised to reflect the increasingly global values of practice. In 2005 the CASW Code of Ethics was revised and explicitly states that this new Code is “consistent with the aforementioned international definition as articulated in the International Declaration of Ethical Principles of Social Work by the International Federation of Social Work (IFSW) (1994; 2004).

Yet, Healey (2002) would argue that the IFSW definition and associated values, do not sufficiently address the value of "universalism of life claims" as the IFSW

definition fails to include the country of origin of the claim. Swartz (2007) suggests the need to “unpack modernist values” (p. 1; p. 4) informing social work practice and adopt a postmodern understanding of values. According to Swartz, such an understanding includes developing an appreciation that:

Values are constructed through relations of people and power.....critical reflection of the effects of values-positions recognizes that, indeed, there are diverse systems of values. However, while no system of values is more “right” or “wrong” than another, systems of values do have real effects in people’s lives and enjoy different power statuses.....Postmodern values are ambiguous. Postmodern values invite social workers to become comfortable with ambiguity, as one no longer has to “have all the answers.”.....Values from the perspective of postmodernism are not reserved for pivotal moments. Instead, they are always present.....our values are performed and enacted continuously, not just when we are presented with a clear “ethical dilemma.”

(Swartz, 2007, pp. 4-5)

Hunt (1978) highlights that “rarely does one find in-depth analyses of the nature of values in general or of social work values in particular” (p. 15 as cited in Reamer, 2006, p. 13). As social work values are inextricably linked with social work ethics, it is essential that ongoing, explicit dialogue on social work values be supported in order that the profession's values adequately reflect current social work practices and guide practice into the 21st century.

The second theme of this section is the relationship of personal values and professional practice (i.e. societal, cultural and religious, organizational, societal, political). Levy’s (1976) reflections are as follows:

It is also incumbent upon the social worker to crystallize his own value orientation with respect to planned change. Some of (her) dilemmas in professional practice relate to the congruity or incongruity between his value orientation and those of his clients. Their resolution will depend in great measure on the values by which (she) is guided in (her) practice and their correlation with the values that dictate his clients’ responses to the personal or social change to which his practice is geared.

(p. 101 as cited in Reamer, 2006, p. 33)

Similarly, Miller (2007) stressed the need for social workers to clarify the values informing practice, recognizing that personal values “often change over time in response to changing life experiences” (p. 57).

Ethical Dilemmas

Reamer (1995) defines ethical dilemmas as “those situations where value clashes evolve out of social work professional obligations and duties” (Reamer, 1995b, p. 4). He proposes that ethical dilemmas can be understood to fall within three categories including ethical dilemmas(s) concerning: (i) services provided to individuals, families and small groups/direct practice; (ii) indirect practice or “macro” issues; and, (iii) social workers' relationships with their colleagues (Reamer, 1990; Reamer, 2001). Alternatively, Congress (2001) chose to summarize ethical dilemmas by practice setting (e.g. Health care, HIV/AIDS practice, child welfare, school social work, etc.) and professional literature on liability and malpractice. Ultimately, it is not the categorization of ethical dilemmas but rather the recognition of conflicting ethical directives within practice situations that is most important (Loewenberg, Dolgoff, & Harrington, 2000, p. 310).

Ethical Theory

In the 1980s there appears to have been an increased interest in the teaching of ethical theory and guiding principles in professional social work education (Callahan & Bok, 1980 as cited in Reamer, 2001, p. 73). Although the term “ethical theory” is the most frequent identifier in social work literature for this content theme, I found the term “theoretical ethical orientation” (TEO) (Malloy, Hadjistavropoulos, Douaud, & Smythe, 2002, p. 244) to be more congruent with my RCH theoretic location emphasizing the “interacting” individual throughout ethical decision-making processes.

Study in TEOs is associated with the field of ethics called normative ethics. Normative ethics involves ethical dialogue examining underlying values (Thompson, 2000, p. 30). With values serving as the "fulcrum" of social work practice, it is not difficult to recognize that discussions of normative ethics would be a dominant theme in social work literature (Reamer, 2001; Yelaja, 1985). Normative ethics is one of three levels of ethics.

Speicher (1998) distinguishes between these three levels of ethics: normative, descriptive, and applied ethics (p. 428). Normative ethics is associated with discussions of moral philosophy and is recognized through values discussions; whereas, descriptive ethics is associated with social sciences and is recognized through factual discussions (Speicher, 1998, p. 428; Thompson, 2000, p. 30). Alternatively, applied ethics dialogue occurs at the interface of philosophy and professional social work practice (Speicher, 1998, p. 428) and is aptly labeled "professional ethics" (Loewenberg, Dolgoff, & Harrington, 2000, p. 23). Speicher makes this distinction of ethical levels to support the ethical premise that one can not argue across these three levels, but rather one can further develop one's awareness of each level through ethical deliberations (Thompson, 2000, p. 30).

The most common TEOs informing professional social work ethics education are: deontological ethical orientation; teleological ethical orientation; virtue-based ethical orientation; feminist ethical orientation; and, religious ethics. Further details regarding these TEOs can be found in Appendix F.

Ethical Standards, Principles and Responsibilities

Ethical standards, principles and responsibilities formulate the basis for Codes of Ethics that govern social work practice. The term "codes" is utilized to emphasize that

social work practice can be guided by many variations of ethical codes dependent on the geographic location [i.e. CASW code of ethics in Canada (Loewenberg & Dolgoff, 1996, pp. 252-262), NASW Code of Ethics in United States (Loewenberg & Dolgoff, 1996, pp. 232-241), etc.], and/or population served [i.e. Spiritually Sensitive Code of Ethics (Canda & Furman, 2000, pp. 29-34), National Federation of Societies for Clinical Social Work (Loewenberg & Dolgoff, 1996, pp. 243-251), and Feminist Therapy Code of Ethics (Loewenberg & Dolgoff, 1996, pp. 263-264), etc.].

In Canada, provincial colleges of Social Work draw upon the national Code of Ethics, the CASW Social Work Code of Ethics (CASW Publication, Ottawa, 2005), and develop a provincial Code of Ethics and associated Standards of Practice. Within the province of Ontario, the Ontario College of Social Workers and Social Service Workers was recently established (2000). At this time, the Ontario College of Social Workers and Social Service Workers (OCWSSW) Code of Ethics and associated Standards of Practice Handbook (OCWSSW Code of Ethics and Standards of Practice Publication, Toronto, 2000) was adopted to guide all certified social service workers, including social workers, in the province of Ontario.

Marshall Fine (2000) reflected upon the impact of the new College and the associated OCSWSSW Code of Ethics. His concern is that with the establishment of the provincial College within an already litigious practice environment (Reamer, 1995a), individual social workers may choose to "become more rule-bound and self-protective in their service to clients" (Fine, 2000, p. 11). Subsequently, such a reactionary, defensive social work choice may encourage social workers to narrow their understanding of professional ethics, strictly to the adherence of their professional Code.

Fine (2000) reminds us that professional social work ethics is much broader than the bare minimum standards and principles etched out within our professional Code. He

reminds us of the key role of "critical consciousness" (Fine, 2000, p. 11). Fine (2000) defines critical consciousness as "the *sine qua non* of ethical behaviour (that)... propels us to question the rules when they seem unfair" (Fine, 2000, p. 11). Utilizing professional critical consciousness, social workers can aspire toward the social work ideals of helping interventions that value holism, interconnection, and a broad vision of "ethics of human relations" (Fine, 2000, p. 11) inclusive of the professional Code of Ethics as a guide.

Social workers need to continually draw upon their critical consciousness throughout practice, including critical reflection of the vision of professional social work in an increasingly global society. The new CASW Code of Ethics (2005) with its statement of consistency with the IFSW International Declaration of Ethical Principles of Social Work reflects a "good" first step in what needs to be an ongoing intra-professional discussions of principles consistent with social work practice (Sarah Banks, 2001, p. 37; Clark, 2000, p. 143). Simultaneously, the social work profession could be collaborating with other helping professionals to examine professional ethics as it evolves in an increasingly global society. For example, a recent publication of the Canadian Psychological Association featured two articles that examined the educational value of the profession's present Code of Ethics through linguistic structure and rank ordering of principles (Hadjistavropoulos, Malloy, Sharpe, Green, & Fuchs-Lagelle, 2002). Such research on professional ethics could be drawn upon, in addition to social worker intra-professional dialogue, in the process of the current national discussions that have emerged since the adoption of the new CASW Code of Ethics (2005).

What follows is an examination of the fifth component of professional ethics content, ethical decision-making frameworks.

Ethical Decision-Making Frameworks

Congress (2001) proposed that social work educators have a professional responsibility to ensure that all social work students attain an ethical decision-making framework that can be utilized as a guide in future practice situations (E. Congress, 2001, p. 16). In conjunction with this invitation to responsibility to educators, Congress shared the formulation of an ethical decision-making framework she found useful, the ETHIC model. This model is but one of many ethical decision-making frameworks found in social work literature in the past ten years (E. Congress, 2001; Fine, 2000; Holland & Kilpatrick, 1991; Loewenberg, Dolgoff, & Harrington, 2000; Reamer, 1995b; Sherwood, 1998, , 2000; Vonk, 1999).

Congress (2001) posited that the increased interest in ethical frameworks is associated with the increasingly complex and litigious practice environments. Similarly, Reamer (1995) identified litigious practice situations as a factor influencing renewed interest in social work ethics (Reamer, 1995a; Reamer, 2000). This has resulted in what Reamer (2006) identifies as the fourth period of social work values and ethics, the ethical standards and risk management period¹⁵ (Reamer, 2001a, 2001b, 2006). He characterizes this period as:

...the significant expansion of ethical standards to guide practitioners' conduct and by increased knowledge concerning professional negligence and liability. More specifically, this period includes the development of a comprehensive code of ethics for the profession, the emergence of a significant body of literature focusing on ethics-related malpractice and liability risks and risk-management strategies designed to protect clients and prevent ethics complaints and ethics-related lawsuits (Barker and Branson, 2000; Houston-Vega, Nuehring, and Daguio, 1997; Jayaratne, Croxton, and Mattison, 1997; NASW, 1999; Reamer, 2003)

(as cited in Reamer, 2006, p. 9)

¹⁵ Reamer (2006) describes the evolution of social work values and ethics as evolving through four periods. These periods include: (i) "the morality period, in the late Nineteenth Century; (ii) the values period, the next several decades; (iii) the ethical theory and decision making period, until the late 1970s; and, (iv) the ethical standards and risk management period, current" (Reamer, 2006, p4-10).

Recognizing social workers practice in an increasingly litigious environment, it is important that social workers both individually and collectively, not settle on the bare minimum, adherence to the code, but rather remember Fine's call for a broader vision of professional ethics to inform and guide practice.

Jonsen (1984) argued that frameworks may be considered "shorthand moral education" (cited in Reamer, 1995, p81) yet he emphasized that the underlying assumption was that those utilizing guidelines would have a good grounding in ethical thought. I concur with both Jonsen, and Reamer (1995a; 2000), in that the utilization of an ethical framework for practice is not a sufficient outcome for meaningful social work ethics education. Rather, as educators we need to ensure that students have a good grounding in ethical theory, standards, principles and responsibilities congruent with social work practice. Knowledge of an ethical decision-making framework is not a substitute for well-developed ethical thought, yet it may be a tool that can further enhance students' ethical processes.

Ethics Education Process

The theme of ethics education process consists of the three iterative sub-themes including educational objectives, strategies, and evaluation. This process is congruent with understanding curriculum as institutional text whereby the primary needs met, are those of the bureaucracy.

Educational Objectives

In developing this section, Reamer and Abramson's (1982) writing was examined to provide the historic link of professional social work ethics education to other helping disciplines through the Hasting Center Report (1976 as cited in Mishne, 1981, p.5). More

current social work literature will also be reviewed for common themes regarding educational objectives (Anderson, 2002, pp. 23-24; Carter, Bent-Goodley, Perry & Smith, 2002, pp. 9-10; Healy & Pine, 2002, pp. 1-2; Manning, 2002, pp. 29-30 as cited in Black, Congress, & Strom-Gottfried, 2002; E. Congress, 2001; Linzer, 2001-2002; Loewenberg et al., 2000). In conclusion, Dean & Rhodes' (1998) vision of social work ethics education, constituting an emerging vision of "narrative ethics" (Nelson, 1997; Newton, 1995), is discussed briefly.

Reamer and Abramson's (1982) research illuminates objectives for students such as stimulating the moral imagination, eliciting a sense of moral obligation and personal responsibility, developing analytic skills, and tolerating and resisting disagreement and ambiguity (pp. 32-36). Historically, Reamer and Abramson were invited to examine the implications for social work of a report on professional ethics released from the Hasting Center. Social work as a profession was not represented in the collaborative process that led to the formulation of the report. However, Reamer and Abramson examined how this report's findings might apply to professional ethics education in social work.

The seven key objectives contained within the Hasting Center Report on Professional Ethics (1976) were:

1. To help students recognize ethical issues and dilemmas.
2. To help students in values clarification, examine their own value base and the shifts in their choices and decision-making as an outcome of their professional training.
3. To stimulate their moral imagination.
4. To aid students' in the development of analytic tools.
5. To elicit a sense of moral obligation and personal responsibility.
6. To aid students' tolerating and resisting disagreement and ambiguity.
7. To facilitate integration of the student's curriculum in graduate school.

(Hastings Center Report, 1976 as cited in Mishne, 1981, p. 5)

Upon examination of these objectives, Reamer and Abramson's choose to include in their writing the Hastings Centre Report objectives three to six inclusive. Further examination of social work literature reveals that this language originating from the Hasting Center Report is also reflected in more recent social work literature (Loewenberg, et al., 2000; Mishne, 1981; Morelock, 1997).

Reamer and Abramson did not discuss three of the Hasting Center Report objectives (i.e. Objectives 1, 2 and 7). The Hasting Center Report Objectives One and Two are congruent with the emerging themes of social work educational objectives, to be discussed in the next section (i.e. Shared Theme One, an increased awareness of ethical dilemmas; and, Shared Theme Two, to increase awareness of personal values in relation to professional practice). The final Hasting Center Report objective, Objective 7, to “facilitate integration of the student's curriculum in graduate school,” appears to be unique.

The Hasting Center Report (1976) emphasizes the integrative and trans-disciplinary function of the ethics education within higher education. Mishne's (1981) research identifies the historic function of ethics education as an integrative educational tool. She highlights the primary function of 19th Century moral philosophy as bridging across disciplines through a "unified and intelligible universe of discourse" (Mishne, 1981, p. 51). She further explained that this historical integrative function of the ethics education has been marginalized in all helping disciplines including social work.

The more current literature discussing educational objectives was examined for common themes: A brief list of these objectives includes:

1. To develop an increased awareness of ethical dilemmas in social work practice (Anderson, 2002, p. 23; Congress 2001, p. 16; Linzer, 2001-2002, p. 31; Loewenberg et al., 2000, p. 14);

2. To become increasingly aware of one's personal value system¹⁶ in relation to professional behaviour (Carter et al, 2002, p. 9; S. Manning, 2002, p. 29; Pumphrey, 1959, pp. 79-118);
3. To be able to distinguish and apply ethical concepts (i.e. theories, principles) to practice (Anderson, 2002, p. 23; Carter et al., 2002, p. 9; Reamer, 1995 as cited in Gambrill & Pruger, 1997, p. 168; Loewenberg et al., 2000, p. 14; S. Manning, 2002, p. 29);
4. To be able to "systematically analyze ethical dimensions, implicit and explicit, in social work practice" (S. Manning, 2002, p. 29) (Congress, 2001, p. 16; Huang, 1994 as cited in Linzer, 2001-2002, p. 31; Loewenberg et al., 2000, p. 14; Reamer & Abramson, 1982, p. 33).
5. To demonstrate skills in applying various models of ethical decision making" (Carter et al., 2002, p. 10) (Anderson, 2002, p. 24; Gambrill & Pruger, 1997, p. 168; S. Manning, 2002, p. 30);
6. To "demonstrate an understanding of the role of diversity (age, class, gender, ethnicity, sexual orientation, disability, etc.) in ethical dilemmas" (Carter et al., 2002, p. 9) (Anderson, 2002, p. 23; S. Manning, 2002, p. 29);

In developing the above list of objectives, a unique contribution by Dean and Rhodes (1998) was discovered. They developed educational objectives congruent with the increasingly recognized branch of narrative ethics in social work. Dean and Rhodes (1998) proposed that the "better" story is one that "balance(s) respect for unique and diverse accounts with the profession's commitment to social justice" (p. 254). The five additional objectives emerging from a narrative ethics approach are:

1. To "enable students to understand more fully the meaning and dilemmas inherent in taking a particular position" (Dean & Rhodes, 1998, p. 255) (Goldstein, 1998; Pumphrey, 1959);
2. To "learn that more than one solution exists, with each solution having its own inherent assets and liabilities" (Dean & Rhodes, 1998, p. 256) (Loewenberg et al., 2000, p. 14);
3. To "learn possible solutions evolve out of their own beliefs and experiences" (Dean & Rhodes, 1998, p. 256);

¹⁶ Use of the term "systems" was purposefully chosen to include discussions of personal values and philosophical frameworks. Value discussions should include spiritual and religious values (Goldstein, 1987, p. 182)

4. To "learn to pay increased attention to the context of the client's narrative, specifically how the client's story is integrated/or not integrated into our theoretical metaphors" (Dean & Rhodes, 1998, p. 257); and,
5. To learn to "position themselves differently in relation to clients" (Dean & Rhodes, 1998, p. 257)... "not knowing, uncertainty, openness, taking others position, value curiosity" (Dean & Rhodes, 1998, p. 256).

Dean and Rhodes (1998) suggested that these objectives are essential in supporting students in further developing a holistic conception of social work ethics. Narrative processes support understanding of the philosophical and spiritual components in every life situation (Pumphrey, 1959, p. 79); whereas, the six aforementioned common objectives focus on the techniques essential to support students in recognizing and systematically analyzing complex ethical dimensions of practice.

Educational Strategies

Reamer (2001) lists a number of educational strategies that may be utilized in ethics education. Some of these strategies include: lectures; small-group discussion; debates; role play; ethics grand rounds; practitioner presentations; popular literature; case material; and, creative assignments (i.e. critical analysis, substantive issue focus) (Reamer, 2001, pp. 112-118). Other strategies educators propose include: (a) practice-based learning (PBL) (Faith, 1999; Faith & Muzzin, 2001), formerly referred to as learning in relation to practice (Mishne, 1981; Pumphrey, 1959); (b) narrative/story in ethics education (Dean & Rhodes, 1998; Goldstein, 1998); and, (c) "problematizing" the practice situation (Rossiter, de Boer, Narayan, Raznack, Scollay & Willette, 1998). All but the last two educational strategies are self-explanatory. For this reason, the last two educational strategies are briefly explained.

The use of story and narrative in ethics education emphasizes the importance of social workers seeking to understand the "moral world of our clients" (Goldstein, 1998, p.

246). Clients' personal stories invite us to seek to understand their beliefs and actions within the context of their life situations (Goldstein, 1998, p. 245). The focus within the narrative is to gain a further understanding of the "meaning" (Goldstein, 1998, p. 245), and in some instances the "will to meaning" of our clients (Frankl, 1963). Goldstein (1987) proposes that the use of story in professional ethics education is one method for "professional practice (social work) to be humanistic and relevant to the more critical demands of living, being and becoming, (the moral concerns of clients cannot be neglected)" (Goldstein, 1987, p. 183).

There is some criticism of the use of narratives in the ethics education in that it is assumed that the stories utilized would contain the "norms" of the profession (Dean & Rhodes, 1998, p. 260). Rossiter et al. (1998) suggest that educators providing ethics education should support social work students in "questioning the normalcy in which professional social work is done" (p. 25). In contrast to the "ethics of consciousness" that is supported through the narrative ethics method, Rossiter et al. suggest that students take up an "ethics of resistance" and consider the narrative outside of the helping situation.

Rossiter et al. (1998) suggest that the skill of ethics of resistance can be practiced if educators problematize standards. This process of problematization appears to be associated with the institutional ethnography method that is utilized as a means of "mapping social relations" (Campbell & Gregor, 2002, p. 25). By encouraging students to engage in the social control and social caring nexus within practice, the ethics of resistance enables students to develop a more complete understanding of the invisible social and political structures that are unarticulated within narratives (Rossiter et al., 1998, p. 26).

Before examining the theme of ethics education evaluation, a unique study evaluating the "impact of instructional practices on the effectiveness of strategies for

learning professional ethics" from the helping profession of psychology is discussed (Pettifor, Estay, & Paquet, 2002, p. 260). In this research, the reciprocal relationship between ethical content and educational strategies is explored. Pettifor et al. (2002) indicated that a holistic evaluation of learning strategies would attend to four domains of reactions, learning, behaviours, and results (Kirkpatrick, 1976 as cited in Pettifor, 2002, p. 267). This research initiative focused solely on reaction criteria of the learners as adults that benefit from flexible learning strategies that support cognitive, emotional and personal integration (Pettifor et al., 2002, p. 262). Consistent with my theoretical location, Worell & Oakley (2000) emphasized that "most ethical considerations may include emotional, intuitive, and rational processes in arriving at decisions" (as cited in Pettifor, 2002, p. 262).

The learners'¹⁷ perceived reactions of helpfulness of educational strategies were examined relative to seven areas of ethical content. Pettifor et al. (2002) found a significant relationship between the teaching strategies utilized and the learner's perceived helpfulness rating [$F(3.54, 570.40) = 270.85, p < .001$]. The mean score for the two group teaching strategies received the highest perceived helpfulness ratings [Group discussion of vignette ($M = 4.07, SD = .76$); Group discussion of videotapes ($M = 3.68, SD = .86$)]. Subsequent pair-wise exploratory analysis was undertaken to examine the perceived helpfulness of the learning strategies with each of the seven ethical content areas. A chart summarizing the educational strategy and learner's perceptions of the most helpful learning strategies is found in Appendix G.

¹⁷ The sample of psychologists all possessed at least a Masters level of certification and had extensive professional experience ($M=13.8$ years).

Ethics Education Evaluation

Evaluations of the efficacy of ethics education are located within one, or more, of five sub-themes. These sub-themes are: student learning (Faith, 1999); preparedness of students and educators (Watt, 1992); attitudes of students and faculty (Morelock, 1997; Wesley, 1997); ethics education process and content (Gordon, 1994; Morelock, 1997; Rottler, 1994). Each sub-theme is briefly discussed

Student Learning

Karen E. Faith's (1999) research was the only study that included a post-graduate reflection on student learning of social work ethics. She chose to undertake an institutional ethnography analysis of recent MSW graduates in order to gain insight into ethics education applications within practice situations in both voluntary and mandatory services. Faith's research is unique not only in its methodological choice to sample post-graduates reflection on learning, but the fact that Faith's research is the only Canadian research in the social work ethics education since the inception of this thesis research.

Faith (1999) reported the following themes:

- (i) Social work graduates that had a Bachelor of Social Work degree, or whom had taken an ethics course, demonstrated a better foundation in the language of ethics (p. 120).
- (ii) Interviewees hardly cited the CASW Code of Ethics as a guide in decision-making (Faith, 1999, p. 121). This finding appears to be significantly different from previous research in the United States where the NASW Code of Ethics is widely used (Morelock, 1997).
- (iii) Interviewees identified a course focused on further developing one's self-awareness as instrumental in enhancing, and integrating ethical skill and knowledge in practice (Faith, 1999, p. 121).
- (iv) Interviewees identified reflection-in-action learning (Schon, 1987, p. 39 as cited in Faith, 1999, p. 123) as essential in enhancing critical self-awareness, intervention choices, and subsequent action with clients (Faith, 1999, p. 123). Similarly, Wesley (1997) found there is a need to focus educator attention on enhancing social work students' self-awareness.

- (v) Interviewees stressed the practice isolation of the social worker. They reported that during their practicums, field supervisors were a key resource in learning social work ethics in practicum. Yet, now that they are practicing professionals access to resource people in social work ethics was extremely limited (Faith, 1999, p. 127).
- (vi) Interviewees reiterated the importance of practice based learning of ethics in allowing knowledge transfer to new practice situations (Faith, 1999, p. 121). In this regard Faith stressed the importance of field instructors in facilitating practice-based learning.
- (vii) Interviewees identified the institutional ideology and organizational constraints on practice (Faith, 1999, p. 124).

Faith's exploratory research begins to illuminate some key themes in Canadian social work ethics education at the master's level.

Preparedness of Students and Educators

Watt's (1992) research examined ethical content in seven graduate social work programs in the United States. Ethical content was evaluated in five different domains including "presence in curriculum, need for inclusion in the curriculum, function in practice of the profession, preparedness to perform tasks of professional ethics, competence in applying content to case scenarios" (Watt, 1992, p. xiv). Preparedness was measured by a new tool to measure the construct "Tasks of Professional Ethics" (Watt, 1992, p. 54).

In the domain of self-perception of preparedness a significant difference was found between educators [faculty $M = 7.3$ ($N = 38$)] and field supervisors [$M = 7.8$ ($N = 97$)] and students [$M = 6.6$ ($N = 118$) ($F = 7.44$, $p < .01$)] (Watt, 1992, p. 130). A careful examination of the findings indicate that the significant F -value ($p < .01$) indicates that at least one of the means of the groups is not the same on the preparedness measure. A Post-hoc statistical analysis utilizing the LSD or Bonferonni test was not completed to ascertain exactly where the difference lies.

Watt also found a significant association between taking a social work ethics course among the three groups [$\chi^2(2, N = 254) = 20.34, p < .01$] (Watt, 1992, p. 78). He found a higher percentage of field instructors had taken a course (36%) in comparison to students (15%) and faculty (5%). Watt suggested that the field instructors may have the impending need emerging from practice, and the students may be increasingly exposed to ethics courses in their education, but because of the older age of faculty they may not have been exposed to an ethics course. This may be or may not be a reason for the difference in exposure to social work ethics courses. It would be interesting to re-examine this component in the research within schools to see if there has been an increase in faculty taking a course with there being an increase in hiring of young academics to replace the older academics that are retiring. Another interpretation of this percentage difference may be that field supervisors are immersed in ethical dilemmas daily, and to equip themselves they take the social work ethics course.

The average number of faculty, field supervisors and/or students that take a social work ethics course is approximately seventeen percent. For a profession that is described as the "practice of morality and ethics" (Levine & Pollack, 2001-2002, p. 2) this percentage is disconcerting to say the least. Taking a course in social work ethics is only one way, yet the research does indicate that it is the most highly recommended way to develop ethical analysis for practice. Watt does conclude that there is a need to enhance ethical analysis skills among the educators (i.e. faculty, field instructors), and I would propose such skills would enable educators to increasingly aspire toward being ethical educators and role models.

One final finding from Watt's research needs to be briefly examined. He found that "in all three groups female respondents were significantly more likely to see a need for (ethics) content in both course and field work than males" (Watt, 1992, p. 107). Watt

suggested that it might be time for feminist ethical philosophy to be examined relative to the values underlying social work practice. This suggestion is congruent with my theoretical location, and more importantly it is consistent with the apparent growing interest in embracing feminist ethical theory as one component of social work ethical practice (Clifford, 2002).

Attitudes of Students and Educators

Wesley's (1997) research was an exploratory study of the "attitudes, opinions and beliefs of educators and students about values, ethics and ethical dilemmas in undergraduate social work education" (p. 2). A survey was undertaken with 25 schools of social work that included 100 faculty members and 458 social work undergraduate students. The survey collected demographic information as well as seven domains of ethics. These domains included: "definition of the term ethics, inclusion of ethical content, importance of ethical content, educational goals, pervasiveness of ethical issues, resolution alternatives, and proficiency in ethical decision making" (Wesley, 1997, p. 78). Wesley did utilize components of Watt's (1992) questionnaire.

Wesley found that the educational objective of self-awareness was an important goal for undergraduate education (Wesley, 1997, p. 3). In addition, she reported that those surveyed had difficulty in formulating resolution alternatives and in ethical analysis including prioritization of values (Wesley, 1997, p. 3). In conclusion, Wesley proposed attention be paid to six specific areas in order to further infuse the teaching of ethics throughout the curriculum. These six areas are: students and educators creating a safe and supportive learning environment together; enhancing faculty member conflict management skills; attending to the need for developing an increased self awareness of students and educators alike; the integration of ethical content into all introductory social

work courses; the requirement of an entry seminar in social work ethics; and, increased attention to the ethical content in field placement.

Another research study by Morelock (1997) examined faculty member attitudes in relation to ethics education. He found that only thirty-six percent of faculty members believe in the efficacy of ethics instruction leading to ethical behaviour/conduct; whereas, ten percent thought it would not and the remaining fifty-four percent were unsure. In addition, fifty-one percent of the faculty members believed role modeling ethical behaviour would lead to ethical conduct; whereas, two percent thought it would not, and forty-seven percent were unsure. These findings raise numerous questions including: Is ethical behaviour/conduct a desirable outcome for social work educators? What are academics' understanding of ethics? What factors impact student/professional ethical behaviour/conduct? What constitutes role modeling of ethical behaviour in academe? There are a multitude of hanging questions to be examined with regard to faculty beliefs and attitudes with respect to ethics education in social work.

Ethics Education Content and Process

Gordon (1994) was interested in examining the patterns and factors in social work ethics education. Gordon explored institutional factors (secular/non-secular; discrete/pervasive method), individual teaching factors (ethical principle and content preference, ethical knowledge, training, teaching methods and goals, use of NASW Code of Ethics), and demographic information (gender, age, ethnic identity, religious identity, religious practice, social work years of experience, ethics mentor exposure, teaching concentration). One of the major findings in Gordon's research was a continuum of social work ethics education that lay between the extremes of implicitly discussing ethics without labeling it ethics and explicitly discussing ethics where the word ethics was openly used. Gordon found that sixty-three percent of faculty members reported using

implicit education while thirty-seven percent reported using explicit education (Gordon, 1994, p. 135). This is inconsistent with this study's findings that faculty members prefer to teach a discrete course in ethics (95%) as opposed to infusion (5%) (Gordon, 1994, p. 191).

Curricular Studies

To date interest in curriculum has mainly existed within the educational field (Savaya, 2001). With this thesis focusing on education, it is worthwhile to draw upon the curricular knowledge from this field in order to gain a better appreciation of the context of social work ethics education. First, curricular study from the education field is briefly explored. In the second section contemporary curricular discourses within social work literature is examined.

Curricular Studies: Education

Curricular study is a complex field that has seen the term "curriculum" associated with multiple meanings. The curricular definitions that resonate with my understanding of curriculum are:

1. Curriculum encompasses all learning opportunities provided by the school (Saylor & Alexander, 1974); and,
2. Curriculum is a plan or program for all experiences that the learner encounters under the direction of the school (Jackson, 1992; Oliva, 1982)

(Pinar et al., 1995, p. 26)

These definitions are reflective of contemporary curricular times (Pinar et al., 1995, p. 6). This period is marked by an (Pinar et al., 1995, p. 6) an examination of where curricular definitions lead one, where the definition comes from, and why (Jackson, 1992 as cited by Pinar et al., 1995, p. 28).

Contemporary curricular study was preceded by the traditional period of "curricular development." This traditional period was known for the technical approach to understanding curriculum development. One of the most influential curricular development models was Tyler's Rationale (1949). Tyler's Rationale puts forth the idea that curricular development could be achieved by focusing on educational objectives, design, scope and sequence, and evaluation¹⁸ (Abels, 1999, p. 33; Pinar, Reynolds, Slattery, & Taubman, 1995). This technical approach to curriculum development continues to be undertaken within contemporary curricular studies within the field defined as "understanding curriculum as institutional text" (Abels, 1999; Pinar et al., 1995, p661).

Through the pivotal series, *Understanding Curriculum*, Pinar et al (1995) introduced a broadened contemporary conceptualization of curriculum as multiple discourses, with one of these discourses being "understanding curriculum as institutional text". Other discourses include understanding curriculum as: (i) political text; (ii) racial text; (iii) gender text; (iv) phenomenological text; (v) poststructuralist, deconstructed, postmodern text; (vi) autobiographical/biographical text; (vii) aesthetic text; (viii) theological text; and (ix) international text (Pinar et al., 1995, pp. 241-841). These discourses occur at the midpoint of practice and theory within contemporary curricular studies (Pinar et al, 1995, p. 860).

Looking forward in curricular studies, Pinar et al. (1995) proposed that future generations in this field need to move toward the one pole, theory development. In no

¹⁸ Four questions at the "heart" of Tyler's Rationale are: What educational purposes should the school seek to attain? [Objectives]; What educational experiences can be provided that are likely to attain these purposes? [Design]; How can these educational experiences be effectively organized? [Scope and Sequence]; and, How can we determine whether these purposes are being attained [Evaluation] (Tyler, 1949 as cited in Jackson, 1992, p25 and as cited in Pinar et al., 1995; Abels, 1999, p35).

way were these authors advocating total disconnection from the practice pole, but rather they foresee a need for future curriculum studies to "explore a political phenomenological theory, situated internationally in a multiracial global village" (Pinar et al, 1995, p. 864). They stress that such a future theoretical vision would not represent an additive theory, but rather would be a model reflective of interdependent, non-synchronous dimensions of curriculum. With this increased awareness of contemporary curricular understandings, the social work literature on curriculum is examined.

Curricular Studies: Social Work

Within social work literature, there is limited attention paid to contemporary curricular understanding (Skolnik & Papell, 1994). Those articles that do address curricular studies and social work¹⁹ allude to a few of the aforementioned contemporary curricular discourses posited by Pinar et al. (1995). These discourses include understanding curriculum as: institutional text (Bisno & Cox, 1997; Faherty, 1997; Jarman-Rohde, McFall, Kolar, & Strom, 1997; Mitchell, 2001; Savaya, 2001); international text (Asamoah, Healy, & Mayadas, 1997; Healy, 2002; Mohan, 2002a); gendered text (Nichols-Casebolt, Figueira-McDonough, & Netting, 2000); and, theological text (Sheridan, 1994).

Reflecting upon the curricular context, it brings into focus the multiple discourses of curriculum that can inform social work ethics education. In addition, it highlights the importance of examining current social work values and associated ethical processes to examine the degree to which they reflect our increasingly global society. Whatever conceptualization of "understanding curriculum" develops within social work, the

¹⁹ These articles do not include course specific curricular resources. Rather, these articles attend to integration of contemporary curriculum discourses in social work.

inherently political nature of education must not be forgotten (Apple, 1975; Burstow, 1991; Friere, 1993 as cited in Neuman, 2000, p. 22). Rhetorical analysis, asking where this conceptualization of curriculum leads one, where the definition comes from and why, will serve social worker educators well in humbly focusing their curricular efforts in more fully and equitably meeting the needs of those individuals and communities who we have the privilege of serving (Canda & Furman, 2000, p. 3).

CHAPTER THREE:

Methodology

This chapter will focus on the research methods and instruments used in exploring social work ethics education in bachelor programs across Canada. A brief description of mixed method paradigms and research designs, the research design for this study (i.e. concurrent triangulation mixed method), and how this design decision was arrived at will be explained. This will be followed by a summary of the specific quantitative research themes and qualitative research questions, as well as a description of the research processes undertaken (i.e. participant selection, research tool development, data collection and analysis). A brief discussion of the inference quality or the mixed method term for the accuracy with which we draw conclusions (Tashakkori & Teddlie, 2003) will follow. This chapter will conclude with a discussion of research limitations.

Mixed Methods Paradigms and Research Designs

Following consideration of Tashakkori and Teddlie's (2003) six paradigmatic stances regarding mixed methodologies, and Creswell, Plano Clark, Gutmann and Hanson's (2003) four criteria in mixed methods designs, a decision was made to undertake research embracing both qualitative and quantitative methods through a "concurrent triangulation mixed method research design" (Creswell, Plano Clark, Guttman and Hanson, 2003, as cited in Tashakkori & Teddlie, 2003, p. 226). The concurrent triangulation mixed method design is located within the broader sphere of mixed methodologies. Tashakkori and Teddlie (2003) named mixed methodology the "third methodological movement" (p. 5), with the first two movements being quantitative

and qualitative methodologies. In addition, they identified six paradigmatic foundations of mixed methods research including the: (i) a-paradigmatic thesis; (ii) incompatibility thesis; (iii) complementary strengths thesis; (iv) single paradigm thesis; (v) dialectic thesis; and, (vi) multiple paradigms thesis (Tashakkori & Teddlie, 2003, pp. 17-24).

According to Tashakkori and Teddlie (2003) researchers who adopt the *a-paradigmatic thesis*, the first paradigmatic stance, ignore the epistemology-method link and use the method that best fits the research question. The second paradigmatic stance researchers may adopt is the *incompatibility thesis*. From this perspective, researchers believe that there is a link between epistemology and research methods and that this link is unique to either qualitative or quantitative research and the two are mutually incompatible. The third stance that may be adopted by researchers is the *complementary strengths thesis*. Researchers embracing this understanding of mixed methodology uphold the epistemological-method link of both quantitative and qualitative methods. It is this link that makes mixed methods possible in that researchers draw on the strengths associated with both paradigmatic positions. The fourth paradigmatic stance is the *single paradigm thesis*. Researchers adopting this perspective believe that “a single paradigm should serve as the foundation for mixed methods research” (Tashakkori & Teddlie, 2003, p. 17). Within this categorization Tashakkori and Teddlie (2003) identified two specific perspectives: (a) the pragmatic; and (b) transformative-emancipatory theses. Researchers locating themselves within the *pragmatic thesis* believe that pragmatism is the best justification for using mixed methods. More specifically, the research question is apriori to either the research method used or the paradigm informing the research. The alternate paradigm is the *transformative-emancipatory thesis*. From this perspective,

researchers believe that this is the single epistemological-method link to inform mixed methods, and the ultimate research goal is the “creat(ion) of a more just and democratic society” (Merton, 1998, as cited in Tashakkori & Teddlie, 2003, p. 21). The fifth paradigmatic stance is the *dialectic thesis*. Researchers believe that multiple paradigms inform mixed methods. More specifically, different paradigms “are valuable but only (provide) partial worldviews. To think dialectically means to examine the tensions that emerge from the juxtaposition of these multiple diverse perspectives” (Tashakkori & Teddlie, 2003, p. 18). The sixth and final paradigmatic stance is the *multiple paradigm thesis*. Similar to the dialectic thesis, researchers believe that multiple paradigms inform the choice to use mixed methods. The difference between the dialectic and multiple paradigm perspectives is one of prioritization. Researchers who adopt a multiple paradigm stance believe that there can be a prioritization of one paradigm over another when doing a specific type of study; whereas, researchers from a dialectic location would “reject the selection of one paradigm over another” (Tashakkori & Teddlie, 2003, p. 18). In concluding their handbook on mixed methods research, Tashakkori and Teddlie (2003) stated that they believed, based on the research cited in their seminal text on mixed methodologies, that the most viable paradigmatic stances relative to mixed methods were: (i) the dialectical thesis; (ii) the single paradigm thesis (e.g. pragmatism and transformative-emancipatory paradigms); and, (iii) the multiple paradigm thesis (Tashakkori & Teddlie, 2003, p. 677).

Tashakkori and Teddlie’s categorizations of paradigms in mixed methodology is complemented by Creswell’s et al. (2003) formulation of four criteria informing mixed methods research designs and includes:

- (i) The implementation of data collection;
- (ii) The priority given to quantitative or qualitative research;
- (iii) The stage in the research process at which integration of quantitative and qualitative research occurs; and,
- (iv) The potential use of a transformational value or action-oriented perspective in (the) study.

(Creswell et al., 2003, p. 215 - 222)

Creswell et al. (2003) used these four characteristics to develop a typology of mixed method designs that includes six distinct designs (See Table 1).

This mixed method typology provides researchers with a common means to name and discuss characteristics of mixed method designs (Creswell et al., 2003, p. 210).

Creswell et al. (2003), state that this detailed typology “conveys to readers the rigors of their study. It also provides guidance to others who merge quantitative and qualitative data into a single study” (Creswell et al., 2003, as cited in Tashakkori & Teddlie, 2003, p. 210). This design, along with the aforementioned paradigmatic stances regarding mixed methodology, move the third movement of methodologies, mixed methodology, forward through what Tashakkori & Teddlie (2003) describe as the adolescent stage of development.

Green and Caracelli (2003) stated that all researchers approach inquiry with a “crude mental model [that includes] some set of assumptions about the social world, social knowledge, and the purpose of social research” (Phillips, 1996; Smith, 1997, as cited in Tashakkori & Teddlie, 2003, p. 95). The mental model in this study, reflexive

Design Type	Implementation	Priority	Stage of Integration	Theoretical Perspective
Sequential explanatory	Quantitative followed by qualitative	Usually quantitative; can be qualitative or equal	Interpretation phase	May be present
Sequential exploratory	Qualitative followed by quantitative	Usually qualitative; can be quantitative or equal	Interpretation phase	May be present
Sequential transformative	Either quantitative followed by qualitative or qualitative followed by quantitative	Quantitative, qualitative, or equal	Interpretation phase	Definitely present (i.e. conceptual framework, advocacy, empowerment)
Concurrent triangulation	Concurrent collection of quantitative and qualitative data	Preferably equal; can be quantitative or qualitative	Interpretation phase or analysis phase	May be present
Concurrent nested	Concurrent collection of quantitative and qualitative data	Quantitative or qualitative	Analysis phase	May be present
Concurrent transformative	Concurrent collection of quantitative and qualitative data	Quantitative, qualitative, or equal	Usually analysis phase; can be during interpretation phase	Definitely present (i.e. conceptual framework, advocacy, empowerment)

Table 1. Typology of Mixed Method Designs (Creswell et al., 2003 as cited in Tashakkori & Teddlie, 2003, p. 224)

critical humanism, locates me between the tensions of master and local narratives thus providing the rationale for using both quantitative and qualitative paradigms. This perspective is consistent with the dialectical paradigmatic stance described by Tashakkori and Teddlie (2003) which examines “the tensions (emerging) from the juxtaposition of these multiple diverse perspectives” (Tashakkori & Teddlie, 2003, p. 18). Research informed by the dialectic paradigm is a “way of intentionally engaging with multiple sets of assumptions, models, or ways of knowing toward better understanding” (Green and Caracelli, 2003, as cited in Tashakkori & Teddlie, 2003, p. 97). This creates the tension between the different ways of valuing and knowing that ultimately “challenges and stretches the boundaries of what is known” (Green & Caracelli, 2003 as cited in Tashakkori & Teddlie, 2003, p. 97).

As stated, this research is informed by the dialectic paradigm. The four criteria posited by Crewsell et al. (2003) (i.e. implementation, priority, integration and theoretical perspective) will be examined to explain the design that best fits the research question: “How are Canadian schools offering bachelor programs attending to social work ethics education in the 21st century?” The first criterion of implementation addresses:

- (i) The core reasons for collecting both forms of data in the first place; [and],
- (ii) The important interrelationship between the quantitative and qualitative phases in data collection.

(Creswell et al., 2003, p. 219)

The decision was made to collect both forms of data for two reasons. First, the majority of the research on social work ethics education is quantitative, and it is important to compare and contrast these findings to existing research. Second, little is known about social work ethics education in Canada. When there is a paucity of extant

research, it is important to include a qualitative component. This ensures that Canadian educator's have an opportunity to share their lived experiences and knowledge with regard to social work ethics education without the imposition of other countries' perspectives (i.e. American, Australian, British). Ultimately, the use of both forms of data allows me, as a researcher, to draw upon the strengths of both research methods and obtain a greater depth and breadth of knowledge.

The second question that must be addressed in regard to the first criteria of implementation is the important interrelationship between the quantitative and qualitative phases in data collection. More specifically, is the data collected simultaneously (e.g. concurrent) or is the data introduced through phases dependent on the research question (e.g. sequential)? I chose to use a concurrent data collection process for two reasons: (i) time constraints regarding doctoral studies; and, (ii) equitable valuing of qualitative and quantitative methods. Due to time constraints, I recognized that the concurrent process would allow me to successfully complete this research initiative in the limited time available. The second reason for choosing concurrent data collection was a belief in the value of both qualitative and quantitative research methods. If I chose a sequential process I would have had to prioritize one research method over another which, in light of my theoretical location, I was not willing to do.

Priority, or the second criterion posited by Creswell et al. (2003) requires researchers to decide if more or less weight will be given to the qualitative or quantitative data collection and analysis. As stated above, I decided to draw upon both forms of data collection and analysis equitably. This decision was made to allow me, as a researcher, to seek a balance between the lived experience of Canadian educators through the

qualitative data collection and analysis, and the master narratives emanating from the majority of the quantitative research reflecting the American experience.

Integration, or the third criterion highlighted by Creswell et al. (2003) are the choices researchers make regarding the integration of data and findings. Integration can begin at any stage including the research problems, and data collection, analysis or interpretation (Creswell et al., 2003, p. 221). In this study, the majority of the integration begins at the data collection stage and extends into the data analysis and interpretation. There were common themes explored including: the CASSW Accreditation Standard and curricular infusion of ethics; educational methods used; ethical content infused; and, educator beliefs regarding educator role modeling, the relationship of spirituality and ethics, and the curricular location of ethics education.

Theoretical perspective or location is the fourth and final criterion highlighted by Creswell et al. (2003). The inclusion of the researcher's theoretical location is discussed primarily within the context of transformative mixed method designs, although it may be present in any mixed method design (Creswell et al., 2003 as cited in Tashakkori & Teddlie, 2003, p. 224). As indicated previously, my theoretical location is reflexive critical humanism and I chose to implement a concurrent mixed method design. From the outset, I was aware that I wanted to do as much as possible to lessen the imposition of my values and desires for transformation in the field of ethics education onto the research.

Tashakkori & Teddlie's (2003) paradigmatic stances and Creswell's et al. (2003) design criteria informed my decision to use the dialectic paradigm and operationalize it through a concurrent triangulation mixed method research design. The concurrent

triangulation mixed method design draws upon two traditional methods, qualitative (QUAL) and quantitative (QUAN) (See Figure 1).

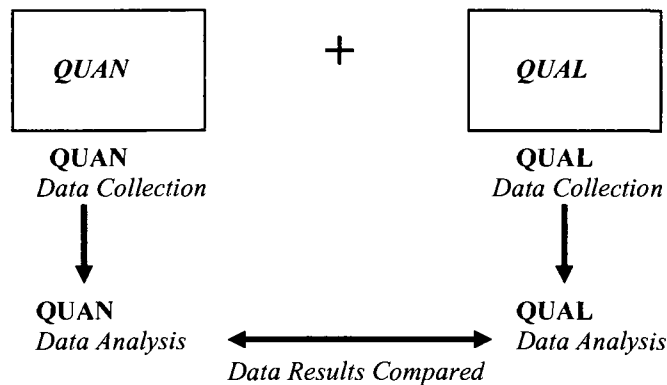


Figure 1. Concurrent Triangulation Mixed Method Design

(Creswell et al., 2003 as cited in Tashakkori & Teddlie, 2003, p. 226)

The concurrent triangulation design was used to “confirm, cross-validate, or corroborate findings within a single study” (Greene et al., 1989; Morgan, 1998; and Steckler et al., 1992 as cited by Creswell, Plano Clark, Guttman, & Hanson, 2003, p. 229). As little was known about Canadian social work ethics education this mixed method design was used to draw upon the strengths of the traditional methods (e.g. quantitative, qualitative) and to counter the limitations of each. Collectively, these two traditional methods within the concurrent triangulation mixed method design provided the optimal design framework to complete this novel exploratory analysis.

Creswell et al. (2003) identified two main benefits of this framework. The first benefit is that both quantitative and qualitative methods are well known designs with known strengths and related limitations. A second benefit is the shorter time frame

associated with the data collection phase due to the concurrent method processes. In addition, Creswell (2003) identifies two main challenges in the use of the concurrent triangulation method. The first challenge is the heavy load of analysis which necessitates the completion of two independent analytic processes. The second challenge of the mixed method design is that there may be discrepancies that undermine the integration of findings from the qualitative and quantitative analysis.

For the purposes of this research, a slight variation of the concurrent triangulation mixed method allowed for the integration at the data analysis phase across methods. Integration was achieved through a process known as “quantitizing” (Tashakkori & Teddlie, 2003, p. 327). In this process qualitative/verbal data is transformed into quantitative/numerical data. This coded qualitative-to-quantitative data was examined for thematic association with quantitative survey data. In addition, integration was enhanced through comparing interview data with qualitative open-ended survey data. Ultimately, this modified concurrent triangulation mixed method design enhanced knowledge about Canadian social work ethics education beyond what could be acquired through either a sole quantitative or qualitative method or the unmodified concurrent triangulation mixed method design.

The broad research question was “How are Canadian schools offering bachelor programs attending to social work ethics education in the 21st century?” This question was examined quantitatively and qualitatively through four research themes and four open-ended questions respectively.

Quantitative Research Themes

An internet survey was designed to explore the four research themes of ethical standards, ethical content, educational processes, and educator beliefs.

1. **Ethical Standards**: How do Faculties, Schools and Departments²⁰ of Social Work address curricular inclusion of ethics education in their bachelor programs?

Items 1, 2, 3, 9, 10

Reason d'être: These items were to assess how Schools of Social Work met and/or exceeded the minimum CASSW Accreditation Standards to infuse social work ethics education throughout the curriculum. These items explore method of provision (1, 2, 3), participant's perception of ethics curricular inclusion (9) and participant's ideal vision of social work ethics education (10).

2. **Ethical Content**: What ethical content do Schools of Social Work include in their professional bachelor education programs?

Items 4, 5, 6, 7, 8

Reason d'être: These items are to explore the extent to which the full continuum of professional ethics education was taught within the participating schools. One item explored general ethical content (4), while other items examined ethical dilemmas (5), ethical principles (6), ethical theories (7), and ethical decision-making frameworks (8).

3. **Educational Processes**: What educational processes do Schools of Social Work use to enhance ethics education?

Items 11, 12, 13

Reason d'être: These items were included to explore the degree to which Schools of Social Work have drawn upon curricular theory from the field of education to inform ethics education. These items explore educational objectives identified (11), ethics education evaluation(s) (12), and ethics education resources used (13).

²⁰ From this point forward the term "faculty" will be used to represent "faculties, schools and departments" of social work.

4. Educator Beliefs: What are the educators' beliefs in bachelor programs with regard to social work ethics education?

Item 14 (all)

Reason d'être: These items explored educator beliefs with regard to the various components of social work ethics education each of which can significantly impact on learning opportunities made available within any given program (14 all).

Qualitative Research Questions

A semi-structured interview was used to explore the following questions:

1. What is your ideal vision of social work ethics education?
2. What ethical theories do you believe best inform social work practice in the 21st century?
3. What educator attributes do you believe are congruent with a "good" social work role model?
4. Wind (1994) suggests that "spirituality is the core of ethics" (as cited in Abramson, 1996, p. 198). What are your reflections about this statement?

Concurrent Triangulation Mixed Method: Survey

Participant Selection

Deans and Directors at the thirty-two schools offering bachelor social work programs were invited through a letter to identify faculty members with social work ethics education expertise. This initial letter was sent out in both official languages, English and French (See Appendices H and I), and was subsequently followed up through both e-mail and telephone correspondence.

A former francophone faculty member in social work was contracted to assist with follow-up with the French speaking schools and potential francophone participants. This outreach facilitator was provided with a template to guide the telephone outreach. A

modification to the initial Wilfrid Laurier University (WLU) Ethics Review Proposal was secured in order to allow this additional outreach to occur. This ethics amendment was sought to ensure that follow up with Francophone Deans and Directors was equitable in relation to the Anglophone Deans and Directors in terms of respecting their choice of primary language.

As a result of this initial phase of outreach, names and contact information for twenty-seven potential participants were obtained (22 English speaking, 5 French speaking). Each participant was then sent a personalized letter inviting them to be a research participant (See Appendices J and K). In addition, a copy of the “Letter of Consent” was included in all mailings (See Appendices L and M). All participants were sent a letter in English with an additional French translation of the letter being sent to participants working in schools with primarily French bachelor programs. Similar to the outreach process with Deans and Directors, this initial outreach was followed by both e-mail and telephone correspondence. Outreach to French speaking participants in this phase was limited to e-mail correspondence in French undertaken by the researcher.

Following the second phase of outreach to potential participants, twenty faculty members confirmed interest in being a research participant (15 English speaking, 5 French speaking). These participants came from seventeen out of thirty-two Schools of Social Work (53%) offering bachelor programs, with two schools having more than one participant. It is important to note that these participants represent the population, as opposed to being a sample, of faculty members that were identified by their Deans and Directors as possessing social work ethics education expertise.

Research Tool Development: Survey

A bilingual, online, controlled access quantitative survey was developed (See Appendices N and O). The survey questions emerged from two sources including previous exploratory social work ethics education research from the United States (Barbeau, 1988; Gordon, 1994; Watt, 1992; Wesley, 1997) and the ethics education literature review themes. A colleague with knowledge of social work ethics education previewed the survey and provided feedback on the survey questions and format. A pre-test of the survey tool was not undertaken. The reason for this was that there was no sample of educators available other than those identified as possible participants.

Upon completion of the survey, the website was developed. All information was available in English and French. The initial page requested participants to enter their personalized logins that had been sent to them either the English or French dialogue box. Upon entry to the site, the first page was the “Letter of Consent.” Participants could only proceed to the actual survey, if they selected the “I agree” with the aforementioned consent statements. Once the survey was accessed, participants had the option of saving the responses as they completed sections of the survey or submitting all the responses to the survey upon completion. This allowed participants to save their work.

Data Collection

Each participant was requested to complete the survey within a six week period. Due to holidays and heavy workloads, a number of participants requested extensions for their survey submission. This resulted in the survey research phase being extended an additional four weeks, thus it was ten weeks in length.

Accommodation was provided for two participants. One participant requested a hard copy of the survey. This was mailed out and the completed survey returned within a two-week period in the stamped return envelope. Another participant requested a face-to-face interview. The participant was given a hard copy of the survey and the researcher, together with the respondent, went through each survey question. Following the participant's response, the researcher verified the participant's response and entered each response on a hard copy of the survey. Upon receipt of both hard copy surveys, the researcher entered data from both surveys electronically on the research site utilizing the participant's respective personalized entry codes. This step was necessary to facilitate subsequent quantitative and qualitative analysis using computer programs.

The research website was set up to produce two copies of the participant's survey submission. Within a minute of the participant's submission, the researcher received an e-mail from the research site summarizing each respondent's coded submission. Each e-mail was identifiable by the personalized entry code submitted. In addition, participants indicated in the final question if they were willing to be interviewed.

A second, full-version of each participant's survey was accessed by re-entering the research website and entering the respondent's personalized entry code. A hard copy of this version of the survey was accessed for each participant. This survey format was extremely helpful in identifying omissions and potentially erroneous submissions that could not be easily identified in the initial e-mail summary of their submission.

Data Analysis

The quantitative survey data attained was entered into SPSS 12. The qualitative survey data collected from open-ended responses was collated into a Word document and

included in the qualitative interview data analysis. A data log was created to capture all the key decision points regarding the quantitative data entry and analysis in SPSS. Descriptive statistics (e.g. mean, standard deviation, minimum and maximum values, modes) were completed for all questions except the rank ordering questions (Q4a, Q5a, Q6a, Q7a, Q8b, Q11a). Rank-ordering of the remaining questions was calculated using the following weights for questions seeking: (a) a top five rank-ordering (i.e. 0.333, 0.267, 0.200, 0.133, 0.067) (Q4a, Q5a, Q6a, Q7a, Q11a); and, (b) a top three rank-ordering (i.e. 0.50, 0.33, 0.17) (Q8b). A factor analysis was completed to examine the survey instrument validity, and a Cronbach's Alpha reliability analysis was run for the educator belief section of the survey instrument (Q14). Three Pearson correlations were run as additional reliability checks (Q9/10, 14g/14cc, 14d/14w).

Survey Reliability and Validity

As indicated previously, the survey instrument was original in that questions were developed from two sources including previous exploratory social work ethics education research and the ethics education literature review themes. The survey was considered to have face validity in that a colleague with knowledge of social work ethics education indicated that the survey was transparent and that it unambiguously explored the topic identified for research. In addition, the same colleague assessed that each survey item was transparent, and as such, item subtlety existed (Bornstein, Rossner, Hill & Stepanian, 1994 as cited in Lewis-Beck, Bryman, & Futing Liao, 2004, p. 368). Content validity of the survey instrument was also established by the same colleague who identified that the survey did explore themes related to social work ethics education. In addition, a factor analysis was run to ascertain the construct validity of the survey instrument. This

analysis was quite variable with no factor(s) identified. This finding is not a surprise as the rule of thumb for an analysis to be reliable is that “the minimum number of randomly selected observations in one’s sample should be at least five times the number of variables” (Grimm & Yarnold, 2000, p. 100). In this analysis the subjects-to-variables ratio for the factor analysis falls well below the minimum rule of thumb of five to one. In this exploratory analysis, the number of variables included exceeds the subject observations ($N = 20$).

The reliability of the survey instrument was examined by running a reliability analysis of the educator belief questions (Q14) for a Cronbach’s Alpha. The unstandardized and standardized Cronbach’s Alpha was 0.778 and 0.760 respectively. These values are considered to be quite large. This indicates that the 33 items of the educator belief scaled questions are quite reliable. Since there is little variation among the variances of the 33 items, there is little difference between the two Cronbach Alphas. The remaining questions of the survey were not included in assessing the reliability of the entire survey as these questions were used to gather descriptive information not suitable for inclusion in a reliability analysis due to the nature of the questions (e.g. rank-order, qualitative, dichotomous).

Three additional checks of the survey reliability were available through the survey construction. First, Questions 9 and 10 required participants to indicate the percentage of total program time social work ethics education actually and ideally accounted for respectively. As these measures come from the same individual, a Pearson Correlation was run to ascertain the measure of association. The Pearson correlation attained

indicates an extremely high positive association ($r = 0.999, p < .01$). This is to be expected as each measure comes from same person.

The second check of reliability emerging from survey construction was the inclusion of the same question regarding educator belief that faculty members are aware of the CASSW Accreditation Standard requiring infusion of professional ethics throughout the curriculum (Q14g, Q14cc). A Pearson correlation was run to measure association and found that there was a highly positive correlation between these questions ($r = 0.72, p < .01$). This strong association was expected as participants were responding to the same question.

The third and final reliability check related to the educator belief questions exploring the role of personal values in ethical decision-making. This belief was explored through two oppositely worded statements (i.e. values can not play a role – Q14d; values play a role – Q14w). A Pearson correlation was run to ascertain the association between these two questions. The Pearson correlation indicated that there is a significant negative association between scores on these two belief statements ($r = -0.537, p < 0.015$). As these questions were reversed ordered the expectation and finding of a negative association is consistent. In conclusion, the survey instrument is quite reliable with the large Cronbach's Alpha for the educator belief section, and the highly positive correlations for the three additional reliability checks.

Concurrent Triangulation Mixed Method: Interview

Participant Selection

The final question on the survey inquired as to whether or not participants would be willing to be interviewed on the topic of social work ethics education in bachelor

programs. Fourteen participants offered to be interviewed (12 English speaking, 2 French speaking); and, ultimately, a total of twelve participants were interviewed (10 English, 2 French speaking²¹).

Research Tool Development: Semi-Structured Interview

While the survey was designed to explore current ethics education practices, the interview was designed to gain a better understanding of how the educators conceptualized social work ethics. The interview template was developed to further investigate the broad question “How are Canadian schools attending to social work ethics education in the 21st century?” This question was explored through four open-ended questions exploring: (i) an ideal vision of social work ethics education; (ii) the ethical theories informing social work practice; (iii) educator attributes associated with a good social work role model; and, (iv) the relationship between social work ethics education and the burgeoning field of spirituality in social work. Each of these four questions was further explored by probing questions.

Data Collection

All participants were contacted to identify possible dates and times for a one-hour telephone interview. Approximately two interviews a week were completed over a six week period. All interviews were audiotaped. A Wilfrid Laurier University Ethics Review Amendment was attained to allow contracting out of the English tapes to a local transcriptionist.

²¹ The two francophone interviews are a means to begin to bring forward reflections from the perspective of francophone educators in Québec to discussions of ethics education. This author recognizes that the francophone educator population is diverse. Thus, discussions regarding francophone educator experiences reflect the experiences of the two educators interviewed. Further research needs to be undertaken to develop a deeper understanding of francophone educator knowledge and experiences related to ethics education both inside and outside Québec.

Due to limited fiscal resources, simultaneous translation was unavailable for the one francophone interview. This participant agreed to an interview process whereby the interview questions were forwarded the day before and the respondent was encouraged to answer the questions in French or English. The services of a reputable university French translator were attained to assist with the transcription of this interview. A Wilfrid Laurier University Ethics Review amendment was attained to allow for the use of this translator and transcriptionist.

All of the interviews began with the broad question, “What is your ideal vision of social work ethics education?” The subsequent direction of the interview came from the interviewee. As interviewees discussed their ideal visions the researcher would raise issues and questions from the interview template. When it appeared that the participant had nothing further to discuss on the current topic, other areas from the interview template were explored.

The interview provided an opportunity to clarify any omissions or what appeared to be contradictions with the respondents. Participants used this time to explain intentional omissions or to provide a response for inclusion. In addition, respondents provided clarification of their responses.

A copy of the transcribed interview was sent to each interviewee. Each participant was invited to read the transcript and provide any additional feedback and make any changes. Six participants took advantage of this opportunity.

Data Analysis

All of the interviews were entered into the qualitative analysis computer program NVIVO7. In addition, the qualitative data attained from the open-ended questions of the

survey was entered. All of the qualitative data was coded, and then examined for emerging themes and thick descriptions.

Trustworthiness of Qualitative Analysis

The criterion by which qualitative analysis is assessed is trustworthiness. This term is used to make visible the analytic processes for readers in order that they can assess for themselves both the research process and product(s). A study's trustworthiness can be assessed by the following questions:

1. How can an inquirer persuade his or her audiences (including self) that the findings of an inquiry are worth paying attention to, worth taking account of?; and,
2. What arguments can be mounted, what criteria invoked, what questions asked, that would be persuasive on this issue?

(Lincoln & Guba, 1985, p. 290)

Lincoln & Guba (1985) proposed four means to operationalize this criterion of trustworthiness: credibility, dependability, transferability and confirmability. These terms are the qualitative analogies of the quantitative terms of internal validity, external validity, reliability and objectivity respectively (Lincoln & Guba, 1985).

Credibility

Credibility involves the use of several techniques to enhance the likelihood that “(plausible research) findings and interpretations will be produced” (Lincoln & Guba, 1985, p. 301). Four techniques were used in this study including triangulation, peer debriefing, negative case analysis, and member checks (Lincoln & Guba, 1985, pp. 304-314). The technique of triangulation involves “the use of multiple and different sources, methods, investigators and theories” (Lincoln & Guba, 1985, p. 305). In this study triangulation involved the use of two different methods of collecting data that were subsequently compared and contrasted to inform integration of themes and sub-themes.

The second technique used to explore credibility was peer debriefing. Peer debriefing is the “process of exposing oneself to a disinterested peer in a manner paralleling an analytic session and for the purpose of exploring aspects of the inquiry that might otherwise remain only implicit within the inquirer’s mind” (Lincoln & Guba, 1985, p. 308). For this study, I had the opportunity to debrief this analytic process with two colleagues (i.e. my advisor, a friend and colleague at the WLU Faculty of Social Work). Lincoln and Guba (1985) suggest that a thesis committee member not be a peer debriefer due to the potential of the power of their position influencing the analysis. I know that this did not become an issue with my committee member for two reasons. First, my theoretical location, Reflexive Critical Humanism, includes continual attention to and use of critical thought and reflection skills in order to make conscious choices regarding issues of power and knowledge construction. Second, the process established with my committee member is rooted in deep respect, regard and communication. I greatly appreciated all feedback from my thesis committee member, but at no time was it required I accept his critiques. Rather, his critiques provided fuel for me to reflect, and further clarify my understanding of the analysis given his additional insights. Both colleagues provided invaluable feedback to further refine my analytic process.

The third technique used to enhance the likelihood of credibility in the analysis was negative case analysis (NCA). This involves a “process of revising hypotheses with hindsight” (Lincoln & Guba, 1985, p. 312). Throughout the analysis I logged emerging hypotheses. My first hypothesis read: “For ethics education to equip students to make best-practice ethical decisions, ethics education must address both ethical content and

process with special attention to practice context (i.e. social, cultural, economic, political and historical relations).” In comparison, the most recent hypothesis reads:

For ethics education to equip students to make practice decisions inclusive of ethics, sufficient curricular space must be created to support ethical dialogue both within and outside the classroom. Within this space, a very specific form of ethical dialogue is facilitated. This dialogue emerges from the juxtaposition of ethics dialogue with dialogues of diversity, culture and oppression. It is through such dialogue, the MBS dialogue, that the inter-related student learning ideals (i.e. skills, knowledge, virtues) of the MBS ideal vision of social work ethics education can be realized.

This current hypothesis does not account for all of the data, but it does minimize the number of exceptions closer to zero (Lincoln & Guba, 1985, p. 312).

The fourth technique used to enhance the likelihood of credibility was member checks. Member checks provided the respondents:

- i. An immediate opportunity to correct errors of fact and challenge what are perceived to be wrong interpretations;
- ii. The opportunity to volunteer additional information; indeed, the act of “playing back” may stimulate the respondent to recall additional things that were not mentioned the first time around; and
- iii. [To put] on record as having said certain things and having agreed to the correctness of the investigator’s recording of them, thereby making it more difficult later for the respondent to claim misunderstanding or investigator error.
(Lincoln & Guba, 1985, p. 314)

In this study participants had the aforementioned member check opportunities to revise and correct their interview transcripts. Collectively, these four techniques enhance the likelihood that my findings and interpretations are credible.

Dependability

Lincoln and Guba (1985) suggested that there is an argument that “there can be no validity without reliability [and thus no credibility without dependability], a demonstration of the former is sufficient to establish the later” (Lincoln & Guba, 1985, p.

317). If the reader accepts the study credibility in the initial section then the analysis reliability is also established.

Transferability

The process of transferability can only be facilitated by “[providing] thick description necessary to enable someone interested in making a transfer to reach a conclusion about whether transfer can be contemplated as a possibility” (Lincoln & Guba, 1985, p. 316). Thick descriptions were provided throughout the analyses with hopes to support the process of transferability to other Schools of Social Work that offer BSW programs in Canada that were unable to participate in this study, and BSW programs internationally.

Confirmability

The process of confirmability is established through a “confirmability audit trail” (Lincoln & Guba, 1985, p. 319). For this analysis, the following files were maintained including: raw data; qualitative coding files over time; memos; and, summative visual aides. The raw data, qualitative coding files and visual aides, illuminate the evolution of the coding process that ultimately informed the three categories of MBS. The memos served to document reflections as they emerged during the analytic process. As such these memos were instrumental in revealing to me artifacts of my extensive training in quantitative analysis, and the potential biases introduced in attempting to integrate the qualitative and quantitative data prematurely.

In summary, my attention to credibility, transferability, dependability and confirmability, suggest that this analysis has met the criteria of trustworthiness.

Inference Quality of Concurrent Triangulation Mixed Method

Instead of discussions of validity primarily associated with quantitative methods, mixed methods research discuss “inference quality” (Tashakkori & Teddlie, 2003, p. 36). Inference quality is defined as the “mixed methods term for the accuracy with which we have drawn both our inductively and deductively derived conclusions from a study” (Tashakkori & Teddlie, 2003, p. 36). The basic criteria associated with inference quality of mixed methods are design quality, interpretive rigor, and inference transferability (Tashakkori & Teddlie, 2003, pp. 37-38).

The first criteria of mixed methods, *design quality*, draws attention to the degree to which both the quantitative and qualitative components of the mixed method design reflects best-practices from the respective fields. Were the sampling choices congruent with the desired research outcome? Were the analyses undertaken the best means to assess the research question? Design quality is a direct measure of the methodological rigor associated with the research design.

In this study, great attention was paid to both the quantitative and qualitative methodological processes to ensure that independent of each other both components were methodologically sound. For example in the quantitative component of this research project the inclusion of themes and associated questions were carefully considered. In addition, upon collection of the quantitative data the reliability and face validity of the survey was examined and discussed. Conversely, for the qualitative component of this research project great attention was paid to both the process undertaken and the final product constructed. In addition, within the qualitative chapter the criterion of trustworthiness of the analysis was examined in relation to four means including credibility, dependability, transferability, and confirmability (Lincoln & Guba, 1985).

The second criteria of mixed methods, *interpretive rigor*, is described as “a process whereby the accuracy, or authenticity, of our conclusions/interpretations is assessed”(Tashakkori & Teddlie, 2003, p. 37). Discussions of interpretive rigor focus on the integration process of the quantitative and qualitative analysis through the “methodological concept of triangulation” (Erzberger & Kelle, 2003, p. 459). This means that similar themes are examined for “convergent, complementary and divergent findings from qualitative and quantitative research ... (using) basic forms of logical inference” (Erzberger & Kelle, 2003, p. 459). In this study there were multiple opportunities to triangulate findings across sub-themes (i.e. location of ethics, CASSW Accreditation Standards, educational method, educator knowledge and role modeling). These sub-themes are triangulated and discussed in Chapter 7, the discussion.

The third criteria of mixed methods, *inference transferability*, is the degree to which the research findings can be generalized beyond the scope of this study (Tashakkori & Teddlie, 2003, p. 38), specifically Canadian Schools of Social Work. Tashakkori & Teddlie (2003) use the term inference transferability to refer to external validity discussions associated with quantitative analyses and transferability discussions associated with qualitative analyses. Mixed method discussions of inference transferability allow for the use of a common language. In this study the process of transferability refers to ecological transference, more specifically, transference “to context(s) other than the one studied” (Tashakkori & Teddlie, 2003, p. 38).

In this study there is a high degree of ecological transferability of research findings with other Canadian Schools of Social Work offering BSW programs that did not participate in the interview process or the research study-as-a-whole. Ideally there

would have been a greater participation of francophone schools offering BSW programs, yet I believe that the input of those francophone educators that did participate, and the dialogical focus of the MBS vision, will serve equitably in furthering social work ethics education in these programs as well. As there was no participation of educators from schools offering Aboriginal BSW programs, there is no direct evidence for this study's transferability with these programs. This study has ecological transferability in that it is a stimulus for reflection and potential changes in ethics education in the classroom, field, Schools of Social Work, and nationally thus the CASSW Accreditation and Educational Policy committees and individual members.

Research Limitations

The research limitations are associated with four themes including: (i) overall reflections; (ii) participant recruitment; (iii) survey development; and, (iv) interview implementation. First, the overall reflections regarding this research initiative are related to francophone Schools of Social Work process, and the process of developing and analyzing this mixed methodological research. In future research seeking to gain an understanding of the Canadian experience inclusive of francophone social workers, I would seek to establish a francophone co-investigator from the outset.

The second overall reflection relates to the process of developing and analyzing this concurrent triangulation mixed method study. I recognized from the outset that undertaking a mixed method research project was ambitious. I believe that an exploratory analysis of the breadth and depth attained from this mixed method analysis will benefit Canadian Schools of Social Work as-a-whole by enhancing awareness of professional ethics. The research limitation of the mixed methodology process relates to

how I engaged with the thesis committee members providing supervision. One committee member provided supervision for the quantitative research method and another committee member provided supervision for the qualitative research method. I believe that the integration of this mixed method research project would have been enhanced if I had requested to meet with both committee members from the outset with my research design and periodically throughout the project. This would have allowed me to bring the mixed method knowledge from my readings, and collaborate with both committee members in brainstorming about how best to develop, implement and analyze this mixed method research initiative.

The second research limitations relates to two challenges in participant recruitment including the choice to: (i) use the term “expert” in the initial recruitment letter; and, (ii) only engage the “expert” once they were identified by Deans/Directors. I painstakingly struggled with the use of language, specifically the term “expert” in the initial cover letter. I discussed the pros and cons for including the term “expert” in the initial letter with my dissertation advisor. Even though I had challenged extensively the construction of professional expertise as an advocate, I believed that within the academic setting I could use the term expert to connote a person with some knowledge of professional social work ethics. What I found was that the majority of “experts” identified by their Deans/Directors stated from the outset of confirming their participation that they were not experts in ethics. Those potential participants that I was able to talk to on the phone I was able to allay their fears of being “experts” and convey my need to interview educators with some knowledge of professional ethics education. In retrospect, I believe that I could have further engaged those that did not return my e-mails or telephone calls

to confirm participation and further explained my use of the term “expert” so that they could have this additional information in making an informed decision about their participation in the research.

The second research limitation regarding participant recruitment related to the actual process of recruitment of the participant from a referral from their Dean/Director. The challenge that arose was that I did not foresee the need to develop a mechanism whereby I might request an additional participant(s) from the Dean/Director if the initial participant did not respond to my attempts to contact them as potential research participants. The way the research process was laid out in the initial contact letter with the Dean/Director and the subsequent letter to potential participants, I believed that any subsequent contact with the Dean/Director would have been a breach of my Wilfrid Laurier University Research Study Ethics agreement. In future research I would include as an option in the research process to re-connect with the Deans/Directors within a given time frame (e.g. four weeks) if direct communication is not possible with the first “expert” identified.

The third limitation of this research initiative relates to the survey construction and analysis. For those questions that involved a ranking of one item over another (e.g. ethical theory, ethical decision-making framework, educational objective), I chose to rank order only the top five items for each question. This analytic decision resulted in a loss of information. I recognize that a great deal of both quantitative and qualitative data was collected through this mixed method research project. However, I believe that a ranking of all the items in the ranked questions may have provided additional information that would have been useful in enhancing the integration component of this mixed method.

More specifically, this additional information might have highlighted more correspondence or divergence that would have enhanced the analysis.

The fourth limitation of this research relates to the interview process. More specifically, it relates to my choices to not explore the following with participants: (i) the statement “I’m not an expert”; and, (ii) my decision to not share from the outset my theoretic location and ethics education experience. First, although many participants stated from the outset they were not experts in ethics education, I did not recognize the importance of these statements until I began the analysis phase. It was during this phase that I realized that the theme of “I’m not an expert” was not only reflected in the initial phase of many interviews, but that this phrase was discussed informally in the planning of the interview time and date. At the time, I saw discussion of the theme of “I’m not an expert” as a barrier to examining the topic, their ideal vision of ethics education. In future research, I would write out process notes for the telephone calls in planning the interviews. In addition, I have learned to be more flexible in following the participant’s interview conversations. I hope that future research will further explore this theme of “I’m not an expert” to ascertain if this relates to the theoretical location of those interviewed and/or if it relates to educators’ knowledge of professional ethics.

Second, I am aware that my choice to not disclose my theoretic location or my ethics education experience may have been a research limitation. I was asked by only one participant at the conclusion of their interview how I located myself theoretically and with regard to ethics education. After sharing this with the participant, I asked her if she believed this would have enhanced the interview process. She stated that it might have. This discussion highlights for me of researchers considering from the outset of the study

the pros and cons of interviewers situating themselves relative to the research topic as a means to develop rapport with the participants. Such a decision to share as a researcher may have lessened the participants' sense of "not being an expert" and supported those interviewed in being more open to sharing their experience and knowledge spontaneously.

CHAPTER FOUR:

Survey Results

This chapter begins with a summary of the institutional and individual demographics of the survey participants. Then data collected in relation to the four quantitative themes explored are summarized. These four themes are ethical standards, ethical content, educational processes and educator beliefs. In conclusion, the reliability and validity of the survey instrument are briefly discussed.

Section A: Demographics

Institutional

Twenty participants from seventeen out of thirty-two (53%) Schools of Social Work offering bachelor programs completed the internet survey. Three participants responded from one school, and two from another. Participants came from the five geographic regions of Canada. Eighty-two percent of participants (14) indicated the primary language of instruction was English while the remaining eighteen percent (3) indicated French as the primary language of instruction. In addition, these participants came from schools that offered a variety of social work programs. Thirty-five percent of schools (6) offered only bachelor programs, forty-seven percent of schools (8) offered both bachelor and masters programs, and eighteen percent of schools (3) offered bachelor, masters' and doctoral programs.

Participant

Eighty-five percent of the participants (17) were more than 41 years old with an additional ten percent (2) falling within the 31 to 40 year age group (See Table 2). Seventy-five percent of the participants (15) were women. In addition, forty-five percent of participants (9) were English Canadian, 25% (5) were French Canadian, and 25% (5) selected the option of “other”. Four out of five participants who chose “other” identified themselves as Asian, Austro-Hungarian/German, Chinese-Canadian and Ukrainian Western Canadian, and one participant did not provide further elaboration. Outreach was undertaken with schools offering Aboriginal bachelor social work programs, however no one identifying as Aboriginal participated.

The primary social work orientation identified was individuals, families and groups (50%), with the next most frequent category chosen being “other” (20%) (See Table 2). Participants that selected “other” indicated their orientation as a combination of direct practice and policy, gerontology, private practice, and social work field education/social work and the law. The third most frequent social work orientation selected was generalist practice at 15%. One participant described her practice as incorporating primarily individuals, families and groups, with elements of community practice and social policy.

Seventy-five percent of participants (15) were full-time faculty members (See Table 2). The population mean and standard deviation relative to the open-ended question inquiring into the number of years served as a faculty member were 10.85 years

Table 2. Individual Demographics²²

Variable	Variable Labels	Results
Age in years	Under 30 years	1 (5%)
	31 to 40 years	2 (10%)
	41 to 50 years	6 (30%)
	51 to 60 years	9 (45%)
	61 years of age and over	2 (10%)
Gender	Female	15 (75%)
	Male	5 (25%)
Race/Ethnicity	English Canadian	9 (45%)
	French Canadian	5 (25%)
	Other	5 (25%)
	No Response	1 (5%)
Primary social work orientation	Administration/Management	2 (10%)
	Generalist	3 (15%)
	Individuals, family and groups	10 (50%)
	Social policy	1 (5%)
	Other	4 (20%)
Faculty status	Full-time	15 (75%)
	Part-time	5 (25%)
Years as faculty member	Mean	10.85
	Standard Deviation	8.79
Last degree earned	MSW	8 (40%)
	PhD in Social Work/DSW	10 (50%)
	Other degree	2 (10%)
Religion	Buddhism	1 (5%)
	Christianity	6 (30%)
	Judaism	1 (5%)
	Unaffiliated	9 (45%)
	Other	2 (10%)
	No Response	1 (5%)
Religious practice	Highly religious	1 (5%)
	Moderately religious	2 (10%)
	Affiliated, but not a major force	1 (5%)
	Not religious	8 (40%)
	Opposed to organized religion	5 (25%)
	No Response	3 (15%)

Note: The represents 20 participants from the population.

²² Individual demographics include all participants thus the population size is twenty.

and 8.79 years respectively. Ninety percent of participants (18) indicated their education was in social work with fifty percent of participants (10) reported a PhD or Doctorate in Social Work. Forty percent (8) hold a Masters in Social Work. Although 10% (2) of participants selected “other degree”, neither participant provided details.

Of those that responded, 45% (9) of participants indicated no religious affiliation. Thirty percent of participants (6) chose Christianity and 10% (2) of the participants selected “other.” More detailed descriptions of the “other” statements included: “I am Ukrainian Catholic although I also use other spiritual sources” (P2); and, “I prefer to use the term spirituality rather than religion. I draw on a number of perspectives including Hinduism, Buddhism and Wicca in my practice” (P1). In exploring religious practice 20% (4) of participants indicated some measure of religiosity, 40% (8) indicated they were not religious, and 25% (5) specified they were opposed to organized religion.

Overall participants reported participating in 3 times more workshops on social work ethics (90%), and ethics outside of social work (65%), than formal courses in both areas (See Table 3). In the area of curriculum development participants reported attending 1.3 times more workshops (45%) than formal courses (35%). There appears to be no significant difference in the number of formal courses and workshops taken by participants in the field of curriculum development.

Table 3. Participant Ethics and Curriculum Development Educational Opportunities

	Value Labels	Social Work Ethics	Ethics Outside of Social Work	Curriculum Development
Formal Course(s) Taken	Yes	6 (30%)	4 (20%)	7 (35%)
	No	13 (65%)	15 (75%)	12 (60%)
	No Response	1 (5%)	1 (5%)	1 (5%)
Workshop(s) Attended	Yes	18 (90%)	13 (65%)	9 (45%)
	No	1 (5%)	6 (30%)	9 (45%)
	No Response	1 (5%)	1 (5%)	2 (10%)
Number of Formal Course(s) Taken	One	4	2	3
	Two	2	1	1
	Three	0	1	1
	More than three	0	0	2
	No Response	14	16	13
Number of Workshops Attended	One	6	4	4
	Two	2	4	1
	Three	1	0	0
	More than three	8	4	4
	No Response	3	8	11

Section B: Ethical Standards

In this section the ethical standard theme was examined. More specifically, how do Schools of Social Work address curricular inclusion of ethics education in their bachelor program? This was achieved by attaining participant feedback regarding School curricular infusion (Q1, Q9, Q10) and the provision of discrete elective ethics courses (Q2, Q3).

School Curricular Infusion (Q1, Q9, Q10)

Nineteen out of twenty participants indicated they believed their schools infused ethics throughout the bachelor program (All but P20). Participants also selected a degree of infusion from one to seven with one being the lowest and seven the highest. Of the

eighteen participants that responded to this question, the population's mean (μ) and associated standard deviation (σ) were 3.83 +/- 1.54 with a mode of 4.

Participants were also asked to submit their perception of both the *actual* and *ideal* total percentage of bachelor program that is accounted for by ethics education. The *actual* population mean and associated standard deviation were 13.66 +/- 12.31 percent with a range of 3% to 50%. The *ideal* population mean and associated standard deviation were 30.06 +/- 27.33 percent with a range of 6% to 100%. Although these descriptive statistics deal with both the actual and ideal percentages as discrete entities, they are in fact related.

In order to explore this relationship between a respondent's notion concerning actual versus ideal percentages of ethics education in the curriculum the range extremes reported above were further explored. Upon examination of these ranges, it was found that the respondent who believed that the *actual* percentage was 3% also reported the lower 6% *ideal* percentage. Similarly, the respondent who indicated the upper *actual* range value of 50% believed that the *ideal* percentage of ethics inclusion should be 80%. The greatest range reported was an *actual* ethical inclusion of 20% and an *ideal* percentage of 100%. There appears to be great variability in the reported *actual-ideal* range throughout the population and among participants.

Discrete Social Work Ethics Courses (Q2, Q3)

Seven out of seventeen schools (41%) reported offering a discrete *core* course in social work ethics. Of these seven schools, six indicated they offered one ethics course, and one offered two courses. The year the course was offered in the bachelor program

varied. One school offered it in first year, three schools offered it in second year, one school offered it in third year, and another school offered it in the final year.

Two out of seventeen schools (12%) reported providing a discrete *elective* course in social work ethics. Both schools reported providing one elective course in the third year. Of these schools, one school provided an elective course once in the past five years; whereas, the other school reported providing the elective course five times in the past five years.

Section C: Ethical Content

In this section the ethical content theme was examined. More specifically, what ethical content do Schools of Social Work include in their professional bachelor education programs? This was achieved by attaining participant feedback regarding ethical content-in-general (Q4), ethical dilemmas (Q5), ethical principles (Q6), ethical theories, and ethical frameworks (Q8).

Ethical Content (General) (Q4)

Participants were asked to rank-order twelve general areas of ethical content. The top five responses for each participant were then weighted and totaled to give the final rank ordering (See Table 4). For bachelor programs, participants identified social work values as most important (1) with ethical principles (2) and ethical analysis and decision-making (3) as next most important, respectively. The professional social work Codes of Ethics for Canada and specific provinces were ranked fourth and fifth respectively. The theme of ethical content was equally weighted with the provincial Code of Ethics at a rank of five.

Table 4. Ethical Content (General) Weighted Rank (20 participants)

Rank	Ethical Content	Weight
1	Social Work Values	3.33
2	Ethical principles	2.60
3	Ethical analysis and decision-making	2.40
4	CASW Code of Ethics	2.13
5	Personal values	1.80
	Provincial Code of Ethics and Standards	1.80
6	Issues of diversity	1.40
7	Ethical awareness	1.33
8	Ethical dilemmas	1.00
	No response	1.00
9	Ethical decision-making frameworks	0.93
10	Complimentary Code(s) of Ethics	0.13
	Ethics risk audit/management	0.13

Additional themes suggested for inclusion in future research include:

- (a) Moral philosophy and principles (P5);
- (b) Critical moral reasoning including critiques of ethical codes and values mindful of sociopolitical and cultural contexts and Judeo-Christian foundations of social work values (P5);
- (c) Distinction of ethical responsibilities and ethical duties (P15); and,
- (d) Ethical dilemmas highlighting conflict of professional, personal and organizational values (p8).

Themes “a” and “b” are unique ethical content themes that can be included in future research. Themes “c” and “d” further delineate the existing themes of national/provincial Code of Ethics (4/5) and ethical dilemmas (8) respectively. In addition, two participants indicated that *all* the ethical content themes are important and should not be considered as discrete entities in and of themselves but must be considered in relation to each other.

Ethical Dilemmas (Q5)

Participants were asked to rank-order fourteen ethical dilemmas that arise in practice. The top five responses for each participant were then weighted and totaled to give the final rank ordering (See Table 5). The top three dilemmas were confidentiality

and informed consent (1), boundaries with the professional relationship (2), and personal and professional values (3). The weighting difference between the ranks of dilemma one and two (1.40), and dilemma two and three (1.47) is fairly consistent. It appears that the majority of participants highly valued ethics education which included these top three ranked ethical dilemmas. The weighting difference between ethical dilemma three through eight (0.53) is significantly smaller resulting in a clumping together of these dilemmas. With the exception of client rights and professional expertise this cluster of ethical dilemmas was associated with value conflicts.

Table 5. Ethical Dilemmas Weighted Rank (20 participants)

Rank	Ethical Dilemma	Weight
1	Confidentiality and informed consent	4.67
2	Boundaries with the professional relationship	3.27
3	Personal values and professional values	1.80
4	Organizational values and social work values	1.73
5	Client rights and professional expertise	1.53
6	Client values and social work values	1.47
7	Value neutrality and imposing values	1.33
8	Cultural values and religious values	1.27
9	No response	1.13
10	Equitable care and limited resources	0.73
11	Social work with select client groups	0.53
12	Management and front-line relationships	0.27
13	Private social work practice	0.13
14	Interface of social work and alternative therapies	0.07
	Interface of social work and technological advance	0.07

There is a final grouping of ethical dilemmas from rank ten to fourteen (weight difference = 0.66). This final grouping appears to reflect practice specific ethical dilemmas, with the previous two ethical dilemma groupings having a broader practice application.

Many additional ethical dilemma themes were submitted by participants. These themes appear to be connected to the initial fourteen ethical dilemmas proposed in the

survey. For example Participant 2 suggested including ethical dilemmas specific to particular groups such as single mothers, people with disability, and Aboriginal people. This corresponds to the ethical dilemma proposed in the survey of *social work with select client groups*. Additional themes proposed by participants are stated below:

- (a) Dual relationships in small communities (P15) corresponded with the original survey dilemma of *boundaries with the professional relationship*.
- (b) “Disjuncture between values of the practitioner which are not reflected in mainstream codes of ethics (i.e. How social justice is conceptualized and acted upon? How history and historical context are disregarded? How colonizing practices are not identified in the codes?)” (P1) corresponded with the original survey dilemma of *personal and professional values*.

Moreover, participants highlighted additional features of ethical dilemma that they believe should be included in future surveys. For example, one participant stressed the importance of including an examination of the legal implications of social work practice when discussing ethical dilemmas (P4). Two other participants noted the importance of identifying ethical principles within ethical dilemmas (P2, P6). Participant 6 stressed the importance of examining client self-determination and its associated limits while both participants emphasized the need for dialogue with regard to the principle of best interest of the client. Future dialogue addressing best interest of the client should include answering specific questions such as: “Who is the client? (and) who determines best-interest?” (P6).

Participant 9 raised the issue of curricular fluidity and suggested that ethical dilemmas encountered in students’ practicum set the priority of dilemmas discussed each year. Thus, ethical dilemma rank-ordering varies yearly dependent on the field placements available and the students in program. Participant 9 stressed that although

there is value in understanding the rank-ordering of ethical dilemmas, this should not dictate dialogue within the classroom.

Ethical Principles (Q6)

Participants were asked to rank-order fourteen ethical principles that they referred to in practice. The top five responses for each participant were then weighted and totaled to give the final rank ordering (See Table 6).

Table 6. Ethical Principles Weighted Rank (20 participants)

Rank	Ethical Principles	Weight
1	Respect/promote clients' self-determination	3.00
2	Should challenge social injustice	2.87
3	Maintain best interest/well-being of the client	2.80
4	Respect inherent dignity/worth of clients	2.67
5	Respect client confidentiality	2.00
6	Practice with competence	1.93
7	Practice with integrity	1.67
8	No response	0.67
9	Shall not exploit the relationship with a client	0.53
10	Should act to ensure equal opportunity/access	0.47
	Should act to expand choice/opportunity for all	0.47
11	Should do no harm	0.33
12	Recognize central role of human relationships	0.27
13	Should promote general welfare of society	0.20
14	Should treat colleagues with respect	0.13

The top two ethical principles identified were respect/promote clients' self-determination (1), and social workers should challenge social injustice (2). The next three ethical principles highlight components of the social workers' relationship with the client including: maintaining the best interest and well-being of the client (3); respecting the inherent dignity and worth of the client (4); and, respecting client confidentiality (5). The

principles of social workers practicing with competence and integrity were ranked sixth and seventh.

Ethical Theories (Q7)

Participants were asked to rank-order nine ethical theories that they most frequently included in their social work ethics education. The top five responses for each participant were then weighted and totaled to give the final rank ordering (See Table 7).

Table 7. Ethical Theories Weighted Rank (20 participants)

Rank	Ethical Theories	Weight
1	Obligation-based theory: Deontology	3.20
2	Principle-based, common-morality theories	2.93
3	Consequence-based theory: Teleological	2.86
4	Relationship-based theory: Feminism	2.60
5	No Response	2.07
6	Community-based theory: Communitarianism	1.87
7	Case-based reasoning: Casuistry	1.74
8	Rights-based theory: Liberal individualism	1.33
9	Virtue-based theory: Character ethics	1.20
10	Religious-based theory	0.20

One way to interpret the rank ordering of ethical theories is to recognize that the selection of “no response” splits the ethical theories into groupings. The first grouping appears to embrace the ethical theories more frequently discussed in social work theory. These theories include: deontology (1); principle-based theories (2); teleology (3) and feminist ethical theory (4). The second grouping includes the less frequently discussed ethical theories from the literature including: communitarianism (6); casuistry (7); liberal individualism (8); character ethics (9) and religious-based theory (10). The one ethical theory that appears to be rarely cited in ethics education is religious-based theory with a rank weight of 0.20. One additional ethical theory suggested for inclusion in future

research was multicultural ethical theory (P10). In addition, Participant 5 reported that she included critical analysis and comparison of all the aforementioned theories in the elective course she offers. This same participant indicated that these theories were not discussed by other instructors in the program.

Ethical Decision-Making Frameworks (Q8)

Participants were asked to rank-order nine ethical decision-making frameworks that they include in ethics educational processes. The top three responses for each participant were then weighted and totaled to give the final rank ordering (See Table 8). Sixteen out of seventeen schools (94%) indicated that they included an ethical decision-making framework as part of their social work ethics education yet when it came to identifying the ethical framework most frequently included in ethics education, the number one rank was “no response” (6.01).

The rank ordering associated with specific frameworks can be understood as three groups. The two most frequently included ethical frameworks were Reamer (1995) (2), and Loewenberg and Dolgoff (1996) (2). The next most frequently cited frameworks were Abramson’s (1996) (3) and Loewenberg, Dolgoff and Harrington’s (2000) (4). The remaining ethical frameworks were least frequently cited or not cited at all.

Table 8. Ethical Decision-Making Frameworks Weighted Rank (20 participants)

Rank	Ethical Frameworks	Weight
1	No response	6.01
2	Reamer (1995)	4.66
3	Loewenberg & Dolgoff (1996)	2.83
4	Abramson (1996)	2.17
5	Loewenberg, Dolgoff & Harrington (2000)	2.16
6	Holland and Kilpatrick (1991)	0.84
7	Congress (2001)	0.83
8	Mattison (2000)	0.50
9	Sherwood (1998)	0.00
	Vonk (1999)	0.00

Participants indicated the following additional ethical decision-making frameworks should be included in future research:

- (a) Beauchamp and Childress's (1994) biomedical model (P18);
- (b) Georges Legault's (1977) ethical deliberation framework (See Appendix P and Q) (P8, P9);
- (c) Hill, Glaser and Harden's (1995) ethics of care model (P4, P5);
- (d) Rhodes' (1991) virtue-based framework (P7); and,
- (e) Walz's (2000) Ghandian framework (P1).

In addition, Participant 1 suggested the inclusion of the just practice framework (Finn & Jacobson, 2003) that supports critical reflection around five key themes of meaning, context, power, history and possibility (p. 69). Although this framework is not known as an ethical decision-making framework per se, it may be useful to examine the common elements this framework shares with ethical decision-making frameworks and subsequent educational processes to illuminate the linkages of current social justice thought with increasingly frequent ethics dialogue in social work practice.

Section D: Educational Processes

In this section the educational processes theme was examined. More specifically, what educational processes do Schools of Social Work use to enhance ethics education? This was achieved by attaining participant feedback regarding ethics educational objectives (Q11), School evaluation of social work ethics education (Q12), and the primary educational resources used (Q13).

Ethics Educational Objectives (Q11)

Participants were asked to rank-order sixteen ethics educational objectives. The top five responses for each participant were then weighted and totaled to give the final rank ordering (See Table 9). The ethics educational objective that received the highest rank was “to enhance ethical dilemma awareness.” “To enhance tolerance of ambiguity” and “to develop an ethical decision-making framework” were the second and third ranked objectives.

One educational objective suggested by Participant 6 was to “*ensure that students learn to consult and collaborate with others in ethical decision making.*” This participant further explained that “given that traditional models of supervision are decreasing and that many settings offer little to no clinical supervision, it is imperative that social workers consult to decide what to do when facing dilemmas.” Additional objectives, proposed by Participants 5, 16 and 18, were that it is essential that students develop: (i) critical reasoning skills that explore the social construction of social work ethics and values; (ii) an understanding of their commitment to social justice; and (iii) the capacity to “explore how to realize this obligation/responsibility” (P18).

Table 9. Ethics Educational Objectives Weighted Rank (20 participants)

Rank	Ethics Educational Objectives	Weight
1	To enhance ethical dilemma awareness	2.73
2	To enhance tolerance of ambiguity	1.87
3	To develop an ethical decision-making framework	1.80
4	To understand/evaluate complexities of dilemmas	1.73
5	To apply ethical concepts	1.60
6	To use relevant Codes of Ethics in decision-making	1.53
7	To increasingly attend to client's context	1.33
8	To help in values clarification	1.07
	No response	1.07
9	To elicit moral obligation/personal responsibility	1.00
	To understand diversity role in ethical dilemmas	1.00
10	To recognize role of personal values in practice	0.87
11	To position oneself differently (i.e. openness, etc.)	0.73
12	To systematically analyze ethical dilemmas	0.53
13	To stimulate moral imagination	0.47
14	To recognize multiple solutions with assets/risks	0.40
15	To facilitate integration of learning	0.27

School Evaluation of Social Work Ethics Education (Q12)

Fifteen out of twenty participants (75%) indicated that they do not evaluate their social work ethics educational processes hence the general trend appears to be that ethics education is not evaluated within their schools. Of those individuals that did indicate evaluative processes, three participants (P2, P5, P17) identified course evaluations as a primary mechanism of evaluating ethics education. On the other hand, Participant 2 and 3 indicated the use of classroom assignments and exams as a means of evaluating student learning. In addition, Participant 8 identified using group work as a means of evaluation along with informal discussions with field supervisors.

Primary Educational Resources Used (Q13)

Participants identified ethics education resources they have used. These have been summarized in Appendix R.

Section E: Educator Beliefs (Q14)

In this section the educator beliefs regarding ethics education were examined. The findings will be summarized under the sub-themes of professional ethics, general ethics content, curriculum, role modeling, and spirituality and ethics. The survey items specific to each sub-theme is summarized in three summary tables.

Professional Ethics

Two general themes related to professional ethics that were explored were professional ethics as an integrating curricular tool and participant perception of the utility of professional ethics (See Table 10). Overall participants did agree that professional ethics does serve as an integrating curricular tool ($\mu = 1.65, \sigma = 0.88$). There was little variability in response to this statement with a range of three units, and eleven out of twenty participants stated they strongly agree. In addition, participants strongly disagreed with the statement that professional ethics was too abstract to inform social work practice ($\mu = 6.25, \sigma = 1.07$). There was some variability associated with this statement with a variance of four units but once again the majority (eleven out of twelve) of participants selected the response strongly disagree. Thus, participants strongly agree that professional ethics does inform a practice-based profession such as social work.

Another professional ethics theme explored was the scope of professional ethics, more specifically, the inclusion of the full continuum of professional ethics in social work curriculum and a primary focus of practice examples. The majority of the participants

agreed that the full continuum needs to be included in the curriculum ($\mu = 1.50, \sigma = 0.76$). There was little variability in responses to this statement with all but one participant selecting a strongly agree (12) or agree (7) responses. There was greater variability in participants' responses to the belief statement that professional ethics should focus primarily on practice examples ($\mu = 3.65, \sigma = 1.50$). The range was five units with the eight participants selecting the mode of somewhat agree. Overall, the participants appear to be neutral (i.e. neither agree nor disagree) that the primary focus should be on practice examples. This does not appear to contradict the previous finding that curriculum include the full spectrum of professional ethics. Rather, it appears to reinforce the importance of practice examples and other teaching methods in ensuring the broad spectrum of professional ethics is infused throughout the bachelor program.

Table 10. Educator Beliefs in Relation To Professional Ethics***

Educator Beliefs - Professional Ethics		Mean	SD	Min. value	Max. value	Mode
General	I believe that <i>professional ethics serves as an integrating curricular tool</i> to socialize students to the profession. (14k)	1.65	0.88	1	4	1
	I believe that <i>professional ethics is too abstract to inform a practice-based profession</i> such as social work. (14s)	6.25	1.07	3	7	7
Scope of Professional Ethics	I believe that <i>social work ethics education needs the full continuum of professional ethics</i> ranging from practice-specific examples to more abstract discussions about ethical theories informing practice. (14dd)	1.50	0.76	1	4	1
	I believe that <i>ethics education should focus primarily on practice examples</i> . (14j)	3.65	1.50	1	6	3
Location of Ethics	I believe that <i>social work ethics education is located in the margins</i> of professional education. (14e)	3.70	2.08	1	7	2,3
	I believe that <i>social work ethics education should be part of the core curriculum</i> . (14t)* (N=19)	1.47	0.84	1	4	1

***Population is 20 participants unless otherwise stated.

The theme of inclusion in bachelor programs was explored through two belief statements examining the location of social work in the margins and the inclusion of social work ethics in the core curriculum. Participants appear to neither agree nor disagree that social work ethics is located in the margins ($\mu = 3.70, \sigma = 2.08$). In addition, there is great variability associated with this belief statement as indicated by the large population standard deviation and full belief scale range. Closer examination of the descriptive statistics indicate that eleven participants to some degree agree social work ethics is in the margins, with seven participants indicating some degree of disagreement and two participants remaining neutral. Participants agreed with the statement that social work ethics should be included in the core of the curriculum ($\mu = 1.47, \sigma = 0.84$). There was less variability as indicated by the smaller population standard deviation and range of three units, with eighteen of the participants indicating some measure of agreement with this statement.

General Ethics Content (Code of Ethics)

Three general ethics content themes related to the professional Codes of Ethics were explored including: the role of personal values, the use of the Code of Ethics; and, rank ordering of codes (See Table 11). The role of personal values in ethical decision-making was explored by two oppositely worded statements (i.e. values can not play a role, values play a role). Participants somewhat disagreed that personal values can not play a role in social work ethical decision-making ($\mu = 4.60, \sigma = 2.42$) with thirteen participants selecting disagree somewhat (3), disagree (4) or strongly disagree (6). Within these participant selections, there was great variation as evidenced by the population standard deviation (μ), and the range extending from the minimum to the

maximum scale values. Conversely, the second statement explored the belief that personal values are a component of ethical decision-making. Participants agreed with this statement with less variability as evidenced by both the population standard deviation ($\mu=2.00$, $\sigma=0.97$) and a smaller range of three units with seventeen participants selecting somewhat agree (3), agree (8) or strongly agree (7). As these two questions explore complete opposite beliefs, a Pearson correlation was completed to examine the association. The Pearson correlation indicates that there is a significant negative association between scores on these two belief statements ($r = -0.537$, $p < 0.015$). This finding is one check of the reliability of this survey tool.

Two uses of the Code of Ethics were explored through the belief statements. These included use of the Code as a rule book and use of the Code as a guide. Overall participants indicated that there was neither agreement nor disagreement with the use of the Code as a rule book ($\mu = 3.90$, $\sigma = 1.89$). There was great variability in participant responses with regard to this statement as evidenced by the large population standard deviation and the maximum range of six units. Conversely, participants somewhat agree with the use of the Code as a guide ($\mu = 2.70$, $\sigma = 1.34$). There was less variability with this statement of the use of the Code, in comparison to the previous use as a rule book, as is indicated by the smaller range (four units), smaller population standard deviation.

Two rank ordering statements explored the relationship of the CASW Code of Ethics, and the Provincial Code(s) of Ethics and the Canadian Charter of Rights and Freedoms. Overall participants neither agreed nor disagreed that the CASW Code of

Table 11. Educator Beliefs in Relation To General Ethical Content (Code of Ethics)***

	Educator Beliefs – Ethical Content (Code of Ethics)	Mean value	SD	Min. value	Max. value	Mode
Role of Personal Values	I believe that <i>personal values can not play a role</i> in professional social work ethical decision-making. (14d)	4.60	2.42	1	7	7
	I believe that <i>personal values are a component</i> of a social worker’s ethical decision-making processes. (14w)	2.00	0.97	1	4	2
Use of Code	I believe that the CASW Code of Ethics is a <i>rule book</i> to govern all Canadian social workers. (14x)	3.90	1.89	1	7	3
	I believe that the CASW Code of Ethics is a <i>guide</i> for all social workers in Canada. (14h)	2.70	1.34	1	5	2
Rank Ordering	I believe that in informing ethical decision-making the <i>CASW Code of Ethics and Standards take precedence over the Provincial Code(s)</i> of Ethics. (14m)	4.20	2.04	1	7	4
	I believe that in informing ethical decision-making the <i>Provincial Code of Ethics takes precedence over the Canadian Charter</i> of Rights and Freedoms. (14z)	5.50	1.40	2	7	6

***Population is 20 participants unless otherwise stated.

Ethics would take precedence over the Provincial Code(s) of ethics ($\mu = 4.20, \sigma = 2.04$), yet there is great variation evidenced by the large population standard deviation and the maximum belief scale range of six units. In contrast, participants disagreed that the Provincial Code(s) of Ethics would take precedence over the Canadian Charter of Rights and Freedoms ($\mu = 5.50, \sigma = 1.40$). There was less variation associated with this rank ordering statement with a small population standard deviation and range of four units. Interestingly the majority of participants (13) either disagreed (8) or strongly disagreed (seven participants) with this statement. Only one participant indicated any degree of agreement with the selection being “agreed.”

Curriculum

Five general themes with regard to the bachelor social work curriculum were explored. These themes included overall an exploration of general statements, the awareness of CASSW Accreditation Standards, the ideal ethics education model, the primary educational objective, and ethics education resources (See Tables 12 and 13). The general statements explored the usefulness of a shared school vision for curricular infusion of ethics and a common curricular framework throughout curriculum to enhance student learning. Overall participants indicated neither agreement nor disagreement that all faculty members had a shared vision of ethics education infusion ($\mu = 4.15, \sigma = 1.81$) as evidenced by the rather large population standard deviation and the full belief scale range. There was great variability with regard to this statement.

Participants somewhat agreed with the statement that a common curricular framework for all courses would enhance student learning ($\mu = 3.06, \sigma = 1.83$). It is important to not compare variability associated with this statement, with variability of the

previously discussed shared vision variability, as the participant populations were different at eighteen (*N: shared vision*) and twenty (*N: common curricular framework*) respectively. There is great variation with regard to the common curricular framework statement as indicated by the standard deviation and five unit range. However, a more careful examination of the descriptive statistics shows that ten participants indicated some level of agreement with the statement, five participants neither agreed nor disagreed and three participants expressed disagreement.

The next curricular theme explored was faculty members', field instructors' and part-time instructors' awareness of the CASSW Accreditation Standards. The participant belief statement was included twice in the survey. Both population means indicated participants somewhat agree faculty were aware of the standards ($\mu = 3.15, \sigma = 1.57$; $\mu = 3.35, \sigma = 1.63$). There is great variability indicated by the population standard deviations and the large ranges of six and five units respectively. Upon closer examination, thirteen participants indicated some level of agreement with this statement, with two neutral selections. This same statement was located elsewhere in the survey and twelve participants indicated some level of agreement, with four neutral selections. A Pearson correlation was run for the two responses to the same question of faculty member awareness in order to ascertain potential association. The resulting Pearson correlation ($r = 0.720$) was significant at the 0.01 level. This highly significant finding is another indicator of the reliability of this survey. Participants indicated neither agreement nor disagreement that field ($\mu = 4.10, \sigma = 1.71$) or part-time instructors ($\mu = 4.35, \sigma = 1.84$) were aware of the CASSW Accreditation Standards requiring ethics infusion. There was great variability

Table 12. Educator Beliefs in Relation To Curriculum***

Educator Beliefs - Curriculum		Mean	SD	Min. value	Max. value	Mode
General	I believe that all of our faculty members at my School have a <i>shared vision</i> with regard to the infusion of ethics education throughout the curriculum. (14c)	4.15	1.81	1	7	5
	I believe that Faculties, Schools or Departments that identify <i>common curricular frameworks for all courses fosters a learning environment</i> more conducive to student learning. (14gg)** (N=18)	3.06	1.83	1	6	1
Awareness CASSW Standards	I believe that all of our <i>faculty members are aware of the CASSW Accreditation Standard</i> requiring infusion of professional ethics throughout the curriculum. (14g, cc)	3.15	1.57	1	7	2
	I believe that all of our <i>field instructors are aware of the CASSW Accreditation Standard</i> requiring infusion of professional ethics throughout the curriculum. (14r)	4.10	1.71	1	7	5
	I believe that all of our <i>part-time instructors are aware of the CASSW Accreditation Standard</i> requiring infusion of professional ethics throughout the curriculum. (14u)	4.35	1.84	1	7	4

***Population is 20 participants unless otherwise stated.

Table 13. Educator Beliefs in Relation To Curriculum (continued)***

Educator Beliefs - Curriculum		Mean	SD	Min. value	Max. value	Mode
Ideal Ethics Education Method	I believe that social work ethics education should be included in the <i>curriculum as a discrete core course.</i> (14a)	2.15	1.46	1	5	1
	I believe that ethics education should be included in the <i>curriculum through a discrete core course and infusion.</i> (14ff)* (N=19)	2.26	1.94	1	7	1
	I believe that ethics education should be <i>infused throughout the curriculum</i> as opposed to a discrete core course. (14n)* (N=19)	3.68	2.11	1	7	2
Primary Educational Objective	I believe the primary goal of social work ethics education is student <i>acquisition of knowledge</i> of the provincial Code of Ethics. (14l)	4.70	1.66	1	7	6
	I believe the primary goal of social work ethics education is <i>student practice application</i> of the provincial Code of Ethics. (14ee)	4.40	1.57	1	7	5
Ethics Education Resources	I believe that <i>I have enough knowledge to coordinate social work ethics education infusion</i> throughout the curriculum. (14b)	2.30	1.17	1	5	1,2
	I believe that an <i>ethicist should be brought in</i> to the Faculty, School or Department to enhance professional ethics education within social work. (14o)	4.25	1.62	2	7	3
	I believe that all of <i>our faculty members have sufficient ethical knowledge</i> to infuse social work ethics throughout the course they teach. (14v)	3.90	1.68	1	7	2,3,5
	I believe that all of our <i>field supervisors are sufficiently skilled</i> in professional ethics to support learning. (14aa)	4.30	1.59	2	7	3

***Population is 20 participants unless otherwise stated.

for both statements as indicated by the large population standard deviation and full belief scale ranges. Overall the population means for both field and part-time instructors appears to lean slightly toward the pole of somewhat disagree, with these parties having knowledge of the standards for ethics education.

The curricular theme of the ideal ethics education method for bachelor education was explored through statements regarding solely a discrete core course, both a discrete core course and infusion and infusion of ethics throughout the curriculum solely. Participants agreed that social work ethics education should be included in the curriculum as a discrete course ($\mu = 2.15$, $\sigma = 1.46$), and that ethics education should be included in the curriculum as both a discrete core course and infused ($\mu = 2.26$, $\sigma = 1.94$). The variability as indicated by the population standard deviation is greatest for the second belief statement that included both a discrete course and infusion. Although the variability associated with the statement of just the discrete course is of lesser value, as indicated by the population standard deviation and scale range of four, the variability is still relatively large. Interestingly, upon further examination of the descriptive statistics in both instances fourteen participants indicated some degree of agreement with the statements with only the variation (range) differing. Participants indicated neither agreement nor disagreement with the statement that ethics should be infused throughout the curriculum as opposed to a discrete course ($\mu = 3.68$, $\sigma = 2.11$). This statement with regard to ideal method yielded the largest variation as evidenced by the standard deviation. In addition, equal participant numbers (nine) indicated a level of degree of agreement and disagreement and two participants indicated neither agree nor disagree. Greater variation of last two methods may be a reflection of small population sample.

The primary education objective statements explored the acquisition of knowledge, and student practice application, of the provincial Code of Ethics. Participants indicated disagreement somewhat with the primary educational objective being student practice application ($\mu = 4.40, \sigma = 1.57$), and disagreed with the primary educational objective being student acquisition of knowledge ($\mu = 4.70, \sigma = 1.66$). There was large variability associated with both statements as indicated by the relatively large standard deviation and full belief scale range. The large mode of somewhat disagree, value label of five (7) and disagree, value label of six (8) respectively appears to skew the population mean towards the disagree pole of the belief scale.

The curricular theme of ethics education resources was explored through four belief statements including: participants serving as school ethics resource people; inclusion of external ethicists to enhance professional ethics education; faculty members possessing sufficient knowledge to infuse ethics throughout course work; and, field supervisors' knowledge sufficiency of ethics to support student learning. Participants agreed that they had sufficient ethics knowledge to coordinate social work ethics education infusion in their respective schools ($\mu = 2.30, \sigma = 1.17$). The variation among participant responses is relatively small as reflected in the population standard deviation and four unit range clustered around the bi-modal responses of strongly agree (1) and agree (2). Participants somewhat disagreed that an external ethicist should be brought into schools to enhance the social work ethics education processes ($\mu = 4.25, \sigma = 1.62$). This variation is slightly greater than that from the previous statement ($\sigma = 1.62$; range from minimum value of two units to maximum value of seven units). Participants neither agreed nor disagreed with the statement that all of their faculty members or field

supervisors were sufficiently skilled in social work ethical knowledge to infuse ethics throughout their coursework ($\mu = 3.90, \sigma = 1.68$; $\mu = 4.30, \sigma = 1.59$). The variations associated with the faculty members' and field supervisors' belief statements are relatively large. This is seen in both the population standard deviations, and the ranges of six units and five units respectively.

Role Modeling

Three educator belief themes with regard to role modeling were explored including the general influence of modeling (Q14f; Q14q) and the importance of modeling (Q14bb) (See Table 14). Participants agree that student ethical conduct is enhanced by faculty role modeling ($\mu = 1.55, \sigma = 1.36$), and somewhat agree that what is caught by students may be more important than what is taught ($\mu = 2.58, \sigma = 1.50$). The variations associated with both of these statements are relatively large as indicated by their population standard deviations, and the ranges of six units and five units respectively. In addition, participants somewhat agree that all faculty members at their school recognize the importance of serving as ethical role models for their students ($\mu = 3.30, \sigma = 1.72$).

Table 14. Educator Beliefs in Relation To Role Modeling***

	Role Modeling Educator Beliefs	Mean	SD	Min. value	Max. value	Mode
General Influence	I believe that <i>student ethical conduct is enhanced by faculty role modeling</i> . (14f)	1.55	1.36	1	7	1
	I believe that when faculty member's role model ethical behaviour <i>what is caught by students may be more significant than what is taught</i> . (14q)* (N=19)	2.58	1.50	1	6	2
Importance	I believe that <i>all of our faculty members recognize the importance of serving as ethical role models</i> for their students. (14bb)	3.30	1.72	1	6	2

***Population is 20 participants unless otherwise stated.

Spirituality and Ethics

The theme of spirituality and ethics was explored through three educator belief statements (See Table 15). Participants somewhat disagreed that spirituality was the core of ethics ($\mu = 5.40, \sigma = 1.50$). The variation associated with the participant's responses was relatively large as is indicated by the population standard deviation and the five unit range. In addition, participants somewhat agreed that there was some association between spirituality and ethics ($\mu = 3.45, \sigma = 1.47$). There was a relatively large variation in responses with regard to this statement as is indicated by the population standard deviation and the four unit range. On the other hand, participants neither agreed nor disagreed that spirituality and social work ethics were mutually exclusive fields ($\mu = 4.05, \sigma = 2.06$). There was large variation associated with this statement as is evidenced by both the population standard deviation and responses reflective of the entire belief scale range.

Table 15. Educator Beliefs in Relation To Spirituality and Ethics***

Spirituality and Ethics Educator Beliefs	Mean	SD	Min. value	Max. value	Mode
I believe that in social work, <i>spirituality is the core of ethics</i> . (14p)	5.40	1.50	2	7	6
I believe that spirituality and ethics in social work are <i>two mutually exclusive fields</i> . (14i)	4.05	2.06	1	7	2,5,6
I believe there is <i>some association</i> between the field of spirituality and ethics in social work. (14y)	3.45	1.47	2	6	2

***Population is 20 participants unless otherwise stated.

CHAPTER FIVE:

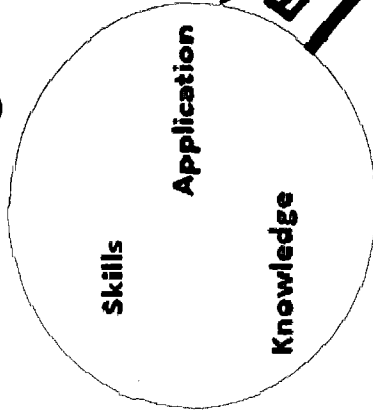
Qualitative Analysis

A process-oriented vision of social work ethics education, that I will refer to as “Moving Beyond the Surface” (MBS), has emerged from participant interviews exploring undergraduate educators’ experiences. MBS is a relational vision with three categories: (a) *space creation for ethics dialogues*; (b) *ethics dialogues*; and, (c) *student learning ideals* (See Figure 2). *Space creation for ethics dialogues* is an essential condition for the two subsequent categories of ethics dialogues and student learning ideals. Space is created by faculty members serving as “champions of ethics.” Champions enhance curricular space for ethics dialogues by working within existing curricular processes to advocate for the inclusion and enhancement of profession ethics and/or mobilizing others to become champions of ethics (i.e. faculty members, field supervisors, students).

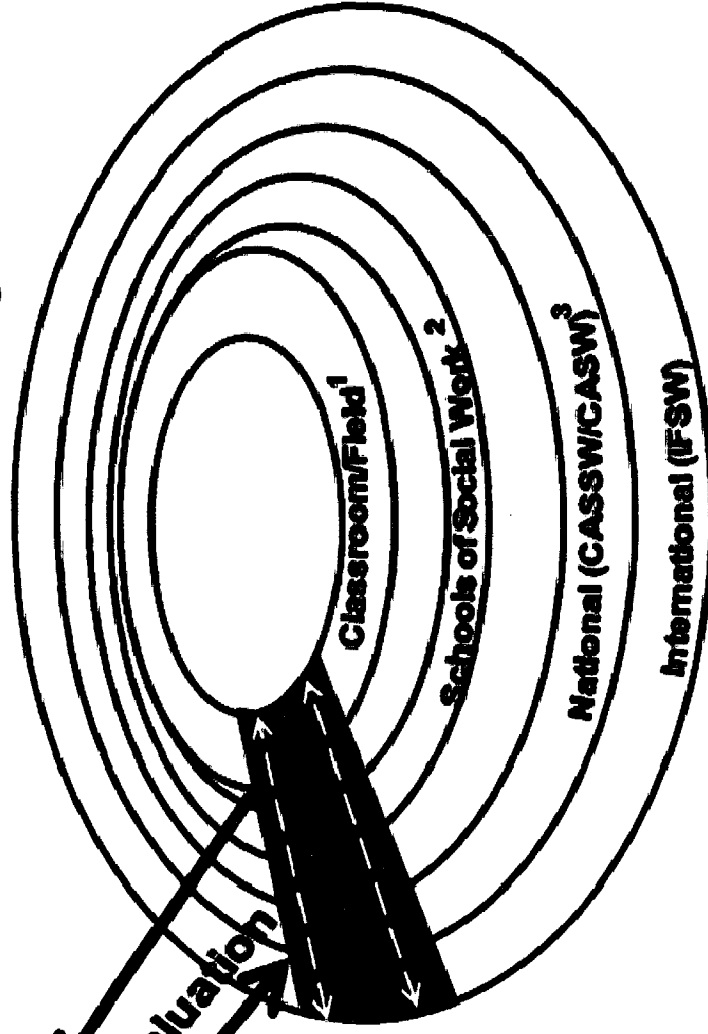
Ethics dialogues are the process oriented aspect of the MBS vision. This category consists of five sub-themes: (i) an operational definition of ethics; (ii) intersections of legal and spiritual; (iii) practice-based learning (PBL); (iv) educational method; and, (v) Accreditation Standards. Two of these sub-themes traverse all spheres of influence (i.e. an operational definition of ethics, intersections of legal and spiritual). While the three remaining sub-themes are associated with a specific sphere of influence (i.e. national sphere – Accreditation Standards; school sphere – educational method; classroom/field

Create Space for Ethics Dialogue

Ideals of Student Learning



Actual Ethics Dialogues



Evaluation

Ethics Dialogue Across Spheres⁴

Figure 2. The Moving Beyond The Surface Vision of Ethics Education

Footnotes:

1. Classroom: Field Sphere of Influence Ethics Dialogues: Practice-based learning
2. Schools of Social Work Sphere of Influence Ethics Dialogues: Educational method
3. National Sphere of Influence Ethics Dialogues: CASSW Accreditation Standards
4. Ethics Dialogues Facilitated Across All Spheres of Influence: Student learning ideals; operational definition of ethics; legal and ethics intersections; spirituality, religion and ethics intersections; All ethics dialogues named in Footnote 1, 2 and 3

sphere – PBL). In addition, these dialogical processes serve to continuously refine both the actual ethics dialogues and the student learning ideals.

Student learning ideals consist of two interrelated sub-themes of ethics skills, and knowledge. Student learning ideals serve as a touchstone for educators, and in this diagram (See Figure 2), the line connecting student ideals and actual ethics dialogues captures the iterative nature of the MBS vision.

The name “Moving Beyond the Surface” emerged from participant comparisons of existing superficial approaches of ethics education contrasted with ideal in-depth approaches (P1, P5, P7). Both Participant 5 and 7 described current ethics education practices as only touching the “surface” (P5) and paying “lip service” to profession ethics (P7). They emphasized that such superficial ethics educational approaches focusing solely on the knowledge of social work values, professional Codes, practice principles and ethical decision-making tools, insufficiently equip students for today’s complex practice realities. In addition, Participant 5 linked the current superficial approaches in ethics education with the current CASSW Accreditation Standard of infusion. She indicated that educators interpret the minimum ethics education requirement of infusion “to mean that we all make sure (that) we talk about values in our classes” (P5). However, she suggested that such value discussions “are not enough” and her:

.....fear is that if that is how we handle (infusion), students start to have this perception that there is not much to values and ethics because they keep hearing the same surface level discussion and explorationnever in a way that I think brings it to the depth that we really need to practice ethically.

(Participant 5)

Educators discussing and modeling superficial approaches to ethics can ultimately result in students adopting such superficial approaches, and subsequently being unprepared for the complexities of professional practice.

An ideal vision of ethics education needs to support students in grappling with the complexities of practice. Participant 5 stated:

We need to be moving past the surface level..... so that we can help students really grapple with the complexities of ethics in practice in a way that will really serve them well. So not just offering up some ethical decision making tools and the Code and making sure they understand the Code, but really going beyond that to grapple with what I think are so often much more complex, unique situations.

(Participant 5)

This vision of moving beyond the surface is inclusive of all spheres of influence.

Although Participants' 1, 5 and 7 comparisons of past superficial and current in-depth approaches to social work ethics education were instrumental in the initial revelation of the ideal vision, all participant's dialogue informed the MBS vision.

The MBS vision creates opportunities for social workers to engage in dialogues to explore social work ethics education, and is a "sensitizing conceptthat suggests directions along which to look" (Gall et al., 2005, p. 28). The dialogical emphasis shifts the focus of ethics education from one of superficial discussions regarding ethics content to a dynamic, in-depth exploration and integration of professional ethics throughout practice and curriculum. Social workers, individually and collectively, are encouraged to engage in critical thought and practice reflection regarding ethics and practice knowledge, self, and the profession-as-a-whole. This fosters enhanced awareness of the strengths and limits of all knowledge (e.g. ethics, ethics education, practice, professional history and socialization, and self), and awareness of the context of such knowledge (e.g. social, cultural, economic, political, historic, religious/spiritual, legal). As a result, social

workers and the profession-as-a-whole are re-located within the interrelational space. From the perspective of the MBS vision, it is from this relational location that social workers individually and collectively make decisions regarding ethics education.

Section A: Space Creation for Ethics Dialogues

This section will illuminate the rationale, design, and strategies for creating space for ethics dialogues within Schools of Social Work, an essential condition for the third category, ethics dialogue, and the larger MBS vision.

Rationale

Two recurring themes for why space should be created within the curriculum concern: (i) the importance of ethical practice and location; and, (ii) breaking the sense of isolation of ethics educators and supporting mutual learning processes. Participants stated that ethical practice is valued when space is created within the curriculum for ethics dialogue (P1, P4, P6, P9, P11, P12). Within that space the value of ethical practice is communicated through statements of the importance of professional ethics (P1, P2, P3, P7, P9) and/or individual (i.e. faculty members, field instructors) and School choices to serve as role models of ethical decision-making and behaviour (All). Yet with all this emphasis on the importance of ethics, two-thirds of the participants stated their belief that ethics education is located in the curricular margins (P4, P5, P6, P7, P8, P9, P10, P12).

The second reason *why* creating space for ethics dialogue is essential is to break the sense of isolation of faculty members interested in ethics education (P1, P3, P4, P5, P9). Participants spoke of their isolation describing themselves with such terms as “a pioneer” (P4), and “inventor” working alone creating ethics education resources with the knowledge there were other educators working in isolation (P5). A national CASSW

forum either in-person and/or online was suggested as one means to addressing this faculty isolation (P4, P12). Participant 12 suggested that such a forum would support interested social work ethics educators in sharing their ideas and philosophy regarding ethics education. Not only would the creation of space for ethics dialogue among educators appear to counter isolation, but this space creation may foster knowledge exchange and transfer that would “move beyond the surface” dialogue toward a deeper understanding and appreciation of the philosophical foundations that inform ethics educational practices.

Design

Participants provided insight into the design of space creation for ethics dialogue necessary in the classroom only. No information on the design of space creation necessary within the School or national forums was discussed. In the classroom, one theme that did emerge was that of a “safe (learning) environment” (P3, P5). Another theme identified by Participant 12 was that the classroom needs to be designed “to be supportive and welcoming, yet challenging and thought provoking.”

Participant 5 said that a “safe environment to practice struggling with ethical stuff is crucial” to creating space for ethics dialogue. Rossiter et al.’s (2002) professional ethics article profoundly influenced her appreciation for the need for a safe space as a result she includes it as a class reading. Reflecting upon the article Participant 5 shared:

[Rossiter et al. (2002)] model social workers needing safe environments to enrich ethical decision making beautifully ...How do we find space to say, “I don’t know?” and “This is really important”... so, what do we do with not knowing? ... and then practicing together and really highlighting that I want the class to be a place, and an opportunity, to practice and struggle with complex issues....and that there aren’t easy answers.

(Participant 5)

While Participant 5 was interested in creating a safe place Participant 3 stressed that he was “not really interested in creating a safe place in the classroom.” He continued:

Go back and read about what Mullaly (2002) says about (safety). He says that you will often make people uncomfortable.... and I couldn't agree more. I do make people uncomfortable and I don't do it to provoke them. I do it to provoke thought. So the point isn't to make everyone in the classroom safe, the point is to make everyone in the classroom have a voice. That doesn't necessarily mean everyone will leave feeling nurtured but hopefully they will have felt that their perspective could be articulated.

(Participant 3)

It appears that Participant 3's goal is to achieve his ultimate goal of graduating social work students capable of articulating their perspectives, not fostering a safe environment. Earlier in the interview, Participant 3 did allude to one classroom ground rule as follows: “I'm not judging you and no one else will judge you.” It appears that this one ground rule serves to provide sufficient classroom structure to achieve his ultimate goal, students' articulation of their perspective on ethical issues.

The second design theme identified by Participant 12 is that the classroom needs “to be designed to be supportive and welcoming, yet challenging and thought provoking.” This design vision may represent a middle-ground position between Participant 5's and Participant 3's views of a “safe” environment. It appears that they both want their students to be able to articulate their views on ethical issues in practice. There may never be an agreement with regard to the importance of having a “safe” environment when discussing space creation for ethics dialogue. Yet, there does appear to be some apparent consistency when the design of space creation for ethics dialogue is described as two-pronged: supportive and welcoming; and, challenging and thought provoking.

Strategies for Enhancing Space

Due to their unique positions faculty members have the opportunity to be “champions of ethics.” The term “champion of ethics” was the imagery evoked when examining the strategies used by participants to enhance space for ethics dialogue (Strauss & Corbin, 1998). The Canadian Oxford Dictionary defines a champion as “a person who fights or argues for a cause or on behalf of another person” (Barber, 1998, p. 236). In this instance, the educators seek out opportunities to advance the cause of professional ethics, thus evoking the imagery of “champions of ethics.”

Two strategies champions used to enhance curricular space for ethics dialogue included: (i) working within existing curricular processes to advocate for the inclusion and enhancement of professional ethics; and/or, (ii) mobilizing others to become champions of ethics (i.e. faculty members, field supervisors, students). Each will be discussed briefly.

Working Within Existing Curricular Processes

The first strategy involves educators creating space for ethics dialogues by targeting existing curricular processes (i.e. Accreditation, Curricular Review, Schools of Social Work). For example, Participant 5 reported that a recommendation arising out of her school’s accreditation process was the development of a discrete course in ethics. As a result her school developed a discrete course, thus enhancing the space available for ethics dialogue. Similarly, participants discussed space creation for ethics dialogue within the existing curricular review processes (P1, P3, P7, P11). Space was created by developing a discrete course in ethics (P1, P3, P7) or making a school-wide commitment to ethics infusion (P11).

Participant 11's school's choice was unique in that the School decided to remove the elective ethics course offering and infuse ethics and values throughout. Initially, this School's curricular decision may be interpreted as an attenuation of the importance of ethics education. However, this was not the case. His School revised its Mission Statement to prominently include ethics as one of three key values. Participant 11 stated: "We felt that ... self-reflexivity, values, ethics ... all (need) to be in the mix ... we ideally set up a schema of how to conceptualize that in all the different courses. So that was, at least in principle, what we were going to do." In fact, he reported that his School has successfully infused discussions of values and attitudes congruent with anti-oppressive practice, but has yet to infuse ethics. Interestingly though, it appears that the national CASSW Accreditation Committee determined the current degree of ethics infusion was sufficient to meet the minimum national standard and the School successfully received its accreditation.

Participants also highlighted several different processes within their School of Social Work that facilitated the creation of space for ethics dialogue. These processes included:

- (i) Adding ethics to Schools' agenda (P1, P4, P5, P11). This choice allows faculty members to discuss how the school's responsibilities regarding ethics education are, and can, be met;
- (ii) Highlighting professional ethics with students in preparation for field practicum (P11);
- (iii) Creating field supervisor forum to discuss ethical threads of practice (P1, P11). This choice emerged from: field supervisors requests for such a space (P11); and, faculty liaisons' perceptions of a lack of attention to professional ethics in practicum (P1, P11);
- (iv) Enhancing ethics dialogue by re-framing it within the context of broader, high profile, dialogues of social justice and AOP (P6);

- (v) Responding to contract faculty member's expressed interest in developing a ethics course recognizing the curricular void (P5); and,
- (vi) Participating in professional ethics research (P1, P5, P11, P12). This research stimulated School discussions of issues related to ethics amongst faculty members (P5), and, enhanced the consciousness of champions of ethics (P1, P11, P12) to take action to enhance the space for ethics dialogue (i.e. field forum – P11; online course – P12).

Mobilizing Others To Be Champions of Ethics

The second strategy, mobilization of others to become champions of ethics, involves fostering increased ethical sensitization (P1, P8, P11), and faculty member, student and field supervisor voices regarding ethical threads of practice (P1, P4, P6, P7, P10, P11, P12). The first aspect of mobilization involves ethical sensitization through informal dialogue with faculty members regarding professional ethics (i.e. water cooler discussions) (P8), or more formal dialogue (i.e. school meeting agenda item), focused on illuminating the oftentimes masked ethical threads within practice discussions (P1).

Once social workers have been sensitized to the importance of professional ethics, the second aspect of mobilizing others to be champions of ethics can be encouraged, more specifically, enhancing faculty member, student, field supervisor and liaison voices regarding ethical threads of practice throughout curricular processes. Participants discussed at length the importance of encouraging students voicing their ethical concerns in their field placement and future agency practice situations (P1, P3, P4, P6). Educators shared that students have the opportunity to voice their concerns primarily in integrative or practicum seminars (P1, P4, P6, P7, P10, P11, P12) with very few opportunities to deal with complex ethics and practice issues in placement (P6). Participant 6 said:

Something that's missing in practice these days, is that there is so little supervision, and so few opportunities for team building in agenciesstudents tell me they don't have the opportunity to have these complex ethical decision

making kinds of conversations I worry for the profession, and I worry for the people that use social work services, that their workers are not having the opportunity to really debate and digest some of this stuff.

(Participant 6)

Recognizing this lack of opportunity in placement agencies, educators support students in voicing ethical concerns in practice as one means to fostering space creation for ethics dialogue (P3, P4, P6).

Another example of mobilizing others to be champions of ethics by encouraging collegial ethical voice was discussed by Participant 1 in relation to faculty liaisons. She stressed the important role that School Field Liaisons could play in not only stating, when they visit the field agencies, that ethics is important but also raising ethical questions that might stimulate critical thought with both students and field instructors alike. She stated:

It makes sense that there needs to be people within the institution that are saying that this is important and probably people in the field that are corroborating that....certainly, faculty liaisons could underscore that piece a lot more than they havewhen they make agency visits. And that could be a conversation that could have a bigger role maybe than it has.

(Participant 1)

This champion action to encourage School Field liaisons find their voice regarding the ethical threads of practice could enhance the space available for ethics dialogue for both students and field supervisors in field placements.

Both strategies of change used by champions of ethics enhance curricular space for ethics dialogue. These strategies are interconnected in that by enhancing the collegial ethical voice there is a greater number of champions of ethics to affect change within curricular processes. Conversely, by enhancing school curricular structures relative to ethics education, there are increased opportunities for educators to become champions of ethics.

Section B: Ethics Dialogues

Ethics dialogues are the principal transformative process articulated by participants (P2, P3, P4, P5, P7, P9, P10, P11), and are essential to realizing the MBS vision of social work ethics education. Ethics dialogue is an inclusive term used to describe the dialogical processes related to both educators' exploration of the contextual themes of ethics education (i.e. definition of ethics, intersections of legal and spiritual, educational methods, Accreditation Standards), and student learning of professional ethics (i.e. practice-based learning). Both of these processes can only occur when the condition of space creation for ethics dialogue is realized.

Ethics dialogue does not offer social workers an absolute, "black and white" (P4) directive about the "right" action in practice or ethics education (P4, P11). Rather, it is a relational process (P7) available to both individual social workers and collectives that makes the "conversations of struggle" (P6) visible (P6, P11) from oftentimes disparate views of ethical threads of practice, and more broadly, ethics education (P1, P3, P6, P11). In order for all to move beyond superficial knowledge of ethics and benefit from the aforementioned ethics dialogue all must be dedicated to respectfully engaging in conversations of struggle and be willing to challenge views without attacking the person (P1, P3, P8, P9, P11).

The ethics dialogue sub-themes emerging from participants' conversations of struggles include: (1) an operational definition of ethics; (2) intersections of legal and spiritual; (3) practice-based learning (PBL); (4) educational methods; and, (5) Accreditation Standards. These ethics dialogues can serve as "food-for-thought" for future discussions regarding social work ethics education in bachelor programs in Canada.

Exploring an Operational Definition of Ethics

Ethics dialogue provides social workers with a means to explore often different views of ethics (Figure 3). Participant 4 states:

Ethics is a difficult issue. What might be ethical to you might not be to me and visa versa...so it is always an issue to talk about. Even my definition (of ethics) might be very different than your definition. One doesn't hold more weight than the other.....there is no right or wrong.....it is a constant dialogue.

(Participant 4)

In response to the question of how ethics is defined, Participant 2 shared:

I have no idea. Ethics is what we do in practice that conveys social work values in all areas of practice.....Yes.....I know what the language is.....values-in-practice.....or values-in-action.....which is true.....but the values are based on the profession as a unified whole.

(Participant 2)

Participant 2 explained that she was having difficulty grappling with the language of ethics as she was not currently teaching the ethics course.

All but three of the participants were able to articulate a definition of ethics (P3, P4, P6). Of those who defined ethics, there was no single shared definition of ethics. The majority of participants located their definition of ethics in relation to their professional practice (All but P3, P4, P6, P7), with one participant defining ethics as the social work Code of Ethics (P7). Two themes that emerged from participants' discussion of their definitions of ethics were: (i) social worker behaviour (P1, P2, P5, P8, P9, P10, P11, P12), and meaning making (P1, P5, P9); and, (ii) professional social work socialization including discussions of social work values (P2, P5, P8, P9), the CASW Code of Ethics (P7), and the Professional Standards and Review Board (P5). In addition, participants discussed two challenges associated with the Code of Ethics (i.e. code construction, code use and interpretation) emerging from discussions of an operational definition of ethics.

Exploring Intersections

Participants discussed the intersection of ethics with two other fields of study, legal and spiritual. Each will be briefly explored.

Legal and Ethics Dialogue

One area of intersection with ethics dialogue discussed by participants was that of the legal field of study (P2, P3, P4, P5, P6, P12). Three participants indicated that there was a dedicated course within their school's curriculum that focused on social work legal issues including, but not limited to, the Young Offenders and Juvenile Justice Acts; the Canadian Charter of Rights and Freedoms; and, legal roles including Probation Officer and Child Protection worker (P2, P3, P5). The remaining participants shared that legal issues were integrated throughout their ethics education course (P4, P6, P12).

Participant 5 indicated that legal issues frequently arise in the ethics course she teaches. She shared:

One of the challenges is how to separate out the two because law and morality/ethics are different normative systems in our society. We would hope that they are related and overlap, but they are very different just because something's legal it might not be ethical and vice versa..... Ideally, they would fall into line with each other but they don't always.

(Participant 5)

Similarly, Participant 2 highlighted the practice reality that "legal does not mean ethical" (P2) and that in certain situations social worker "legal responsibilities can override ethical principles" (P2).

Participants shared different ways to bring legal resources into their ethics courses (P4, P5, P6). Participant 6 indicated that she indirectly brings the rich legal knowledge from discussions with family members working in the legal system into her ethics course. On the other hand, Participants 4 and 5 both invite legal resource people to come to their

ethics classes. In fact, Participant 4 co-teaches the entire social work ethics course with a lawyer in order that the legal perspective is part of all discussions. This supports students in seeing the commonalities of professional ethics, while also developing an appreciation for the contribution of each profession to understanding and intervening in human situations.

Spirituality, Religion and Ethics Dialogue

The second intersection of ethics dialogue discussed by participants was the field of spirituality inclusive of religion (All but P12). This intersection was discussed spontaneously by one participant, Participant 5, while all other participants shared their understanding of spirituality in response to a probing question also asked in the survey. Participant responses to the statement “spirituality is the core of ethics” (Wind, 1994 as cited in Abramson, 1996, p. 198) were: “Yes” (P1, P2, P4, P5, P10, P11); “No” (P6, P7, P8, P9); and, “Yes/No” (P3).

In addition, participants were asked to discuss their definition of spirituality. All of the participants that responded “Yes” to the aforementioned statement, and one participant that responded “No” (P7), provided a definition of spirituality. These definitions of spirituality included two core sub-themes, more specifically, relationship (P1, P2, P4, P7, P10, P11) and meaning making (P5, P11). The relationship sub-theme of spirituality embraces the concepts of: (i) being in relationship with all that is in the world (P1, P2, P10, P11); and, (ii) acknowledging a higher order, creator, or supreme being (P4, P7, P10, P11). Only Participant 11 included both concepts in his definition of spirituality. His definition was: “It is in terms of a person’s own sense of

meaning/purpose, within life and their relationship with others. There may be a sense of a higher order or a creator, using Aboriginal perspectives” (P11).

The majority of participants that responded “No” to the aforementioned statement make a distinction between spirituality and religion (P7, P8, P9). This need to make the distinction is most evident in the interviews with the two participants from francophone schools in Québec (P8, P9). Participant 8 stressed that she must be very careful in discussing anything “centered on religion and the Protestant principle....and morals” especially in French Québec. She indicated that it is a big problem especially with the younger social workers. In her ethics education she indicated that:

We have to be very careful about the link between spirituality and ethics. We try to not talk about morals and avoid this word. We say in the first course that morals is the devil or angel....and the history of French Québec.....this is a problem. So we think another way to teach ethics that is more focused on the problem.

(Participant 8)

In addition, Participant 8 shared that the religious historic connection with the Settlement House Movement is mentioned, but students are informed that this was an historical goal, and the current course focuses on present and future notions of ethical practice.

The one common thread between the “Yes”, “Yes/No” and “No” respondents is the belief that it is essential that organized religion *not* inform ethical decision-making and ethics education (P11, P3, P6). Participants made this distinction emphasizing that religion is associated with a collective, organized experience; whereas, spirituality is an individual experience. Both Participants 3 and 6 shared that they believe that social workers “can have a profound understanding of, and engage in, ethical practice of social work without being a deeply spiritual person” (P3). Conversely, Participant 5 acknowledged her position that she believes spirituality frames everything, yet suggested

that social workers need to grapple more with the normative systems (e.g. spirituality, ethics, religion) in social work ethics education whether it be spirituality and ethics, or religion and ethics.

Exploring Practice-based Learning

Participants discussed the importance of ethics dialogue in realizing practice-based learning (PBL) in both the classroom and field placements. PBL are educational processes that are: co-created by educators and students; and, grounded in social work practice. Participants discussed using PBL strategies in order to bring ethics to life for students (P6). Such strategies include: stories of ethics, guest speakers, ethical dilemmas, case studies, practice simulation through group exercises, student practice framework development inclusive of ethics, and critical and/or comparative analysis of the CASW Code of Ethics, other social work Codes of Ethics, ethical frameworks and legislation. The degree to which students benefit from practice-based exercise varies depending on: (a) requisite student knowledge of philosophy and ethics; (b) educator skill, knowledge and role modeling; (c) Canadian learning resources; and, (d) educational strategies; and, (e) student/educator learning objectives. Each of these sub-themes will be briefly examined.

Requisite Student Knowledge of Philosophy and Ethics

Student knowledge of philosophy was identified as a challenge in realizing the critical thinking essential for students to benefit from a dialogue of PBL (P5, P8).

Participant 8 indicated that students entering into the bachelor program have an “unequal base” in philosophy. For this reason, she begins her social work ethics education course with a general introduction to readings in philosophy (e.g. Aristotle and Descartes) (P8).

At another school, the requisite moral philosophy course required of all students entering

the bachelor of social work program was dropped (P5). This has resulted in professional ethics being marginalized in the curriculum. Participant 5 believes that this course removal reflects a professional context that has impacted on ethics marginalization.

Once in the program, Participant 9 shared that she begins her ethics education course by introducing students to philosophy with the Legault book, a philosophy primer. [This same text is used by her francophone colleague, Participant 8.] Initially, Participant 9 stated that students find her course to be very hard and argue that they are pursuing social work studies not philosophy. With perseverance, she reported that over time students were able to recognize and understand the differences various social work ethics concepts. Participant 7 found that students' reaction varied dependent on the degree of ethical theory abstraction. He found that as more abstract theories of ethics were introduced in the course there was a greater chance of students "zoning out" (P7) of the learning experience.

Educator Ethics Skill, Knowledge and Role Modeling

The extent to which a dialogue of PBL can be realized in the classroom is associated with educators' skills and knowledge of professional ethics, and the degree to which educators serve as role models in ethical decision-making and integration of ethics and virtues-in-practice.

Educator Skill in Professional Ethics

Participants draw upon a variety of skills to facilitate dialogue and support student learning of professional ethics. The skill of facilitation from participant viewpoints embrace: (i) the ability to foster relationships with students and among students (P7, P8); (ii) the ability as an educator to deal with controversial issues (i.e. personal/professional value conflicts, disconnects theory and practice, colonial roots of social work,

spirituality/religion) (P3); (iii) the ability to allow students to come from a “not knowing” place (P5); and, (iv) the ability to raise key questions thus enhancing student awareness of ethical aspects of practice and how ethical theories can inform ethical decision-making (P1,P2, P3, P4, P5, P6, P7, P8).

The first three educator skills can be understood to be general educator facilitation skills, while the fourth skill of educator facilitation is specific to ethics education. This skill is the ability to raise key questions that enhance student awareness of ethical threads of practice. As indicated in the previous section on the student learning ideal of critical thinking, initially educators’ guide students through a process of consciousness raising through progressive questions to reveal ethical aspects of practice. Educators’ ask questions to stimulate critical thinking (P5, P6), and questions associated with specific ethical theories to enhance student awareness of the numerous ethical threads of practice (P5, P6). Ultimately, students begin to internalize the questions supporting critical thought and ethical reflection into their practice frameworks inclusive of ethics, and to use these questions to critically explore practice.

Educator Knowledge of Professional Ethics and Curricular Studies

The sub-theme of educator knowledge of professional ethics is primarily defined relative to a *lack* of ethical knowledge in relation to themselves and colleagues (P3, P4, P5, P6, P7, P8, P12). Educators prefaced their insight into an ideal vision of ethics education with the statement “I’m not an expert” (P3, P4, P5, P6, P7, P8, P12). To be an expert in ethics appears to be incongruent with how educators locate themselves within practice (i.e. feminist, structural) (P1, P3, P12) or in the classroom (i.e. critical pedagogy, facilitator of learning, problem-based learning) (P4, P6, P7, P12). For these educators,

expertise in ethics is situated outside of the classroom with someone that has studied ethics and practices as an ethicist (P4) or as a researcher in the field (P6, P10).

One challenge identified with regard to educator knowledge of professional ethics relates to the educational curriculum. Participants did not know readily the national accreditation standards nor the educational policies regarding ethics education. This challenge became apparent during the interview process when participants needed the standards to be stated in order that they could discuss their views regarding an ideal vision (P2, P3, P4, P5, P7, P8, P11). Participants indicated they needed the standards to be shared because: (i) educators needed a refresher due to the time lapse since the standards were last reviewed (P2, P5, P7); (ii) an educator didn't know of the existence of standards (P11); and, (iii) educators confused CASSW Accreditation Standards with the professional standards articulated in the Code of Ethics and Associated Standards of Practice (P3, P4, P8). Wondering what factors might distinguish those educators that needed the standard refresher from those that dove into discussions of standard sufficiency, educator's attributes were explored (i.e. faculty status, years of experience, last degree earned, curriculum course and/or workshops). There did not appear to be any factors distinguishing these two groups.

Educators Role Modeling Professional Ethics

Participants stressed the importance of educators serving as role models of ethical practice for students (P4, P6, P9, P10, P11). Participant 4 shared, "an educator is always role modeling.....good, bad or otherwise....one always has to be aware." Participants 4, 9, and 11 discussed the importance of educators role modeling in the classroom, both in person and online. Participant 10 expanded these locations of educators' role modeling

ethical practice to include all school processes (e.g. school meetings, student reviews, student field practicum).

The majority of participants define educators as role models of ethical practice inclusive of both the skills of ethical decision-making and virtues-in-practice (All but P3, P8, P9). Participant 5's reflections were extremely helpful in illuminating this complementary duality. The virtues-in-practice of: (i) humility and respect; and, (ii) presence and relating, are communicated by the way educators talk and raise questions. These virtues-in-practice are complemented by the educators' ethical skills, more specifically the ethical decision-making processes moved through to critically explore an issue (P5). This complementary, dual understanding of educator role modeling moves professional ethics from a purely superficial, intellectual exercise to a much deeper understanding and potentially holistic approach to professional ethics inclusive of the integration of intellect and emotion (P7) and spirituality, if so desired (P1, P3, P4, P5, P6, P11).

The first component of the educator role modeling includes the skill of ethical decision-making. Participants indicated that they modeled ethical decision-making for students (P1, P4, P5, P6, P8, P9, P12) including the aforementioned ideal student skills of critical thinking (P1, P4, P5, P6, P8, P9, P12), self-awareness (P4, P8, P9, P12), practice reflection (P1, P4, P8, P9, P12) and locating oneself (P1, P4, P5, P6, P12). In addition, participants stressed the importance of educators modeling "not knowing" (P5, P9), and struggling with the complexities of practice (P5, P6). Collectively, these skills equip educators to model the process of ethical decision-making (P5).

For example, Participant 1 stated the importance of ethics education when she said: “it makes sense that there needs to be people within the institution saying (ethics education) is important, and probably people in the field that are corroborating that” (P1). Participant 9 stressed the importance of role modeling. She stated: “I think (educators) are very important models for the students and that (students) learn ethical conduct from what we do in class.” Participant 3 also emphasized the importance of role modeling. One difference between these participants arises from the level of choice. Participant 3’s school has made a systemic commitment to ensure a minimum level of role modeling by *all* educators; whereas, Participant 9’s commitment to serve as an educator role model is *her* individual choice that may not necessarily be shared by her colleagues. More specifically, the Participant 3’s school’s policy requires all faculty members to be both a registered and active participant in the provincial social work association. Participant 3 stated that:

(Ethics is) important not only pedagogically and because students require it, but that as a profession, and as a professional School we should be promoting ethical practice. One of the ways of doing that is to belong to the association, and participate in, and be accountable to ethical practice.

(Participant 3)

The second component of the educator role modeling includes the virtues-in-practice discussed by participants including respect, humility, and congruence/honesty. Respect is a way of being present in relationship with both clients and colleagues that communicated deep regard for the other (P1, P5, P10, P11). The second virtue-in-practice discussed was humility (P5). Participant 5 shared that educators exist within an academic setting that requires “they act like they know what they are doing, but that this (for social workers) could do great damage.” She stressed that it is important to model

the virtue-in-practice of humility. To be present in relationship in a humble manner allows educators to come from a place of “not knowing”, and acknowledge their limits of knowing, thus serving as a role model of humility for students and colleagues (P5, P9).

The third virtue-in-practice discussed was congruence/honesty. Congruence as a virtue-in-practice emphasizes the importance of educators’ words being consistent with educators’ actions (P6).

I want to be congruent with what I am teaching and what I’m doing. If I believe that we should be looking at anti-oppressive principles and justice..... ideally I am teaching in a way that is congruent with inviting conversations around difference...(and) trying to make a classroom more safe....All that stuff is like saying this is what I think is important in social work, and this is what I am actually trying to practice.

(Participant 6)

For Participant 6 the virtue-in-practice of educator congruence is equitable with educator honesty.

Canadian Learning Resources

Participants indicated that there is a lack of Canadian literature (All) and learning tools in ethics (P5), and that they are interested in sharing such resources with other educators. Educators are not requesting generic Canadian ethics education resources but, rather, they are interested in sharing culture-specific (P2, P5, P7, P8) and practice specific dilemma (i.e. child welfare, organizational, etc) (P1, P5, P7) resources. Participant 8, one of the francophone educators, stressed it would be extremely helpful to have such resources available in both official languages as this is now required in the formerly francophone schools in Québec.

Participants cited a number of key professional ethics education books and articles in social work and other professions with origins primarily outside of Canada (See Appendix R). Out of these ethics education resources, only two addressed Canadian

practice. These included: (i) an article by Rossiter et al. (2002) that was a comparative analysis of professional ethics in Canada and Cuba emphasizing ethics as a located story (P5); and, (ii) one book by Legault (1977) was identified as a key resource by both francophone educators.

The lack of Canadian resources for ethics education resulted in Participant 5 investing some of her time and resources in undertaking research exploring social workers experiences with professional ethics in her community. Her hope was to make ethics come alive for her students by documenting social workers “stories of ethics” (P5). Participant 5 stated: “I wasn’t just looking for ethical dilemmas I was looking for any kind of story that would describe stories of ethics in their practice.....that have been real learning points for them.” These stories, once changed to maintain confidentiality, were then used as case studies for assignments.

Educational Strategies

Participants reported using a variety of educational strategies in order to realize the student learning ideals (i.e. ethics skill and knowledge). These strategies are the use of:

- (i) Case scenarios (P2, P4, P5, P6, P10, P11);
- (ii) Comparative analysis of CASW Code of Ethics with professional codes [i.e. Aotearoa New Zealand Association of Social Workers Code (P1); American Association of Marriage and Family Therapists Code (P6), National Association of Black Social Workers Code (P6), Radical Social Work Code (P5, P6), Radical Social Work Code (P6)]²³;
- (iii) Critical analysis of the professional code (P1, P5, P6, P7, P8, P10) and/or ethical decision-making frameworks (P1, P4, P5, P6);

²³ Both Participant 1 and 6 draw heavily upon comparisons with other professional Codes to illuminate different codifications and associated value statements and principles informing “different ways of looking at moral practice” (P6).

- (iv) Ethical dilemmas both in the classroom (P2, P3, P4, P5, P7, P10, P11) and online (P1, P8, P9);
- (v) Group exercise to simulate the importance of collegial network and supervision in ethical decision-making (P7);
- (vi) Practice experience (i.e. educators; guest speakers; students) (All but P12); and,
- (vii) The Internet (i.e. discussion boards, e-mails) to develop relationship, facilitate student self-awareness and move young students toward a deeper, integrated understanding of that which is ethics (P8).

Of the aforementioned educational strategies, participants described most extensively the use of practice experiences from their own practice (P2, P3, P4, P5, P7, P10, P11), colleagues (P4, P5, P9) and student field placements (P1, P4, P6, P7, P8, P10, P11) “to flesh things out and make things real for the students” (P4).

Student/Educator Learning Objectives

There are five student/educator learning objectives consisting of one ultimate objective, and four proximal. The ultimate learning objective proposed is that Schools of Social Work will graduate students that can practice ethically. The four proximal objectives include proficiency in: (1) recognizing ethical aspects of practice; (2) developing a contextual understanding of the ethical threads of practice; (3) using an ethical decision-making framework; and, (4) developing, and maintaining, a collegial network for ethics dialogue. Ideally, these learning objectives will be continually refined and updated through the ethics dialogues.

The ultimate student/educator learning objective is to graduate students that can practice ethically including being professionally accountable (P2, P3, P10, P12).

Participant 10 stressed that schools do *not* want to receive complaints that their graduates from any year are unable to practice ethically. Participant 12 drew awareness to the

current practice reality in that “we live in such an adversarial and litigious society.....in an era of rights.....people are going to call us on what we do”. Thus, people will voice their concerns with regard to their service experiences and it is more critical than ever to prepare graduates to practice ethically and be accountable professionally (P2).

The four proximal learning objectives (i.e. Student/Educator Learning Objectives 2 to 5 inclusive) will now be briefly discussed.

Student/Educator Learning Objective 2: Recognizing ethical aspects of practice

Ideally, students will be able to recognize ethical threads of practice (P2, P3, P7, P9). This learning objective was described within the context of “ethical dilemmas” and various sources of conflict of: values and principles (P2); personal values and professional obligations (P3); and, practice principles and responsibilities (P7).

Participant 2 raised the following questions:

When there is an ethical dilemma are (students) seeing it as a dilemma or are they seeing it as a glitch on the road and they just carry on and practice?only later to have found out there has been a breach of some understanding or responsibilities?

(Participant 2)

Although systemic structures (i.e. professional review boards) are in place to monitor practitioners’ practices it is each practitioner’s responsibility to integrate the requisite skills and knowledge to recognize ethical threads of practice in a timely fashion (P2).

Student/Educator Learning Objective 3:

Developing a contextual understanding of the ethical threads of practice

This learning objective requires educators work with students in applying the aforementioned ideal student learning skills and knowledge to move beyond the surface knowledge of ethics to a deeper understanding of ethical knowledge through the process of ethical dialogue in the classroom, online and in field practicum. Educator facilitation, consciousness-raising skills, ethical knowledge and role modeling, and the dialogical nature of the MBS vision, are vital in realizing this learning objective. Ultimately, these processes cultivate a learning environment that encourages students to engage in critical thought and practice reflection in relation to ethical and practice knowledge, themselves, and the profession-as-a-whole. This fosters enhanced student awareness of: (i) the strengths and limits of all knowledge (e.g. ethical, practice, professional, and self) (All but P9, P12); (ii) the context of the aforementioned knowledge (e.g. social, cultural, economic, political, historic, religious/spiritual, and legal) (All); and, (iii) the relational nature of knowing informing social work practice (P1). This contextual understanding of the ethical threads of practice, locates students within the interrelational space and location that they will work and serve society. It is from this location that students relate with others, and make decisions regarding professional ethics.

Student/Educator Learning Objective 4:

Using an ethical decision-making framework

Participants indicated in the earlier section that it was important to have knowledge of an ethical decision-making framework. Equally important is student use of ethical decision-making framework in practice (P3, P4, P6, P7, P8). In order to realize this learning objective, students are expected to apply the aforementioned ideal ethical

skills and knowledge to ethical decision-making frameworks in order to ascertain a framework most congruent with their practice aspirations.

Student/Educator Learning Objective 5:

Developing and maintaining a collegial network

The development and maintenance of a collegial network was identified as an essential learning objective of professional practice (P3, P4, P6, P7). Participants discussed the importance of dialogue with at least one colleague to examine the ethical threads of tough practice situations (P3, P6, P7). For example, Participant 7 shares with students the importance of “not seeing (yourself) as a lone wolf or a solo expert” while stressing the importance “in all stages of your career to have people with whom you can consult...to get other perspectives.” Such dialogical processes support practitioners in articulating their viewpoints, inviting collegial reflections, and discussing possible alternatives to the situation.

Participant 6 identifies the lack of a collegial network to dialogue on ethical threads of practice as detrimental to the profession. She shares:

I think (ethics dialogue) is something that’s missing in practice these days. There is so little supervision, and so few opportunities for team building in agencies students tell me they don’t have the opportunity to have these complex ethical decision making kinds of conversations. I worry for the profession and I worry for the people that use social work services that their workers are not having the opportunity to really debate and digest some of this stuff. I think if we could, if you could make any difference with this whole survey that (the fostering of ethical dialogue) would be the most important intervention in the world....to somehow get agencies to pay attention to the need for this kind of dialogue.

(Participant 6)

The greatest challenge to realizing this network development is time (P3, P4, P6)²⁴.

Agency student supervision is one way to overcome the challenge of time. Such a choice to co-create space, between the field supervisor and student, for ethics dialogue within field placements communicates to students the importance of striving towards the realization of this student/educator learning objective in current, and future, professional practice.

Exploring School Educational Method

The most prominent theme of social work ethics education was school choice regarding educational method. The theme of education methods refers to the provision of ethics education either by the infusion of ethics and/or the provision of a discrete course. Nine participants indicated that their ideal vision of ethics education was the provision of a discrete course (P1, P2, P3, P4, P5, P8, P9, P10, P12) with four of these participants indicating an ideal vision inclusive of both infusion and a discrete course (P2, P3, P8, P9). Two of the remaining participants indicated that the infusion of ethics was their ideal vision (P6, P11). The final participant stated he remained undecided relative to the best educational method for ethics education (P7).

In addition to participant ideal visions, participants discussed at length the educational method(s) implemented at their schools. All but three of the participants (P6, P10, P12) indicated that their schools provided either: a discrete core (P2, P3, P4, P7, P8, P9) or elective course (P5); or, an integrated practicum (P1) or distinct component of a core course (P11) that focuses primarily on ethics and parallels field placements. In

²⁴ Time was the challenge related to social work ethics education identified by participants. In total, eight participants (All but P1, P2, P7 & P12) raised the issue, with only three participants making the link of the challenge of time and realizing a collegial network (P3, P4, P6).

addition, three participants indicated that their school successfully infused ethics and provided a discrete core course in ethics (P3, P4, P11).

Three participants indicated that their schools' dialogue of educational method shifted to include a discussion and articulation of a shared school vision for ethics education (P3, P4, P11). Participants 3, 4 and 11 shared that a collaborative school process had been undertaken to discuss their school's educational responsibilities for ethics education and how to realize this in their programs. Although sharing collaborative dialogical processes, these schools differ in how they choose to actualize ethics infusion. Participant 4 shared that the faculty members discuss ethics, as they do all other topics requiring infusion, and collectively brainstorm how ethics could be infused in all practice courses. This infusion of ethics across all courses will be called "horizontal infusion." Participant 11 shared that ethics is "part and parcel of every course that is being taken. It becomes part of every course outline ...it is clearly identifiable and we are making reference back to it." This documentation of ethics infusion in course outlines is a clear communication to students of the importance of ethics and their school's obligation to students to provide ethics education throughout their program.

In addition to horizontal infusion, both Participants 3 and 11 indicated that their schools infuse ethics throughout the four years of the program. This second form of infusion in each year of the program will be entitled "vertical infusion". Both schools have chosen to complement the horizontal and vertical infusion of ethics with substantial ethics units of discrete courses in the first three years of their program. In addition, both schools provide a substantive unit on the professional code of ethics including context (i.e. history, professional relationship) in the first year of studies. Participant 4 describes

her school's approach as "two-pronged" in that they provide ethics education through both infusion, vertical and horizontal, and the provision of substantive units on ethics in core courses including a full, third year ethics course. This two pronged approach has enabled this school to exceed the minimum accreditation standards and afforded their students multiple opportunities to integrate ethics into the broader curriculum (P4).

Exploring Accreditation Standards

Currently, the national CASSW Standards have established ethics infusion as the minimum standard for all Schools of Social Work with bachelor programs. Since all participants come from nationally accredited bachelor programs, the assumption has been made that their respective programs meet the minimal standard of infusion. Although these schools meet the Accreditation Standards, the majority of the educators indicated that they believed their school fell well short of the minimum standard (P2, P5, P6, P8, P9, P10, P12).

Two reasons were given for this shortfall. First, participants shared that the current curriculum is bursting with required content. They indicated that ethics is not a curricular theme receiving equitable attention because schools are addressing other urgent demands including standardization and AOP infusion (P6, P9, P10). The second reason for schools falling short in their obligation to infuse ethics is the challenge of educator discretion (P3, P6, P8, P10, P12). Educator discretion in and of itself is not a "bad" thing. It becomes problematic when the standard leaves it up to each faculty member to decide if and how they will infuse ethics (P8, P10, P12). In the case of Participant 2's school they found that faculty members "were not touching on "ethics", thus this school developed a discrete ethics course.

Another core challenge associated with discussions regarding standard sufficiency is “infusion confusion.” Infusion confusion refers to the lack of clarity of intent and subsequent interpretation of the standards. Participant 2 shared:

I think (the Standard) should be revisited and re-clarifiedbecause it isn't a standard....Infusion doesn't mean anything to me.....I don't know what that means (in terms of ethics education). Does that mean I teach one class out of thirteen? Does that mean I refer to it twice in a term? Does that mean if the topic comes up we address it?

(Participant 2)

Participant 10 suggested that the current standard could be clarified “if the CASSW were firmer in their accreditation” requiring schools to include ethics as a certain percent of a certain number of courses. If schools could clearly demonstrate how they infuse ethics, Participant 7 indicated that a strong argument could be made in support of the existing standard.

Another means to addressing infusion confusion would be to provide a core course in ethics (P1, P2, P3, P4, P5, P9, P10, P12). Participant 2 suggested the adoption of an accreditation standard requiring a discrete ethics course when she compared her similar experience in examining how to best infuse AOP. Participant 2 shared that if schools relied solely on infusion of AOP “it would be too easy to not address it or omit it” (P2). She explained that her school decided that the only way to achieve a consistency in AOP infusion was through a separate required course. A similar argument can be made for ethics infusion.

As the Standard is currently worded, it does not sufficiently highlight ethics education. In CASSW Accreditation evaluations by members and self-studies completed

by Schools of Social Work, ethics education is rarely addressed according to Participant

11 who said:

I'd like to say...“Yes” (ethics is infused) but when I'm thinking of writing the self-study..... “No”...I don't think so.....I'm thinking of onsite visits I've been through. I've been through how many accreditations now?One?.....Two?Four?... I cannot recall us actually having a discussion with any site member regarding ethics I know the Standards (addressing ethics education) are definitely identifiable, but to what degree are we actually evaluated against them?..... I have never seen any written feedback or any feedback to the school indicating one way or the other.

(Participant 11)

More detailed standards would begin to address the existing “infusion confusion”, and enable both Schools and CASSW Accreditation members in fulfilling their professional obligations regarding ethics education (P11, P12).

Section C: Student Learning Ideals

Each component of the student learning ideals, the touchstone of the MBS vision, will be discussed. These consist of two interrelated sub-themes of ethical skills, and knowledge.

Ethics Skills

Ethics skill development includes critical thinking, self-awareness, practice reflection and locating oneself.

Critical Thinking

Critical thinking involves student discernment “about how they think about ethical practice.....(and) the nuances of ethics” (P1). More specifically “what kind of questions do (they) ask, and how, and what kind of process do (they) move through to really critically explore an issue” (P5). Participant 5 stresses the importance of fostering

students' "willingness to ask a lot of questions.....always trying to critically understand" practice situations.

Student critical understanding inextricably relates with the process of knowledge construction and its impact on practice ethics. For example, Participant 1 stresses the importance for all practitioners, students included, in "shining the light" on the aforementioned processes through the following questions:

- i. How is it that I know what I know about this particular situation?
- ii. How does this inform how I think I need to respond?
- iii. What are the limitations?
- iv. What is it that I don't have a clue about here?

(Participant 1)

Another key point Participant 1 raised is the importance of students developing an appreciation for how both historical relationships, and our professional purpose in the world, impacts on how we think about ethical practice.

In guiding student critical thought there does not appear to be any commonality in the *proximal* questions raised by all participants but there does appear to be a shared common *ultimate* goal of fostering independent student critical thought. What begins as a series of educator questions evolves to students developing their own questions to reveal the intersections of culture, gender, professional knowledge, and history (P1, P5, P6, P7, P8, P10). The remaining participants did not use structured questions to facilitate student learning of critical thinking. Rather, these educators emphasized the use of alternate practice-based learning strategies (i.e. critical analysis of Codes, ethical dilemmas, case scenarios) that require students to use and further develop, their critical thinking skills (P2, P3, P4, P9, P11, P12).

Self-awareness

Self-awareness embraces student examination and articulation of personal values (P3, P4, P8, P9, P11); knowledge of the limits of the helping relationship (P8, P9); and, knowledge of the “place of the body” (P1) in the helping relationship. Participants stressed the importance of students developing greater introspection with regard to values and self-knowledge as they inform practice (P1, P4, P8, P9, P11). Participant 3 cited Margaret Rhodes’ (1991) work in that she makes the argument that “value neutral counseling is both impossible and dangerous.....(and) that you need to articulate what your personal values are in order that (you) not use them either to coerce or to manipulate clients” (P4). He further explains that the professional Code requires social workers to be objective, but that it is “impossible and dangerous to pretend that you don’t feel strongly about (personal values)” (P3). For this reason, Participant 3 stressed the importance that students examine their “personal, philosophical, moral, religious and other value systems....(and) be able to articulate those”.

Participant 8, one of the francophone educators interviewed, shared that she personally has identified student self knowledge, including values and limits of helping, as her principal preoccupation. She recognizes that her students are young (i.e. 18, 19 yrs old), and with this youth comes the heightened possibility that students will engage in rescuing clients. Participant 8 further explains that students with a propensity to rescue others have “too much empathy” which will foster undesirable destructive helping relations.

Participant 8 provided the following student scenario:

My students have the ambition to work with beaten children and problem families, but they have problems themselves with their families so they reproduce or transfer the problems. For me this is a big problem because they

want to solve the problem for others they don't solve for themselves. So it makes a big problem in transference I think the first principal is to recognize our limits, because everybody has limitsbut if we don't know that we have some limits, it would be very dangerous for clients.

(Participant 8)

Participant 8 interrupts the cycle of transference and rescuing relations through her educational strategies. She relies on developing a relation with each of her students to explore this delicate area of professional education. Participant 8 noted that with the large class sizes of over a hundred students it is difficult to develop such a relationship, but not impossible with the use of Internet, specifically e-mails and discussion groups.

Another facet of student self-awareness noted by Participant 1 was facilitating student self-awareness with regard to the "body and the place of the body". She further explained that she believes that deep respect and regard for others can be conveyed through the body. Participant 1 shared the following:

One of the things I bring into the classroom is a greater awareness of what's happening in your physical self. How we ... settle ourselves and be more present.how are you in your physical self right now and how does that facilitate or stand in the way of other connections?

(Participant 1)

Facilitating student self-awareness through the "place of the body" is unique to Participant 1. She acknowledges that she struggles with the inclusion of the "place of the body" within the greater normative structures that would negate the existence of the body and its impact on practice.

Practice Reflection

A commitment to practice reflection, or critical examination of practice (P6, P9), involves students "always edif(ing) their thoughts and the way they react to situations..... (and subsequent) integration of ethics in practice" (P9). In order to foster practice reflection, the majority of the participants reported using both in-person

and on-line practice-based learning strategies (e.g. student, educator and collegial practice experiences, case scenarios, ethical dilemmas) (All but P2 and P5). These experiences provide students with numerous opportunities to individually and collectively grapple and struggle with the contradictions and tensions inherent in social work practice, and subsequently hone their practice reflection skills.

Practice reflection is a key preoccupation for Participant 9, the second francophone educator interviewed. She believes that the current professional curriculum focuses solely on practice knowledge without illuminating the ethical threads. She emphasizes practice reflection to counter the dominant knowledge discourse and the need to “make students understand that ethics should be very much a part of every day social work practice” (P9). Participant 9 recognizes that her ethics classes provide only “small doses” (P9) of practice reflection for her students, yet she appears dedicated to enhancing the “ethics dose” by embracing the technological advances of online learning. Participant 9 describes online learning as “extraordinary because students are forced to always edify their thoughts and their reactions to the situation” (P9). More specifically, online learning exposes students to a broader spectrum of practice dilemmas beyond field experience.

Locating Oneself

The ideal student skill of locating oneself was identified as important by participants (P1, P3, P4, P5, P6, P7, P12). Locating oneself differs from the skill of self-awareness. Self-awareness deals with students becoming more conscious of their personal values including their strengths and limits as a helper, and the role of the body in practice. On the other hand, the skill of locating oneself involves students making conscious choices of how they situate themselves both theoretically (i.e. practice

orientation, ethical theory) and relationally within practice (i.e. clients, colleagues, self, organization, society).

Participants 1, 3 and 5 provide some insight into what constitutes locating oneself. Participant 3 agrees with Margaret Rhodes' (1986) notion that student location includes a declaration of one's practice orientation and ethical theory; whereas, Participant 5 draws attention to the importance of students understanding professional ethics as a "located story" emerging from the Canadian social and political contexts not solely based on ethical theory (Rossiter, Walsh-Bowers, & Prilleltensky, 2002). Further examination of Participant 3's interview reveals that, similar to Participant 5, he guides his students through a consciousness raising process that supports student learning with regard to both the social and historical context of ethics.

Ethics Knowledge

The student learning ideal of ethics knowledge includes the following: practice principles; CASW Code of Ethics and Standards; ethical decision-making frameworks; and ethical theories. There is an implied order along a continuum with regard to these knowledge themes with practice principles being most frequently discussed and ethical theories being discussed least. Each sub-theme will be discussed.

Practice Principles

Ideally, students need to be grounded in practice principles. Participants use the term "practice principles" and "ethical principles" interchangeably. Some of the principles identified through the interviews include: self-determination, integrity, confidentiality, inherent dignity and worth, and Gandhian (P1, P2, P3, P4, P6, P7, P8, P10, P11). Participant 11 suggested that from his perspective students need to be exposed to both the Beestek's (1975) early view of self-determination, and more current

themes and interpretations of this principle (as cited in Reamer, 1990, p. 80). Ultimately, participants indicated that the student learning ideal regarding ethical knowledge of practice principles includes knowledge of these principles and their associated limits (P1, P5, P7, P8, P11). Participants also emphasized the importance of students understanding the relationship of practice principles to the professional Code and the professional relationship (P4, P6, P11); more specifically, the reality that “certain principles flow from the Code and begin to frame the professional relationship” (P11).

Canadian Association of Social Work (CASW) Code of Ethics

The CASW Code of Ethics is a “starting place” (P3, P6) for students to begin socialization into the ideals of the profession (P5, P6, P11). Participant 3 shared:

The social work Code of Ethics is not in itself the end of the story... but it is a starting place. If I look at it I think that there is enough there for me as a social work practitioner and as somebody who does believe in social justice, the expansion of human rights, the amelioration of situations of poverty and other unfair practices including racism.....I think that there's enough there for me to say ...yeah... I can hang my hat on this professional label and still practice in a way that is true to my own personal beliefs.

(Participant 3)

Similarly, Participant 6 shared that in discussing ethics she would:

Probably start with the Code of Ethics in Canada (ethics education) doesn't stop there but that's where I start. I would be talking about the statements or codification of general behaviours that are supposed to guide our practice in the Canadian context.

(Participant 6)

Both participants stress the importance of student knowledge of the professional Code as one aspect of a broader vision of ethics education.

Ideally students need to have a “firm grounding in the CASW Code of Ethics” (P10). This knowledge can be attained through student application of the aforementioned student learning ideals of critical thought, self-awareness, practice reflection, and locating

self-in-relation to the professional code (P1, P3, P5, P6, P7, P8, P10, P11). Through her provocative and challenging questions Participant 6 strives to stimulate student thinking beyond the surface of the code to a deeper, contextual understanding of the code.

Participant 6 shared:

So when it comes to the ethics section I assume that they have already read the CASW Code of Ethics. I give them another chunk to look at and I start out with, "What do you think about this stuff? How does it relate to the real world?" Then I start asking questions: "Where do you think it comes from? What are the values that inform it? How do they understand the difference between values and ethics?" If it comes from Eurocentric ideas, then what kind of populations and groups does this *not* make sense for? Or, "What are some of the complexities?" Usually one of the first things people start picking at is the focus on the individual versus the focus on the collective. We start looking at (questions such as), "Would this Code of Ethics always apply if we are working with a native community or, if we're working with a south Asian community? How do we understand self determination in these contexts?"..... I'll toss out a case study and ask them to go away ...look through what the issues are, and then actually go back to the Code of Ethics and say, "Where do you start getting yourself in trouble? Where do you get dilemmas?" And even if you can separate out some sort of binary way of looking at this..... again, "What knowledge are we bringing to this understanding?"

(Participant 6)

Similarly Participant 1 shared:

I want people to have the foundational pieces that we all concur are really important but I want them to think more broadly.... If Codes of Ethics aren't looking at, for example, how social work is implicated in the history of colonization.....If social work ethics aren't looking at what it means to have a cultural code and process.(then) what are some ways we can begin to think about that? What pieces of the individualistic Code of Ethics are really useful?and given the complexity of social work practice in the 21st century, what other ways can we think of to inform our practice?

(Participant 1)

Participants 1, 5, 6 and 11 appear to be challenging their students to stay within the ongoing tensions and grapple with both the historical colonial roots of the profession of social work, including the value assumptions of social justice, and social reform emerging from the Settlement Houses and Charity Organizations, respectively. In

addition, these participants draw heavily upon critical analyses and comparisons of the CASW Code of Ethics with other professional codes [i.e. Aotearoa New Zealand Association of Social Workers Code (P1); American Association of Marriage and Family Therapists Code (P6), National Association of Black Social Workers Code (P6), Radical Social Work Code (P5, P6), Radical Social Work Code (P6)] to illuminate different codifications and associated value statements and principles informing “different ways of looking at moral practice” (P6).

Ethical Decision-Making Frameworks

Participants discussed the importance of student knowledge of an ethical decision-making framework (P1, P3, P4, P5, P6, P7, P8, P9). Half of these educators discussed the importance of student knowledge of ethical frameworks in a broad sense (P1, P4, P5, P6) while the remaining educators discussed use of a specific framework (P3, P7, P8, P9).

Those educators who addressed frameworks through a general approach emphasized the importance of student familiarity with ethical frameworks and limitations associated with each (P1, P5). For example, Participant 1 used comparative analysis of frameworks and facilitated class discussions. This facilitated discussion supported students moving from the superficial knowledge of one ethical framework to a deeper understanding of ethical frameworks. This deeper understanding ultimately informs students’ choices concerning the framework they use in ethical decision-making for professional practice (P4, P6).

Those educators who discussed specific dialogical frameworks cited two different models. Participant 8 and 9 explained how Legault’s model (1977) served as the template for French Canadian social work ethics education; whereas, Participants 3 and 7

shared how Rhodes' framework (1986) informed their educational processes. George Legault's model reflects "the cultural reality of ethics in Quebec.....(including) the historical and cultural particularities" (See Appendix P and Q for French and English). It is for this reason that his text is the sole ethics resource used by both francophone educators.

The other framework discussed was Rhodes' framework (P3, P7). This framework was described to be a "fairly simple process-oriented model for making decisions...really four or five steps" (P7). The ethical theories informing this framework included both virtue-based and feminist perspectives (P7). Collectively these theories informed the relational process supporting ethical dialogue and consultation as a means to challenging views and expanding frames of reference (P7). These processes associated with Rhodes' framework were described as an excellent fit for social work practice in the public sector, the principle sector students enter upon graduation (P7).

Students are not expected to "articulate a one-size-fits-all ethical framework of practice" (P3). Students may initially need a framework in the early stages of their professional training "until they develop their own (framework)... and get a comfort zone knowing what to include and not include" (P4). Ultimately, the ideal knowledge of ethical decision-making frameworks involves student integration of this knowledge with practice knowledge to such a degree that students can articulate and document their theoretical framework inclusive of ethics (P3, P4, P6, P7).

Ethical Theories

Participants discussed the importance of student competence relative to the broad range of ethical theories informing practice (P2, P4, P5, P8). In addition, they stressed the importance of students having a foundational understanding of ethical theories and

associated questions (i.e. deontological, teleological, virtue-base, feminist, and religious ethical theories). For example, Participant 5 eloquently addresses this ideal as follows:

There are aspects of each of the ethical theories that I think are valuable and the questions that they ask us to think about are all important..... So in my mind one of the challenges is that we have to take the time to teach students these different theories not just surface level in order for them to be able to raise the questions that come from each of the theories (and) to help us make better ethical decisions.

(Participant 5)

For these participants ethical theory plays a key role in ethics education by raising awareness of different views of ethical aspects of practice through the questions associated with each ethical theory.

Virtue ethics was one ethical theory further explored by a probing question.

Participant 7 stated that:

There seems to be a connection with the human qualities and practices of a social worker.The virtue ethics stuff is rather abstract and frankly not of that much interest to social workers but when you say things like....What kind of qualities should I be trying to develop as a person? and as a social worker?What are key qualities for me in my practice?.....that seems to be something that students and social workers can relate to.

(Participant 7)

Similarly Participant 1 shared:

I think about virtue ethics in terms of the particular qualities that I bring into my practice that I think are really, really important. For instance, if I think that honesty is a virtue, how does that translate into my practice...and what are the limitations of that.... and, what do I mean by that? Does that mean honesty across all situations? ... or are there situations where I am going to be working with a colleague where I might be challenged to be completely honestand what does it mean to be honest in all my relationships? How does that translate into practice? That is how I think about virtues.

(Participant 1)

For Participants 1, 3 and 7 what began as a discussion of virtue ethics by the end has shifted to a discussion of qualities (P1, P7) and virtues (P1, P3). Whatever the term (i.e.

character trait - P4; virtue – P1, P3, P5; qualities – P1, 7; values – P11) utilized by participants to describe virtue ethics, they all share a commitment to educate students within the context of practice. This understanding of virtue ethics will be entitled virtues-in-practice. In discussing virtues-in-practice, Participant 3 suggested that it is difficult to teach virtue (e.g. valuing human rights) to students, but that he believes that educators “can model virtue by example (and in so doing) change peoples’ minds by expanding their consciousness.” Interestingly enough Participant 5, in discussing role modeling, asked the question: “Isn’t role modeling virtue ethics?”

The “Heart” of the MBS Vision

The heart of the MBS vision is the participants’ choice to juxtaposition social work ethics dialogues to core diversity dialogues (P6). Participants discussed the purposeful linking of ethics education and broader core curricular dialogues regarding diversity, culture and oppression throughout their school curriculum (P1, P2, P4, P5, P6, P7, P8, P10, P11, P12). While both Participants 6 and 11 discussed how their schools were trying to purposefully link the ethics education and broader dialogues regarding diversity, culture and oppression, other participants shared their struggles to link these dialogues within the classroom (P1, P2, P4, P5, P7, P8, P10, P12).

In the classroom, this juxtaposition becomes evident through participants discussions of perceived “disconnects” (P6, P7, P11) between the “grand ethical theories of Western civilization and the ethical reasoning of the complex problem solving that social workers need to do” (P6) in serving diverse communities. For example, Participant 6 shared:

One thing that I think that we didn’t talk about and yet you did allude to in your questionnaire.....is the impact of postmodern thinking on ethics and social

construction.....We have new knowledge that is suggesting that our traditional social work ethics are, in fact, very Eurocentric, etcetera, and therefore it's sometimes complicated when it comes to really dealing with more diverse populations and taking culture into account.....that in and of itself is an important piece to struggle with students in class.

(Participant 6)

While Participant 6 approaches these disconnects by appealing to postmodernity, other participants (All but P3 & P9) seek to address these disconnects by discussing existing professional social work ethics (i.e. cultural Code – P1, inclusive practice theory – P10) or new formulations of professional ethics (i.e. multicultural ethical theory – P10).

In addition to sharing how these perceived disconnects are sources of learning at the juxtaposition of ethics education dialogues and broader dialogues of diversity, participants discussed their beliefs of how these disconnects were created and sustained. More specifically participants shared that these disconnects have been exacerbated by “how (social work) has sacrificed the importance of values and ethics, which makes us a distinct profession, for an emphasis upon technical knowledge and skill” (P11). This has resulted in an imbalance with students mastering new social work practice models, yet graduating with an inability to articulate the ethical threads of practice (P11). In addition, these disconnects have been sustained through the lack of resources illuminating the ethical strands of practice in the more progressive practice notions (i.e. feminist practice, AOP practice, etc) (P7). Participant 7 emphasized that the lack of writing illuminating and examining the ethical strands in progressive practice areas only reinforces the challenge of the imbalance of technical knowledge and skill in relation to the ethical components of practice (P7).

In summary, the MBS vision supports a shift of ethics dialogue from superficial discussions of ethical knowledge to an in-depth, relational and integrated understanding

of ethics and subsequently ethics education. Such an understanding can emerge only if sufficient space is created, whether through infusion and/or the provision of a discrete ethics course. Then educators and students will have the opportunity to develop the in-depth understanding associated with this vision of ethics education and professional ethics respectively. Ultimately, the iterative nature of the exchange between the student learning ideals and the actual ethics dialogues will inform and continually refine the ethics education processes that will best prepare graduates for the complexities of practice in the 21st century.

CHAPTER SIX:

Integration of Comparable Themes

This chapter examines the intersections of comparable themes across the quantitative and qualitative analysis. It is important to note that each analysis produces different forms of knowledge. From my Reflexive Critical Humanism location, I view them as equally valuable in further understanding ethics education in bachelor programs in Canada. For example, through very specific questions the quantitative analysis generates discrete knowledge regarding a broad range of topics associated with ethics education. On the other hand, the qualitative analysis generates knowledge in the form of three inter-related themes which emerge from the grand tour question: “What is your ideal vision of social work ethics education?” These areas of compatibility and difference across analyses will be discussed and where possible implications for future research will be suggested.

Several themes will be compared and contrasted in this chapter. These include: (i) educator knowledge of the CASSW accreditation standard; (ii) education method; (iii) evaluation of ethics education; (iv) location of ethics education; (v) educator role modeling; (vi) ethics education content; and, (vii) student/educator learning objectives.

Educator Knowledge of Accreditation Standard

Both analyses support the finding that only some educators have knowledge of the CASSW ethics education standard of infusion which clearly articulates the educator’s responsibility. Three reasons for educator uncertainty regarding ethics education standards are as follows: (i) the occurrence of a time lag since last teaching an ethics

course (P2, P5, P7); (ii) a lack of knowledge of the standard (P11); and, (iii) educator confusion of the CASSW Accreditation Standard guiding ethics education with the CASW Code of Ethics guiding social work practice (P3, P4, P8). Regardless of the reasons, an ethics education standard of infusion requires that *all* educators have knowledge of their responsibilities as articulated in both the CASSW Accreditation Standard and associated Educational Policies.

Educator knowledge of the standard is compared across analyses both collectively and according to faculty status (i.e. full-time, part-time, field instructors). Collectively, the quantitative analysis revealed that participants were neutral, neither agreeing nor disagreeing, concerning the issue of educator knowledge of the ethics education standards ($\mu = 3.90, \sigma = 1.68$). Clearly, these participants are not one hundred percent confident that educators know the standards as demanded by an ideal of infusion. This less than ideal finding is consistent with educator's actual knowledge of the standards in the qualitative analysis that revealed fifty-eight percent ($N = 7$) of interviewees acknowledged a lack of knowledge of the ethics education standards. Collectively, a less than ideal belief regarding educator knowledge of standards appears to be associated with a less than ideal actual realization of educator knowledge of the standards. Future research needs to explore in more detail not only educator knowledge of the standards and associated educational policies, but also how *all* educators are supported in learning about and using the standards to guide ethics education.

From a faculty status (i.e. full-time, part-time, field instructors) perspective, survey participants indicated that they *somewhat agree* that full-time faculty members are aware of their obligation to infuse ethics (Q14g; 14cc) ($\mu = 3.15, \sigma = 1.57; \mu = 3.35, \sigma =$

1.63)²⁵. Thus, the ideal belief regarding knowledge of the standards falls short of a response reflecting all full-time faculty members have knowledge (i.e. strongly agree). In comparison, the qualitative analysis reveals that five of nine full-time faculty members stated that they had knowledge of the accreditation standard (P1, P6, P9, P10, P12) while the remaining four full-time educators stated they were uncertain (P4, P5, P7, P11). Thus, fifty-six percent of interview participants indicated knowledge of the accreditation standard. In conclusion, a less than ideal belief regarding full-time faculty member knowledge of standards appears to be associated with a less than ideal actual realization of full-time faculty member knowledge of the standards.

On the other hand, survey participants stated their belief that both part-time (Q14u) and field instructors (Q14r) were neither aware nor unaware of accreditation standards ($\mu = 4.35, \sigma = 1.84$; $\mu = 4.10, \sigma = 1.71$). Thus, the ideal belief regarding knowledge of the standards falls short of a response reflecting all part-time faculty members and field instructors have knowledge (i.e. strongly agree). In comparison, the majority (3 of 4) of part-time instructors stated they were uncertain regarding the standard (P2, P3, P8) while no field instructors were interviewed. Thus, the ideal belief regarding knowledge of the standards falls short of a response reflecting all part-time instructors have knowledge (i.e. strongly agree). Of the three groups examined (i.e. collective, full-time faculty member, part-time instructors), part-time instructors reported more frequently the lack of knowledge of the standards. Recognizing this, future research needs to focus on how part-time instructors attain knowledge of the accreditation standard and what role the schools and/or CASSW should play in the process. Similar

²⁵ This participant belief statement was included in twice in the survey.

research needs to be undertaken relative to field instructors as little is known regarding the actual experience of this group relative to accreditation knowledge.

Educational Method

The ideal and actual educational method used by schools can be compared across analyses. Both the ideal and actual comparisons revealed discrepancies between the most prominent educational methods used. For both actual and ideal cross-analyses, the quantitative analysis clearly indicates that the most prominent method is the provision of both infusion and a discrete course. Conversely, the most prominent educational method emerging from the qualitative analysis is the use of a discrete course only. The details of both cross-analyses will now be examined.

In order to compare participant *ideal* experiences across methods, a new quantitative variable, “method preference”, was created from the three belief statement responses (e.g. Q14e: Provision of a discrete course; Q14u: Infusion of ethics; Q14ff: Provision of both). Each participant’s survey response across these three belief statements was examined in order to identify where the participants expressed the strongest belief regarding agreement. Many participants indicated strong agreement with the provision of a discrete course and the provision of both a discrete course and ethics infusion (P2, P3, P5, P8, P12, P17, P18, P20). For these participants, the “method preference” was scored to be the provision of both educational methods.

Across analyses, both the ideal and actual educational methods will be discussed. For both analyses, the variable “method preference” will be the point of comparison. This variable will be discussed in relation to the survey participants (N = 20), and to the sub-group of interviewees (N=12).

Across analyses the ideal education method preference for survey participants was the provision of both methods (All but P4, P6, P9, P10, P11, P15, P19); whereas, interviewees preferred the provision of a discrete course. This discrepancy across analyses ceases to exist when the survey responses for the sub-group of interviewees is examined with both analyses revealing a preference for the provision of a discrete course. This reduced comparison across analyses reveals that the most prominent educational method is the provision of a discrete ethics course, and provides further evidence that this mixed method analysis is dependable.

On the other hand, the discrepancy across analysis for the survey participants brings to light a potential association between those not interviewed and the ideal preference for both educational methods (e.g. all survey participants not interviewed selected the ideal preference of both educational methods). This association was explored through a crosstab analysis between participants (e.g. interviewed, not interviewed) and educational method (e.g. infusion, discrete course, both infusion and discrete course). There was no significant difference between the proportion of educators interviewed or not interviewed, and their ideal educational method preference [$\chi^2 (2, N = 20) = 4.44, p > .05$].

Now the *actual* educational method used within the schools from both the survey and interview will be examined. Information was gathered regarding educational methods used by schools through two survey questions regarding: (i) provision of a discrete ethics course (Q2a; Q3a); and, (ii) ethics infusion (Q1). From the survey, the strongest trend in educational methods was the provision of both a discrete course and infusion (P2, P3, P4, P5, P8, P9, P11, P14, P16, P17, P18). The secondary trend from the

survey was infusion (P1, P6, P7, P10, P12, P13, P15, P19) with one individual reporting the use of a discrete ethics solely (P20). In comparison, the most prominent trend from the interview is the provision of a discrete course (P1, P2, P3, P4, P5, P7, P8, P9, P11) with the next most prominent trend being the use of both infusion and a discrete course (P3, P4, P11).

There appears to be a discrepancy between the actual experience reflected in the survey (N = 20) (e.g. both educational methods) and the interview (e.g. discrete ethics course). Seeking to understand this discrepancy a second comparison using the subgroup of interviewees was completed. This second comparison revealed the same discrepancy regarding educational method preference as was evident with all the larger survey population (e.g. survey - both educational methods; interview – discrete ethics course).

This discrepancy may arise from the method of collating the variable “method preference”. In the survey there was no one question that explored the use of “both educational methods.” Rather a finding of both methods for the variable “method preference” was constructed when participants indicated “Yes” to the question specific to infusion (Q1a) and “Yes” to the question specific to the provision of a discrete course (Q2a, Q3a). Sensing this construct may be the source of the discrepancy across methods alternate analyses were undertaken that additionally factored in participant statement of the degree of infusion (Q1b) in the formulation of the construct “both methods”. For example, if participants indicated a degree of infusion of four and above (Q1b), and indicated “Yes” to both questions of infusion and the provision of a discrete course, then this participant’s response was re-coded to be “both methods” for the variable “method

preference.” This was done to see if the discrepancy across analyses would be resolved. Unfortunately the inclusion of this variation, or any other degree of infusion variation (i.e. degree of infusion greater than or equal to three), was unsuccessful in resolving this discrepancy. Such a discrepancy could be overcome in future research through the inclusion of a discrete survey question that would explore the use of both educational methods used schools. In addition, future research could explore the outcomes of student learning of professional ethics in light of method of education (i.e. discrete course, discrete and infusion, infusion).

Evaluation of Ethics Education

Both analyses revealed that little attention was paid to evaluating ethics education within the professional curriculum. For example, survey participants were asked if their school evaluated the effectiveness of ethics education, and if “Yes”, how this evaluation was undertaken. One-quarter of the survey participants indicated “Yes” evaluation was undertaken in the classroom in the form of course evaluations, classroom assignments, or student exams. On the other hand, the qualitative analysis did not reveal evaluation discussions in these terms at all. Rather, ethics education evaluation was discussed within the context of accreditation reviews. Participant 11 shared that in his thirty years as a faculty member he has not seen any evidence from accreditation members’ feedback or through the school self-study, that schools are actually evaluated against the national standards for ethics education. Both analyses indicate that existing evaluation practices regarding ethics education are insufficient.

Location of Ethics Education

Ideally there was agreement across analyses that the location of ethics education was central to the professional curriculum. Metaphors used to describe the location of ethics education include “front and center”, the “fulcrum”, and the “core.” Survey participants agreed that social work ethics should be included in the core of the curriculum (Q14t) ($\mu = 1.47$, $\sigma = 0.84$). Whatever the metaphor, there is agreement across analyses that ethics education is important enough to be central to the professional curriculum.

On the other hand, across analyses there is agreement to some degree that the *actual* location of ethics education is in the margins. In order to reach this conclusion, the quantitative analyses will be discussed in relation to all survey participants ($N = 20$), and to the sub-group of interviewees ($N = 12$).

Interviewees clearly articulated that the *actual* location of ethics education is in the margins (P4, P5, P6, P7, P8, P9, P10, P12), while survey participants were neutral, neither agreeing nor disagreeing that social work ethics is located in the margins (Q14e) ($\mu = 3.70$, $\sigma = 2.08$). Further examination of the survey findings revealed that seventy-five percent (9 of 12) of the interviewees believed that ethics education is marginalized to some degree (Rank of 3 or less). With this knowledge, Question 14e mean score was recalculated and revealed that interviewees agreed somewhat that ethics education is located in the margins (Q14e) ($\mu = 3.08$, $\sigma = 1.93$).

Another way to understand the Question 14e mean scores of the survey participants ($\mu = 3.70$), and the interviewee subgroup ($\mu = 3.08$), is in relation. The survey participants' means score of 3.70 was rounded up to 4, neutral, by mathematical

procedure. Yet, when examined in relation to the interviewee means score of 3.08, it is clear that both mean scores fall to the left of the neutral score of 4 and share equal variability as reflected in the standard deviations (survey s.d. = 2.08; interviewees s.d. = 1.93). Thus, the quantitative analysis regarding Question 14e revealed that survey participants believe there is some measure of agreement that the *actual* location of ethics education is in the margins. In summary, across analyses there is some measure of agreement that the *actual* location of ethics is in the margins of the professional curriculum.

The belief statement exploring the *actual* location of ethics education (Q14e) for all participants, and the subgroup of interviewees, reveals a high degree of variability in both the standard deviations and ranges of 7. One explanation for this variability may be participants' use of differing definitions of ethics in discussing location. There is an assumption that interviewees drew upon their definition of ethics in order to assess their understanding regarding the location of ethics education. Three different definitions of ethics were discussed [ethics as a behaviour (P5, P8, P9, P10, P12), ethics as professional socialization (P7), ethics as the Code of Ethics (P6), and one interviewee did not articulate a definition (P4)], yet all interviewees indicated that ethics education was located in the margins. This raises the question "Is the agreement of the marginal location of ethics education arising from different points of reference (i.e. definition of ethics)? If "Yes", is the use of variable definitions of ethics a contributing factor to the large variability of responses? Future research should consider the definition of ethics in relation to any discussion of the location of ethics education in the professional curriculum.

It is interesting to note that eighty-one percent (9 of 11) of the survey participant's who believed that ethics education to some degree was marginalized, offered to be interviewed. Conversely, sixty-seven percent (6 of 9) of the participants that held a belief that ethics education is not marginalized in the curriculum (Q14e) (Rank of 4 or more) chose not to participate in the interview process. As such survey participant belief that marginalization exists in relation to the location of ethics education is moderately and positively associated with participant's choice to participate in the second phase of the research ($r = 0.49, p < .05$). Thus, those educators who believed ethics education is marginalized were more likely to participate in the second phase of the research process, the interview. Conversely, those educators that did not believe that ethics education is marginalized appeared to have declined participating in the second phase of research, the qualitative analysis.

Future research needs to explore the disparity between the *actual* location of ethics education and participants' assertion that the *ideal* location is central to the professional curriculum. If the ideal location is central to the professional curriculum, then future research needs to assess the *actual* location of ethics education with an articulated definition of ethics. Then schools and the CASSW would have feedback on the actual location of ethics in relation to the central *ideal* and be able to examine how to further realize this *ideal* location.

Educator Role Modeling

Educator role modeling of professional ethics can be compared across analyses. There was agreement that educator role modeling is important in stimulating student ethical conduct. Survey participants agreed that student ethical conduct is enhanced by

faculty member role modeling ($\mu = 1.55, \sigma = 1.36$), and somewhat agreed with the statement “that when faculty member’s role model ethical behaviour what is caught by students may be more significant than what is taught” ($\mu = 2.58, \sigma = 1.50$). In addition, survey participants somewhat agreed that *all* faculty members are aware of the importance of serving as ethics role models for students ($\mu = 3.30, \sigma = 1.72$).

Similarly, interview participants discussed the importance of educator role modeling in *all* school processes (i.e. classroom, field, school meetings, student reviews) and mediums (i.e. in-person, online) (P3, P4, P6, P9, P10, P11). In addition, interviewees explained that educator role modeling includes both the modeling of ethical decision-making processes, and the actualization of virtues-in-practice (i.e. respect, humility, congruence/honesty) (All but P8).

In future research it would be useful to further examine the positive association between educator role modeling and student learning outcomes (i.e. ethical practice). In addition, it would be extremely informative to explore just what virtues-in-practice are “caught” through educator modeling, and whether these are congruent with professional practice in the 21st century? In conclusion, it is important to reiterate that there is agreement across the analyses that “an educator is always role modeling..... good, bad or otherwise....one always has to be aware” (P4).

Ethics Education Content

Both the *actual* and *ideal* ethics education content themes were examined extensively through the survey (Q4-Q8; Q14dd/j). In the qualitative analysis there is a clear absence of *actual* dialogue concerning ethics education content; therefore, the comparison will be confined to discussion of ethics education content *ideally*. The top

four ranked survey responses regarding *ideal* ethics education content included: social work values (1); ethical principles (2); ethical analysis and decision-making (3); CASW Code of Ethics (4). The four ethics education content themes discussed under the heading of “Ethics Knowledge” in the qualitative analysis were: practice principles (1); CASW Code of Ethics (2); ethical decision-making framework (3); and ethical theories (4). The ideal ethics education content themes common to both analyses will be discussed (e.g. practice principles, Code of Ethics, ethical decision-making framework).

Both analyses indicate that *ideally* practice principles²⁶ and the CASW Code of Ethics should be included as prominent ethics content themes. However, the comparison across analyses for the theme of ethical decision-making frameworks is disparate. Ethical frameworks are discussed at length in the qualitative analysis, yet when measured quantitatively ethical frameworks received a low rank compared to other themes (i.e. 9th out of 12). This low rank of ethical frameworks in the survey is confusing when examined in relation to Question 8 which reveals that ninety-four percent of schools introduced students to ethical frameworks (Q8). It is possible that the participants understood ethical decision-making frameworks to be one component of the broader ethics education content theme of ethical analysis and decision-making (Rank of 3). If this is so, there would be consistency across analysis with ethical decision-making frameworks falling in the top four.

Future research needs to investigate not only the *ideals* of ethics education content but also what is actually being addressed in the curriculum under the auspices of ethics content/knowledge.

²⁶ Participants use the term “practice principles” and “ethical principles” interchangeably in the interview. For this reason, I have equated a top four rank of ethical principles from the survey analysis with the top rank of practice principles in the qualitative analysis.

Student/Educator Learning Objectives

As different language was used across these two analyses to describe the objectives of learning, I decided from my location of RCH to name this section “student/educator learning objectives.” This title acknowledges the mutual learning process between the student and educator. In addition, the student/learner dyad emphasizes the existence of a differential in power, and places the student with less power first. The heading illuminates the key players in this dyad and challenges students and educators alike to consciously strive toward the realization of the ideals articulated as student/educator learning objectives.

This section is a comparison of participants' statements regarding inclusion of specific educational objectives (Q11) from the quantitative analysis and the student/educator learning objectives, Practice-Base Learning dialogue sub-theme from the qualitative analysis. This comparison revealed two objectives of commonality which are student/educator learning objectives related to: (i) student awareness of ethical threads of practice; and, (ii) student use of an ethical decision-making framework.

Both analyses revealed that the most important student/educator learning objective is student awareness of ethical dilemmas in practice. Just how this learning objective is formulated will depend on the philosophical framework within which it emerges. For example, if the framework for ideal ethics education vision is the contextual, holistic formulation of the MBS vision, the learning objective would include language reflective of this framework (i.e. recognize ethical threads of practice inclusive of personal values and professional obligations and responsibilities articulated in the professional code and associated standards). In raising the prominence of this objective,

other more traditional learning objectives will be less prominent but not any less important. Some examples of these traditional objectives include: : ethical dilemma awareness (1); understanding of complexities of dilemmas (4); use of relevant codes (6); increasingly attending to client's context (7); help in values clarification (8); and, recognition of the role of personal values in practice (10).

Another similarity across analyses is the prominence of the student/educator learning objective of student use of an ethical decision-making framework. In the survey, the focus is on the development of such a framework (Rank of 3) and it is implicit that this framework would be used to both evaluate complexities of dilemmas (Rank of 4). The corresponding learning objective emerging from the qualitative analysis explicitly states that students minimally have knowledge and use of at least one framework.

CHAPTER SEVEN:

Discussion

Historically, an entry point in discussing social work ethics education is its location within the professional curriculum. This research is no different. This chapter begins with a discussion of research findings which locate social work ethics in Canadian Bachelor Programs in the margins, and reasons for its continued marginalization. The second section includes a brief summary of the “Moving Beyond the Surface” (MBS) vision of ethics education and discussions of three aspects of this vision (i.e. power, language, and critical democracy). The third section examines educator curricular choices as a means to overcome the marginal location of ethics education, and shift it to be the lifeblood of the professional curriculum. The fourth, and final, section of this chapter is a discussion of both micro (e.g. educator, student and student/educator realms) and macro (e.g. curricular dialogues, educational method, CASSW Accreditation Standard) strategies of change that can be used to realize the MBS vision of ethics education in Canadian bachelor programs.

Location of Ethics Education

Throughout social work ethics literature metaphors have been used to symbolize the importance of ethics to professional practice. Some examples include: ethics as central to the professional curriculum (Bowles et al., 2006; Collingridge, Curry, & Valentine, 2006, p. 220; Reamer, 2001, p. 1); ethics as a compass for the profession (Goldstein, 1987, p. 243); ethics as beacon lights (Fernandes & Dass, 2000, p. 271); ethics as the lifeblood of the profession (Reamer, 2001, p. 172); and, ethics as the heart of

social work practice (Bowles et al., 2006, p. 220). Indeed, if social work ethics is as important to the professional as depicted in these prominent metaphors, then ethics education needs to be viewed as equitably important by all involved in professional social work education.

Educators interviewed shared that space is created within the professional curriculum when educators recognize the importance of ethical practice. An underlying assumption is that if there is sufficient individual and collective belief in the importance of ethical practice then location of ethics education would move closer toward the ideal central location. In this research study educators agreed that the actual location of ethics education is in the margins of the professional curriculum. This finding is consistent with the social work literature that historically reports the *actual* location of ethics as marginal, and less than *ideal* (Bowles et al., 2006, p. 218; Mishne, 1981, p. 80; Reamer & Abramson, 1982, p. 9).

Canadian social work educators' statement of the importance of professional ethics, and more broadly ethics education, does not appear to be sufficient in itself, to shift ethics education from the margins towards the ideal, ethics education as the lifeblood of the profession curriculum. In this research three inter-related challenges are discussed as perpetuating the marginal location of ethics education. One challenge, *developmental artifacts of an emerging profession*, was discussed at some length in the literature review. The two artifacts discussed by educators in this research include the: (i) assumption social work is implicitly ethical; and, (ii) imbalance of skill and knowledge development at expense of ethics (Mishne, 1981; Reamer & Abramson, 1982). The second and third challenges regarding marginalization from this research are: *social*

worker beliefs regarding professional ethics (Hugman, 2005); and, *the lack of attention to the relationship of power and professional ethics in social work* (Bowles et al., 2006; Reamer & Abramson, 1982; Rhodes, 1986; Rossiter et al., 2000). As these later challenges were not developed in the literature review, each challenge will now be described briefly.

The second overall challenge related to the marginal location of ethics education is social worker beliefs regarding professional ethics. Hugman (2005) stressed that rationalizations that “explain away the ethical dimensions of practice” (p. 153) become an issue when social work practitioners who hold such beliefs limit practice decisions to merely matters of technique or expedience devoid of discussions of “good or right practice” (Hugman, 2005, p. 154). Such rationalizations are congruent with views of ethics that: (i) “ethics is abstract, existing separately from practice; or, (ii) ethics is constituted by a formal set of rules that are alien to the interests and motivations of practitioners” (p. 154). In this study, educators did indicate through the interviews that some of their colleagues held both of these views of ethics (See “Exploring an operational definition of ethics”). Thus, for some educators, such views of ethics, and the associated rationalizations, can marginalize both professional ethics and ethics education in practice and the professional curriculum respectively.

The third and final challenge related to the marginal location of ethics education is the relationship of power and professional ethics in social work. More specifically, formulations of social work ethics locating ethics solely within the thinking individual obliterate the presence of power within traditional ethics discourses in practice and professional education. Rossiter et al. (2000) argued that such modernist ethics

formulations fail to recognize “that ethics takes place within a social space that provides the limits and possibilities for individual decision-making” (Rossiter et al., 2000, p. 86). As a result, subsequent professional ethics dialogue is limited to the bounds of thinking and virtues of individuals, with limited, if any attention, to issues related to power (i.e. organizational policies, gender, race, class, etc.). Such individualistic attention to professional ethics results in the labeling of issues related to power as “politics”..... [something] quite distinct from ethics” (Rossiter et al., 2000, p. 94). This individualistic notion of professional ethics supports the idea that social workers interpret professional ethics as a competency quite separate from other practice theories. Such an assumption, when used by social workers not only masks the ethical threads of practice and keeps ethics education and ethics in the margins, but also disguises the inherent political nature of social work practice.

Bowles et al. (2006) also discussed the challenge of power and professional ethics from a different viewpoint, the ethical disempowerment of social workers (Bowles et al., 2006; Reamer & Abramson, 1982). Disempowerment refers to “the control or lack of control persons have over their environment and their destiny” (Mullaly, 1997; McArdle, 1998 as cited in Bowles et al., 2006, p. xii). Bowles et al. (2006) found that social work practitioners reported an enhanced ethical disempowerment over the past two decades related to changes at the macro level (e.g. globalization, neo-liberalism, and new managerialism). These sweeping changes have lead to “enhanced specialization and fragmentation of social work roles” (Banks, 1998 as cited in Bowles, 2006, p. xii) requiring increased bureaucratic accountability. Such accountability is being achieved at the practice (micro) level by prioritizing risk management tools and ethical decision-

making frameworks at the expense of professional autonomy, judgment, and sometimes, employment. These practice environments of today require social workers “to follow the rule book.....and organizational protocol.....even if it is contrary to the best interests of the client” (Bowles et al., 2006, p. xiii). This results in organizational suppression of social workers fulfilling their professional obligations to engage in a systemic exploration of the ethical aspects of practice (Reamer & Abramson, 1982; Rhodes, 1986). Such ethical disempowerment of social workers is not a new issue. In 1986, Rhodes argued that “human service organizations undermine ordinary concepts of morality..... suggesting the impossibility of ethical practice” (as cited in Bowles et al., 2006, p. xiii). Such organizational suppression was again evident in this research with educators frequently referencing the need to debrief students’ ethical dilemmas associated with the organizational culture. This finding is consistent with the high ranking of organizational ethical dilemmas in the quantitative analysis. Today, with the sweeping environmental changes (e.g. micro, macro) faced by professionals in practice and discussed in this research, it is no wonder that ethics education, and more broadly ethics, are in the margins of practice and professional education.

The MBS Vision of Ethics Education: A work-in-progress

The MBS vision is a process of *how* to approach ethics education. This approach is bi-focal in nature, having equal application in both the micro realms of education (e.g. classroom, seminar, field placement), and macro contextual curricular realms (e.g. school, nationally, internationally, agency). The MBS vision is process-oriented with the primary emphasis being ethics dialogues. These dialogues are complemented by secondary processes of educator role modeling, and the juxtaposition of ethics and

diversity dialogues. It is by virtue of these MBS processes that the three aforementioned challenges (e.g. developmental, rationalizations, power) can be addressed and overcome. In so doing, the MBS vision is a means to move beyond superficial visions of ethics education toward the ideal location, as the “lifeblood” of the professional curriculum.

In order to realize ethics dialogues throughout the curriculum, it is an essential condition that space be created. Space is created when educators recognize the importance of ethics education, and choose to use their power to be “champions of ethics.” Such a choice requires educators to recognize the role of power and language in ethics education, as well as the role of ethics education within a broader democratic project.

Power: The Salient Feature

Bowles et al.’s (2006) writing on social worker ethical disempowerment served as a stimulus in highlighting the salient feature of the MBS vision of ethics education, power. Their experiences with practitioners in various countries (e.g. Australia, Canada, United States, United Kingdom) allowed them to see a connection between disempowered groups and the social work profession regarding professional ethics. More specifically, they assessed social workers as ethically disempowered. To remedy this inability of social work “to act in its own ethical interests” (Bowles et al., 2006, p. xii), Bowles et al. proposed that *all* social workers need to be sufficiently knowledgeable with the language of ethics and skilled in ethics in order that social work practice can be consciously informed by an ethical base.

If all social workers must be ethically competent, does this require that all social workers become experts in ethics? Educators in the qualitative analysis quite clearly

stated: “I’m not an expert [in ethics].” Initially this declarative statement prefacing all discussions of an ideal vision left me wondering if these educators in any way sensed they were not sufficiently equipped ethically. This question was quickly put to rest when an examination of the quantitative analysis revealed that these educators felt very confident with the ethical knowledge they have acquired through practice and workshops/courses to such a degree that they believe they can coordinate ethics infusion at their school, and that it is not essential to bring in an “expert” to enhance the current ethics education processes. Further examination and reflection on the theme of “I’m not an expert” revealed the educators meaning. In these interviews, educators’ use of this declarative statement is reflective of their perception that an “expert” location is incompatible with their theoretical location both as an educator and practitioner.

Ferré (2001) proposed another way to understand this declaration through what he coined the “paradox of expertise” (p.1). He asked the key question: “Do we really know ‘what is good’ for us, or anyone, in a broader, ethical sense?” The paradox of expertise lies in understanding that if an ethical opinion is offered, then it is up to each social worker to judge for themselves whether they are of the same opinion, a different opinion or some variation. Thus, ultimately each social worker has the responsibility to judge for her or himself “making [each social worker] the expert of last resort” (Ferré, 2001, p. 1). Ferré (2001), like Bowles et al. (2006), recognized that “ethical matters are too important to be left to experts” (p. 1). Similarly, the educators interviewed recognized this importance. According to Ferré, the goal for social workers is to be dedicated to continually striving to “improve our ethical judgments” (p. 2), not to be experts in ethics. Ethical judgment can be improved by enhancing the inter-related spheres of: how one

thinks (e.g. a way of thinking), how one's emotion informs judgment (e.g. a way of judging); and, how one's actions are informed by thought and feeling (e.g. a way of acting) (Ferré, 2001, p. 3). This tripartite understanding of ethical judgment is congruent with the MBS vision of ethics education that promotes a holistic vision of professional ethics for students. This holism emerges from the attention in student learning ideals to enhancing how one thinks, judges, and acts through practice-based learning experiences, ethics dialogues, and educator role modeling (e.g. ethical decision-making, virtues-in-practice). The extent to which students improve their ethical judgment depends on the degree to which educators have refined these own competencies of thinking, judging and acting.

Although contrary to the findings in this research, Bowles et al.'s (2006) perspective is that social work educators are lacking in the awareness of power as it relates to practice. This lack of awareness results in social workers and the profession as a whole being unable to use and craft professional power, an essential social work competency. Bowles et al. (2006) identified the need for the profession to enhance this competency in order to realize social work re-empowerment in professional ethics. The ultimate measure of social work re-empowerment will be what Bowles et al. (2006) identify as the ultimate ethics goal, "forging a new identity for social work as a force for change.....[something they viewed as possible only through] an active commitment to a common set of ethical principles and values" (p. xiii). The primary means suggested to realizing this goal is by inspiring *all* social workers to become "ethical advocates" (Bowles et al., 2006, p. xiii).

Drawing upon Yeatman's (1998) formulation of a policy activist, Bowles et al. (2006) propose an analogy, social workers as ethical advocates. Yeatman's (1998) description of a policy activist can be re-written replacing the term "policy" with "ethics" with the additional addendum of "inclusive of ethics education" to ensure the professional education processes are aligned within the broad practice focus. With these modifications, an ethical advocate is as follows:

Anyone who champions in relatively consistent ways a value orientation and pragmatic commitment to....the [ethics inclusive of ethics education] process.....which opens it up to the appropriate participation of all those involved in [ethics inclusive of ethics education] all the way through points of conception, operational formulation, implementation, delivery on the ground, consumption and evaluation.

(Yeatman, 1998, p. 34 as cited in Bowles et al., 2006, p. xiii)

If all social workers embraced this challenge to be ethical advocates, then social workers would be re-empowered and the ethical identity of social work would be re-established. Thus, this ethics change project would re-situate professional ethics to its "ideal" location, the lifeblood of social work practice including education.

There is great similarity between the ideal vision of professional ethics proposed by Bowles et al. (2006) and the MBS vision of ethics education emerging from the qualitative analysis. Most notably, both visions rely on social workers to: (i) champion professional ethics throughout both practice and the professional curriculum; and, (ii) re-situate professional ethics and ethics education as the lifeblood of practice and curriculum, respectively. Similar to the Canadian educator's experience emanating from the research, Bowles et al. (2006) argued that:

Ethics must become a central part of social work education around the world, not the peripheral subject it often is today. Teaching ethics needs to have the same importance as teaching social work practice knowledge and skill because it is the heart of social work knowledge and skill. Unless social workers understand and

act upon the ethical dimension to their practice, they will be unable to work coherently towards their goals of social justice and human well-being.

(p. 220)

The educators interviewed, similar to Bowles et al. (2006), recognized both the importance of ethics education to “good” practice, and the need for educators individually and collectively to remedy the current imbalance that prioritizes practice knowledge and skill and marginalizes ethics.

Fook (2002) whose definition of power informed Bowles et al.’s argue for²⁷:

A view of power that encompasses micro (personal) and macro (social) levels.....see[ing] power as both good and bad.....[and] that people can use and create power wherever they are.....Key for social workers is to understand how power is expressed, experienced and created by different people at different levels.

(Fook, 2002, pp. 52-53 as cited in Bowles et al., 2006, p. 15)

Similar components of Fook’s vision of power were identified in the MBS vision under the auspices of *student learning ideal – ethics skills*. More specifically, it is important that social work students: (i) develop an awareness of the role of power and power differentials in practice (e.g. how power is expressed, experienced and created by different people at different levels depicted by Fook); (ii) recognize and use personal, structural and institutional power in practice (e.g. “good” use of power as depicted by Fook); and, (iii) recognize how she/he can be implicated in perpetuating dominance and oppression (i.e. “bad” use of power as depicted by Fook). Similarly discussions of power are another common theme shared by the two visions, yet it is important to recognize the unique nuance of these inter-related understandings of power. For example, the construct

²⁷ This formulation of power emerged from Foucault’s three elements of power including: (i) “power is exercised, not possessed (e.g. Fook’s “people can use and create power...by different people at different levels”); (ii) power is repressive and productive (e.g. Fook’s “good and bad”); and, (iii) power comes from the bottom up (e.g. Fook’s attention to micro and macro)” (Sawicki, 1991 as cited in Healy, 2000, p. 43 as cited in Fook, 2002, p. 52).

“ethical advocate” places a greater emphasis on the pivotal role social workers can play in using and crafting power within both the micro and macro spheres of influence. While the MBS vision provides greater detail of *how* educators, champions of ethics, can foster space creation for ethics dialogue both in the micro and macro spheres of influence through strategies of change targeted at the individual (e.g. mobilizing others to be champions) and system (e.g. working within existing curricular processes), respectively.

There is great similarity between the MBS vision of ethics education and Bowles et al.’s (2006) vision of professional ethics. According to Bowles et al.’s (2006) definition of an ethical advocate, participants in this study would be considered empowered educators. This is in contrast to his global statement that social work as a profession is ethically disempowered. One area of divergence arising between the MBS and Bowles et al.’s vision is the differential focus. On the one hand, the MBS vision of ethics education is clearly process-focused (i.e. ethics dialogues, educator role modeling), while on the other hand, Bowles et al.’s (2006) vision is outcome-focused (i.e. teleological), the attainment of a new social worker identity.

Language Usage

I will be using the term “ethical advocate” to describe educators who hold a vision similar to the one presented in this research. This phrase is consistent with the MBS vision as it describes educators as “champions of ethics”, also acknowledging the long-standing history of social workers as “advocates for change” within complex practice environments (OASW Code of Ethics, 2008, p. 1). The historic importance of advocacy to the profession was discussed at length by Participant 3. He shared his perception that

through the different versions of the CASW Code of Ethics (1982; 1994; 2005) advocacy has been relegated to a place of less importance.

In fact, in the new CASW Code (2005) advocacy is mentioned solely in the associated document, CASW Guidelines for Ethical Practice (2005), under social worker responsibility to society (8.5), the last guideline. Advocacy is discussed under the auspices of social workers “advocat[ing] for a clean and healthy environment, and..... for the development of environmental strategies consistent with social work principles and practice” (CASSW Guidelines for Ethical Practice, 2005, p. 25, 8.5.1).

Reflecting upon the demotion of the value and associated professional responsibility of advocacy in the CASW Code and guidelines, I see clear evidence supporting Participant 3’s statement that advocacy has become of less importance. Participant 3 shared that he thinks that “[advocacy] is the thing that defines our profession and makes us distinct and unique.....and.....it is the thing that we probably do the poorest job of, as a general rule.” Once again, I find myself agreeing with Participant 3’s reflection. I recognize, as Participant 3 acknowledged, that with the “current social service system under attack it is increasingly difficult to advocate successfully on behalf of clients” (P3). Future research needs to be undertaken to examine the value and importance of advocacy to the social work profession, and ensure that the professional standards guiding practice (i.e. Codes of Ethics, CASSW accreditation standard and policies) reflect its current importance.

A Project In Critical Democracy

Solomon and Lavine-Rasky (2003) cited Henri Giroux’s (1992) “critical democracy” as a means to highlight the intimate connection of public life and educators’

responsibilities in “establishing public spaces where students can debate, appropriate, and learn the knowledge and skills necessary to live in a critical democracy.....in which all voices are equally represented” (Giroux, 1988, p. 201 as cited in Solomon et al., 2003, p. 78). The space creation for critical democracy is extremely similar to the notion of space creation within the MBS vision of ethics education, and democratic projects associated with professional ethics (Rossiter et al., 2000; Hugman, 2005).

For example, social work education in the 21st century needs to be located within the democratic processes congruent with bachelor education in the 21st century and the cultivation of citizens and professionals (Nussbaum, 1997). The degree to which the professional curriculum reform depicted within the MBS vision is actualized depends on the micropolitics of each school. Corbett, Firestone and Rossman (1987) argued that “change is greeted with suspicion and reluctance....when expectations for behavior embedded in a new practice, policy or program do not coincide with existing conceptions of the way school life is or should be” (p. 36 as cited in Solomon & Levine-Rasky, 2003, p. 10). Within the MBS vision, diversity and ethics dialogues are well positioned in that educators’ commitment to foster diversity dialogues has ultimately raised awareness of ethics dialogues. For this reason, Schools of Social Work are well situated to actualize the MBS vision of ethics education and realize ethics education as the lifeblood of the professional curriculum.

Both Rossiter et al. (2000) and Bowles et al. (2005) situated their writing within a democratic project. In order to sustain such a project, both author cohorts stressed the importance of inclusive, respectful, communicative, and dialogical processes. Rossiter et al. (2000) stressed that attention must be made to the facilitation of a “safe”

intersubjective space essential to realizing full participation. In addition, they highlighted an important association between ethics and freedom in communication through their focus on “freedom to speak honestly and to be free of coercion” (Rossiter et al., 2000, p. 99). More specifically, the question must be asked “who is frightened to speak” (Rossiter et al., 2000, p. 98)? With insight into the potential processes silencing some participants, Rossiter et al. (2000) suggested that it is the professional responsibility of social workers to address these “silencing” challenges, and strive toward unconstrained dialogue, an ideal outcome of democratic processes.

Fine and Teram (2009) found that social work practitioners in Ontario were fearful of discussing professional ethics even though they recognized the importance of consultation and supervision informing ethical practice. In order to overcome the silence and address social worker fears, Fine and Teram (2009) found that there is a need for a “more talkative approach toward the Code” (p. 24) to counter social worker silence regarding ethical decision-making. The MBS vision may be one means to facilitate such dialogue. Due to the attention to power, space creation, and dialogical processes, the MBS vision has the potential to foster opportunities for social workers in both micro and macro realms.

From The Margins To The Lifeblood

The MBS vision of ethics education offers three strategies of change to overcome the current marginal location of ethics in the professional curriculum. These strategies include: (i) the juxtaposition of dialogues of diversity and professional ethics; (ii) ethics dialogues; and, (iii) educator role modeling of professional ethics (e.g. ethical decision-making, virtues-in-practice). Ultimately, these strategies are grounded in a postmodern

understanding of professional ethics that is subjective and located within a “social space that provides the limits and possibilities for individual decision-making” (Rossiter, et al. 2000, p. 86). This understanding of ethics was reflected in the educators’ choices in using and crafting the power of their location with a vision of re-situating ethics education as the lifeblood of the professional curriculum.

Juxtaposition of Diversity and Ethics Education Dialogues

The “heart” of the MBS vision, the juxtaposition of ethics and diversity dialogues, is a pragmatic choice with a vision of shifting ethics education from the margins to be the lifeblood of the curriculum. This choice is labeled pragmatic in that currently educators cannot rely solely upon individual and collective recognition of the importance ethics education in order to create space for ethics dialogue and subsequently shift the marginal location. However, educator’s in this research have confidence that diversity dialogues²⁸ are highly valued (Zamparo & Wells, 1999), and that the high profile of diversity dialogues throughout be harnessed to bring ethics education from the margins to become the lifeblood of the professional curriculum. Educators’ pragmatic choice to juxtaposition diversity and ethics dialogues would create more space for ethics education, yet the degree to which it would shift ethics education from the curricular margins would vary across programs dependent on the degree of infusion of diversity dialogues realized in the school.

²⁸ In 1997 a key national initiative on anti-racism, anti-oppression and diversity education began in Canada. This project emerged out of the efforts of the Canadian Association of Schools of Social Work (CASSW) Task Force on Multicultural and Multiracial Issues (1991), and the CASSW Racial, Ethnic and Cultural Issues in Social Work Committee that advised the CASSW Board of Directors. The second phase of this national initiative worked with five regional committees responsible for the assessment and statement of resources essential to supporting all Schools of Social Work in focusing attention, and implementing educational learning opportunities regarding diversity, anti-racism and anti-oppression throughout the professional curriculum. Two years later, regional reports indicated variable success in fostering processes within Schools of Social Work with an overall commitment to address educational goals regarding diversity, culture and oppression on an ongoing basis.

The juxtaposition of professional ethics and diversity dialogues is pragmatic, but it is also natural. It is natural in that both dialogical processes emphasize the skills of critical thinking, self-awareness, practice reflection, and locating oneself (e.g. *student learning ideals – ethics skills*). The packaging of these skills as “ethics skills” in the MBS vision makes explicit and re-connects these skills with historic and current dialogues of professional ethics (i.e. feminist ethics, virtue ethics, discursive ethics, etc.) and more broadly moral philosophy. Thus, the pragmatic choice to juxtaposition dialogues has the salient feature of re-establishing the relationship between social work and the field of moral philosophy through the ethics skills.

The one exception to this juxtaposition strategy is the francophone Schools of Social Work. Francophone educators aspire to the ideal of ethics education being at the heart of the professional curriculum. They do this by supporting students in developing a strong philosophical foundation that informs the competent development of critical thinking, self-awareness, and practice reflection. Francophone schools have not made the decision some Anglophone schools have made to lessen the philosophy requirement for bachelor social work students. In addition, the francophone educators indicated that the use of language of anti-oppression is not consistent with the language usage in their programs. Thus, the strategy of juxtaposing ethics and diversity frameworks is not a useful strategy for the francophone bachelor social work programs. Yet, francophone ethics education can serve as a model of curricular processes strongly connected and informed by philosophical thought (i.e. critical thought, etc.).

Ethics Dialogues

The second strategy of change used by educators to shift ethics education to be the lifeblood of the professional curriculum is ethics dialogues. Within the MBS vision ethics dialogues are supported in spheres of influence. Participants discuss to a very specific form of ethics dialogue within the classroom which will be entitled MBS dialogue. Such dialogue is characterized by sustained dialogical processes fostering ongoing development, refinement, and use of the *ideal student learning – ethics skills and knowledge*. Ethics dialogue is the primary process of the MBS vision to engage *all* involved in ethics education in listening, hearing, and articulating oftentimes disparate views of professional social work ethics, and more broadly social work ethics education.

Emerging postmodern approaches to ethics, congruent with the ethics dialogical processes of the MBS vision are discourse (Rossiter, Prilleltensky, & Walsh-Bowers, 2000) and discursive ethics (Hugman, 2005). Both Rossiter et al. (2000) and Hugman (2005) highlighted the importance of dialogical processes as a means to overcoming the marginalization of professional ethics inclusive of ethics education. A common thread in both was Habermas' writing on discourse ethics (Hugman, 2005, p. 128; Rossiter et al., 2000, p. 99).

Rossiter et al. (2000) highlighted Habermas' (1993) two-step "discourse ethics" consisting of justification and application discourses, where justification describes a process of determining just norms based on democracy and application describes the application of these norms. Justification is reflected in the provincial and national profession codes, whereas, application refers to interpretation of the norms within the tensions of practice. Interpretive dialogues rely upon the facilitation of space creation that supports "relative intersubjective safety [in order that social workers can] deeply

examine their own motives, feelings, countertransference reactions, and political values” (Rossiter et al., 2000, p. 95).

Hugman (2005) expanded the notion of unconstrained dialogue through his formulation of discursive ethics. Discursive ethics is defined as a way of “doing” ethics, a methodology that entails the facilitation of open dialogical processes for *all* to discuss both the formulation and interpretation of social work ethics. The methodology of discursive ethics supports the “construction and reconstruction of values and actions while also embodying the specific values of participation, inclusion, and recognition” (Hugman, 2005, p. 138).

Hugman’s (2005) formulation of discursive ethics was congruent with the MBS ethics dialogue. Both the Canadian educators informing this research and Hugman stress the importance of ethics dialogues being inclusive and respectful of diverse views of professional ethics. In addition, both emphasize the importance of the recognition of values-in-action, more specifically the ethical threads of professional practice. In order to enhance recognition of professional ethics, Hugman stressed the importance of social workers being comfortable with the language of professional ethics and subsequent development of moral fluency. Similarly, others have stressed the importance of social workers being at ease with the language of ethics (Bowles et al., 2006; Faith, 1999). Whether the goal is described as moral fluency (Sellman, 1996 as cited in Hugman, 2005, p. 160), or the language of ethics, this is an essential competency required for social workers to achieve recognition of ethics-in-practice.

One final feature of Hugman's (2005) formulation of discursive ethics is the exploration of relational approaches in ethics congruent with the relational and complex nature of social work practice. He stated that:

Relational approaches in ethics open up new possibilities for thinking about professional ethics, of exploring the creative relationships and tensions 'between moral reasoning, emotion and intuition' (Johnstone, 1994, p. 198 as cited in Hugman, 2005, p. 160).[with the recognition that] none of these developments (i.e. ethics of compassion as seen as an intelligent emotion, the ethics of care, the ethics of ecology and postmodern approaches to ethics) is in itself sufficient to provide a robust ethics for practice.

(Hugman, 2005, p. 161)

Discursive ethics supports social workers in drawing upon both traditional ethical orientations (e.g. teleology, deontology), and alternate relational ethical orientations (e.g. feminist, virtue, etc.). During the qualitative interview, the question was asked by one participant if there was one theory that could inform practice in a multicultural society such as Canada. Evidence from the analyses is that educators draw upon no one ethical orientation. Rather, participants reported using a broad spectrum of ethical orientations, inclusive of traditional and relational, to inform ethics education and practice. This practice of using a full spectrum of orientations in ethics education is congruent with the methodological focus of discursive ethics with its attention to creating space and opening up possibilities for ethics dialogues from a variety of viewpoints. The extent to which discursive ethics can be useful to the profession of social work both throughout the curriculum and practice needs to be explored in future research.

A recent Ontario research study examined professional ethics in practice (Fine & Teram, 2009). They found that social workers' practice was informed primarily by practice-based and virtue-based ethical theories, with little evidence of practitioners drawing upon process-oriented approaches to ethics [e.g. discourse – Rossiter et al.

(1996; 2000); discursive – Hugman (2005); Swim, St. George & Wulff (2001)]. In conclusion, Fine and Teram suggested that future research might explore the “feasibility of discourse ethics” for practice.

This current study in ethics education reveals that educators in the classroom and seminars are facilitating process-oriented approaches to professional ethics consistent with the methodologies of discourse, discursive, and process-focused ethics. Educators do not use these theoretical labels to describe their educational processes. Yet the educational choices essential to the MBS vision includes both the use of ethics dialogue and practice-based experiences, ethics processes congruent with discourse and discursive ethics. In addition, it appears that educators are supporting students in developing process-oriented approaches to ethics inclusive of but not limited to principle-based and virtue-based ethics.

I agree with Fine and Teram (2009) that future research needs to explore the use of process-oriented approaches to ethics by all social workers, educators, students and practitioners. An essential feature of the MBS vision is the importance of working with the inherent political nature of practice as captured by the term “ethical advocate.” With such a practice orientation, a greater understanding of the usefulness of process-oriented approaches to practice can be explored and additional challenges and strategies to enhance space creation for ethics dialogue in practice can be examined.

Educators as Role Models

The third and final strategy to shift ethics education from the margins is social work educators choosing to serve as role models of ethical practitioners inclusive of both ethical decision-making and virtues-in-practice. Educator role modeling is consistent

with Ferré's (2001) aforementioned inter-related spheres of ethical judgment (e.g. a way of thinking; a way of judging; a way of acting). Such modeling complements the attention paid to student ethics competencies as ways of thinking, judging and acting through the practice-based learning experiences provided in the classroom and seminars.

The second aspect of educator role modeling is virtues-in-practice. This term was chosen to capture the commitment educators in this research had to discussing virtue ethics within the context of practice. The virtues-in-practice discussed in this research were respect, humility, presence and relating, and congruence/honesty. From my RCH location, social work character cannot be separated from the social worker role and subsequent actions. Different cultural opportunities and roles subsequently highlight different social worker character traits. It is not that social workers practice without virtue(s), but rather the social worker's virtue(s) are illuminated differentially through practice.

Social worker virtues-in-practice have also been examined by Banks (2001) and Clark (2000). Banks' analysis highlighted: "compassion, detached caring, warmth, honesty, moral courage, hopefulness and humility" (Rhodes, 1986 as cited in Banks, 2001, p. 44). Clark's (2000) work emphasized the importance of social workers being "knowledgeable and skilful; careful and diligent; effective and helpful; legitimate and authorized" (Banks, 2001, p. 44). Although active in the field of bioethics Beauchamp and Childress' (1994), who addressed ethics for all health care professionals, emphasize virtues of "compassion, discernment, trustworthiness and integrity" (Banks, 2001, p. 44). However, much like looking through a kaleidoscope, the use and combinations of various ethical virtues-in-practice changes depending on practice situations.

Historically, there has been a recurring theme within the social work literature stressing the importance of the social worker as role model (E. Congress, 1992; Mishne, 1981; Morelock, 1997; Pumphrey, 1959; Reamer & Abramson, 1982). My RCH location supports integrated approaches to social work practice, inclusive of role modeling in all practice modalities including academe. Thus, my theoretical location supports an exploration of issues related to social work character in addition to social worker guiding principles and action throughout the professional education process. I agree with Banks' argument that "often what counts most in the moral life is not consistent adherence to principles and rules, but reliable character, moral good sense and emotional responsiveness" (Beauchamp, 1994, p. 462 as cited in Banks, 2001, p. 46).

Educator role modeling throughout the professional curriculum, as discussed as essential to the MBS vision, conveys to students the importance of and need for competence in professional ethics. Educators' choice to serve as role models of ethical practice requires that they make, and take, the time in an extremely packed professional curriculum to create space to model ethics. Ultimately, this time is well spent as there was agreement across analyses that educator role modeling is important in stimulating student ethical conduct (e.g. what is caught by students may be more significant than what is taught). If there is more time and space created for ethics dialogue throughout the professional curriculum then over time, the cumulative effect of educator role modeling and subsequent student ethics role modeling will assist in shifting the location of ethics education from the margins to be the lifeblood.

With knowledge of the benefits of the MBS vision of ethics education, very specific strategies of *how* to realize such a vision in bachelor social work programs will be discussed.

Strategies To Further Realize The MBS Vision

The current status quo regarding social work ethics education is falling short of realizing the CASSW Accreditation Standard of ethics infusion. The MBS vision, with its attention to both micro and macro strategies of change, would be efficacious in moving school curricular processes toward this standard. In this section, the strategies associated with the micro realm of ethics education will be examined first. Second, the broader strategies associated with the macro realms will be discussed.

Micro Realms of Ethics Education

From my RCH location, ethics education learning opportunities in classrooms and seminars emerge from learning-in-relation of students and educators, individually and collectively. From this viewpoint there are three potential sites for strategies of change which include: (i) the educator; (ii) the student; and, (iii) the student/educator dyad.

Strategies of Change in Educators' Realm

Educator strategies of change fall within three inter-connected realms, *educator beliefs, knowledge, and skills*. Each of these realms will be discussed in relation to the fields of professional ethics, and curricular studies.

Educator Beliefs

This research explored *educator beliefs* regarding: ethics education, and more broadly professional ethics; curricular studies; and the impact of educators as role models. Educators in this research clearly recognize the importance of ethics education, and professional ethics more broadly, as conveyed through the qualitative analysis. The fact that these educators recognize the importance in no way reflects a broader embracing of the importance of ethics education by *all* faculty members. Rather, the MBS vision by its very nature creates space(s) and subsequent dialogical processes for social workers to

explore contentious aspects of ethics education (e.g. operational definition of ethics, etc.). In so doing, the MBS vision will provide schools with feedback regarding the degree to which *all* faculty members believe that ethics education is important to social work bachelor education.

However, the degree to which educators in this research believe that curricular processes are important is less clear. Some educators did believe that curricular education was important enough to take either a discrete course or workshop in curriculum. Yet just how these educators and the broader population involved in this research understand curriculum is uncertain. What is clear is that some educators experienced confusion when discussing aspects of the curriculum, more specifically the CASSW Accreditation Standards.

The CASSW Accreditation Standards and associated Educational Policies in ethics education are an excellent indicator of curricular knowledge as they are a product of the intersection of professional social work and curricular knowledge. Even if educators have no exposure to curricular knowledge and training (e.g. course development, educational methods and strategies, etc.), I assume that social work educators would have knowledge of both the professional practice knowledge and educator responsibilities as a social worker. From this research, the clear evidence of educator confusion regarding CASSW Standards and the professional code is troubling. Curricular processes grounded in the educational method of infusion demands that *all* educators be aware of this professional obligation to ensure that ethics is truly the “lifeblood” of the professional curriculum.

In future research it will be important to explore how educators view curricular knowledge in relation to their role in social work. If social work educators do not value curricular knowledge, this may be one reason why educators had a differing capability in discussing current CASSW Accreditation Standards. It may also explain why time and resources are not currently being dedicated to a systemic evaluation of ethics education in order to ascertain if current ethics educational practices in Schools of Social Work are effective in realizing ethics infusion. In addition, future research needs to explore both accreditation standard knowledge of *all* educators and what, if any, school processes exist to inform *all* educators (e.g. full-time, part-time, field instructors, seminar leaders) of this professional responsibility. Such information will be vital in informing both educators and schools as to how to work towards ethics infusion and the MBS vision.

The evidence concerning educator belief regarding the impact of educators as role models is much more definitive. From both analyses, educators clearly indicated the belief that there is a relationship between educator role modeling and student ethical practice. This statement was explored through Lewis' (1987 as cited by Morelock, 1997, p. 76) often cited phrase: 'what is "caught" by students may be more important than what is "taught"'. Morelock (1997) also used this phrase in his research to explore educator beliefs. He found that ninety-six percent of those educators who indicated a belief in this statement were of the opinion that educator role modeling impacts student ethical behaviour. Thus, this current research is congruent with Morelock's findings that faculty members believe that educator role modeling impacts student ethical behaviour.

Congress (1992; 1997; 2001; 2002) reiterated the importance of social work educators serving as role models for students. Through her writing and research she drew

particular attention to the increasingly diverse student population and the challenges educators face. Congress (1992) concluded: “In order to be ethical educators we must continually strive to redefine ...traditional social work values within the context of a culturally diverse student population” (p. 22).

From this research, there is clear evidence that educators recognize the importance of understanding the traditional social work values (e.g. autonomy, confidentiality, self-determination, etc.) within the context of the increasingly diverse student population, and more broadly, Canadian society. Recognizing this importance, Canadian educators suggested that the juxtaposition of ethics and diversity dialogues be an essential feature of the ideal MBS vision. Thus, Canadian educators striving to realize ethics education as the lifeblood of the curriculum, which is consistent with the MBS vision, are serving as role models of ethical educators as discussed by Congress. It is important to note that educator modeling is not merely limited to ethical decision-making as above. Rather, as this study revealed any discussion of educators as role models needs to include both ethical decision-making and virtues-in-practice (i.e respect, humility, congruence/ honesty).

Future research needs to be undertaken to better understand educator role modeling. It would be useful to further examine the positive association between educator role modeling and student learning outcomes (i.e. ethical practice). In addition, it would be extremely informative to explore just what virtues-in-practice are “caught” through educator modeling, and whether these are congruent with professional practice in the 21st century. In conclusion, it is important to reiterate that there is agreement across

the analyses that “an educator is always role modeling..... good, bad or otherwise....one always has to be aware” (P4).

Educator Knowledge

The second educator strategy of change is *educator knowledge*. From my RCH location as an educator and professional social worker, I assumed that educators would have knowledge of both professional ethics and curricular studies inclusive of ethics education. What was found in this research was that educators believe that they had sufficient ethics knowledge to serve as a resource to their school to infuse ethics, and that they did not see a need for an outside ethics expert to assist with the school process. However, from this research it is unclear just what level of knowledge of professional ethics this population has acquired.

What was clear was that educators draw upon post-modern paradigms to inform current thinking and practice in ethics education. In this study educator emphasis was on the contextual understanding of knowledge (e.g. culture, gender, history, social, economic, political, and historical). It was extremely evident that Canadian educators are not drawing upon modern paradigms to inform ethics education processes. Rather, Canadian educators approach ethics education from a variety of post-modern viewpoints (e.g. postmodern, post-structural and/or post-colonial thinking and practice).

One indicator of such post-modern thought and practice is the ethics content dialogue regarding ethical decision-making frameworks. From a modernist position, educators present and model one or more ethical frameworks for students. Such uncritical acceptance of ethical frameworks could unknowingly oppress the very people social work has the privilege to serve. Yet from a post-modern position, as was evidenced by the MBS vision, educators work with students through a dialogical process

to facilitate awareness and understanding of the assumptions informing frameworks about “how right and wrong are understood and defined” (Bowles et al., 2006, p. 197). Thus, a postmodern position supports educators role modeling “good” thinking and practice, and students engaging in educational processes that engage students to apply the *student learning ideals* (critical thought, self-awareness, practice reflection, location of self) in relation to ethical decision-making frameworks, and more broadly, *all* ethical content. Future research may explore what paradigm(s) informs current ethics educators’ practice (e.g. postmodern, etc.), and how this is associated with educational strategies (critical analysis of Codes, ethical frameworks, etc.) informing practice-based learning.

As indicated in the previous sub-section, from this research little is known about the educators’ beliefs regarding curricular knowledge. Similarly, it is difficult to discern the competency of educators’ knowledge of curricular studies from this research. In the qualitative analysis there were indicators of some curricular knowledge with: educators’ discussions of school shared vision of ethics education; vertical, horizontal, and progressive integration; and, curricular frameworks. Yet, these indicators are not sufficient in themselves to ascertain educator curricular knowledge. This challenge in accessing educator competency may be associated with social work’s limited attention paid to curricular studies (Skolnik & Pappell, 1994). Future research may want to explore faculty member needs regarding curricular education, and how schools could support such learning and integration of curricular knowledge in relation to ethics education.

Educator Skills

The third and final educator strategy of change is *educator skills*. These skills were grouped in the qualitative analysis into skills of facilitation associated with education and more specifically ethics education. Educational skills included the ability to: foster relationships with and among students; deal with controversy inherent in practice-based learning processes; and, support students coming from a place of “not knowing.” The sole ethics education educator skill highlighted was the ability of educators to role model both ethical decision-making processes through progressive questioning processes, and virtues-in-practice.

All of these aforementioned educator skills rely upon fostering learning processes that are supportive and welcoming, and challenging and thought provoking which is consistent with the MBS space design. The process focus of the MBS space design emerging from the juxtaposition of ethics and diversity dialogues requires not only the aforementioned educational and ethics educator skills, but also educator cultural competence. Cultural competence is a necessary educator skill, but not sufficient, to ensure that the outcome, student “cultural safety” is realized (NAHO, 2008 ; First Nations Health Managers, 2007).

The concept of “cultural safety” was developed in the 1980s in New Zealand in response to the Maori people’s discontent with nursing care’ (NAHO, p. 3). First Nations, Inuit and Métis people in Canada²⁹ have used this concept in both health care

²⁹ In writing up this section on “space creation” I was introduced to the concept of “cultural safety” through my work with the Mental Health Commission of Canada First Nations, Inuit and Métis Advisory committee project work on “cultural safety.” As I read up on “cultural safety”, and reflected upon my writing on space design inclusive of discussions of “safety”, I recognized the potential value of “cultural safety” to professional social work ethics education. MHCC FNIM chairperson Bill Mussell stated that he hoped that their work on “cultural safety” would inform helping relations with his people, but that he saw a broader application of “cultural safety.” As a person just beginning to understand the formulation of

and education. Practices informed by “cultural safety....analyze power imbalances, institutional discrimination, colonization and colonial relationships as they apply to (education)” (NAHO, p. 3). The degree to which the outcome of “cultural safety” is achieved is measured from the student’s experience. Thus, “cultural safety” addresses the imbalance of power between the educator and student by redistributing the evaluative power of the educational relationship to the student.

In a culturally safe learning environment students are “more likely to respond positively to the learning encounter when they feel safe, respected and able to voice their perspective.... [and] the classroom is an environment of equal engagement between different ways of knowing” (NAHO, p. 13). Similarly in writing about inter-subjective safety in the classroom, Rossiter et al. (2000) suggested that ideally space should be created in which students would be able to participate fully and voice their views absent from coercion. The values of learning-in-relation, full participation, and participant voice without coercion, appear to lay the common ground for the ideal space creation envisioned with “cultural safety”, “intersubjective safety” and the MBS space design (e.g. supportive and welcoming, and challenging and thought provoking). The one difference is that educational practices grounded in “cultural safety” demand that students evaluate the “cultural safety” realized.

The issue of “safety” in professional ethics education can be traced back to the earliest writing with Muriel Pumphrey (1959). The concepts of “cultural safety” applied within the context of professional ethics education would require educators to more frequently check students’ experiences of the learning inclusive of their feelings. As

“cultural safety” I, too, see what Bill Mussell sees, a broad application of the concept in both health care and education.

such, if social work educators embrace the concept of “cultural safety” the profession may shift away from its narrow technical, knowledge approach to re-embrace the historic, integrated vision of ethics education inclusive of cognition, emotion and behaviour (Dressel, 1971, p. 194 as cited in Mishne, 1981, p. 36; Pumphrey, 1959, p. 77). Such an integrated approach to ethics education is consistent with the quantitative research finding that the educators believed that professional ethics does serve as an integrating curricular tool, its historic function (Mishne, 1981, p. 22).

Future research may want to explore the effectiveness of the value of “cultural safety” as it applies to ethics education in enhancing student learning of professional ethics and subsequent impact on effectiveness of practice-in-the-future. In addition, future research may want to explore educator ethics knowledge, skill and integration. Such research may illuminate both the level of competence current ethics educators possess, and inform schools how to further support *all* social work educators in realizing the MBS vision as they strive toward ethics infusion, the “lifeblood” of the professional curriculum.

Strategies of Change in Students' Realm

Key student strategies to move beyond superficial ethics education processes towards the MBS vision include student entry level knowledge of philosophy and, student skill of feeling “safe” in educational process. From this research, there appears to be variable student level entry requirements in philosophy. One francophone educator attends to this variability by introducing philosophy readings at the outset of her course; whereas, another Anglophone educator indicated that his school chose to drop the requirement of moral philosophy. This raises the question: “Would a standard requiring all bachelor level students have at least one course in moral philosophy upon entry better

equip students for the ethics dialogues that will be infused throughout the professional curriculum?”

Faith's (1999) research found that bachelor students who had at least one course in moral philosophy demonstrated a better foundation in the language of ethics. With the current CASSW Standard and associated Educational Policy requiring ethics infusion, schools do not require students entering, or during, profession studies, to successfully complete a course in moral philosophy. Thus, if there was a Standard that requires students to successfully complete at least one full entry course in moral philosophy then students may be sufficiently comfortable with the language of ethics to engage in ethics education processes. The CASSW may want to re-examine and enhance the bachelor student entry requirements to include at least one course in moral philosophy with a vision of ensuring students are equipped to engage in professional ethics dialogues from the outset of their education.

The second and final student-focused strategy to realize the MBS vision is the development of student skill in assessing and articulating feelings of “safety” and/or “lack of safety.” If schools were to embrace the concept of “cultural safety” in relation to ethics education, then the measure of schools success in realizing “cultural safety” would be students’ feelings of “safety.” Thus, school success is highly dependent on students developing high self-awareness inclusive of feelings of safety.

Student self-awareness has been a recurring theme throughout the writings on ethics education (Faith, 1999, p. 121; Mishne, 1981, p.147; Wesley, 1997, p. 57). Mishne (1981) used Dressel's (1971) writing on ethics education to highlight the importance of students attending to the affective domain of knowing, thus the need for students to be

self-aware. More recently, Faith's research revealed that student self-awareness is instrumental in enhancing and integrating ethical skill and knowledge in practice. This research further supports the importance of student self-awareness as a key component in ethics education with its attention to self-awareness as one of the four *student learning ideal ethics skills*.

Participant 8 identified that increasingly her students are younger and that they do not have the knowledge of themselves to move to the deeper, integrated understanding associated with the MBS vision. In order to assist her students to realize a deeper, integrated understanding of professional ethics, she developed a personal relationship with each of her 150 students through the Internet. Participant 8 shared that her young students (18 and 19 years old) "are too shy to talk to me....so on the Internet this is very confidential....so they talk more with me and I can have a personal relation and I can have a personal relation and talk with every student." Beginning where students are, Participant 8 is able to use learning opportunities provided through the Internet to enhance students' skills, primarily in the area of self-awareness. Technology appears to be a means to connect with a younger bachelor social work student population and foster enhanced student self-awareness. If schools choose to embrace the value and concept of "cultural safety" students will need to both be aware, and be able to articulate, their feelings regarding "safety". Future research may need to explore the best means to support student self-awareness inclusive of "safety".

Strategies of Change in Student/Educator Realm

Within the MBS vision of ethics education there are two inter-related strategies of change associated with the student/educator realm, ethics dialogues and practice-based learning. Both strategies require attention to the "safety" of educational space, with an

ideal vision of facilitating a space that is both supportive and welcoming, and challenging and thought provoking. An indicator of the space design facilitated is the degree to which students are supported in exploring and engaging in ethics dialogues regarding all aspects of practice (e.g. ethics, social, economic, political and personal/professional motives, feelings, and countertransference reactions).

Practice-based learning (PBL) was a prominent theme in this qualitative analysis. PBL was defined as the co-creation of learning opportunities in the classroom, online and in field supervision where possible. This finding is consistent with Faith's (1999) Canadian research that stressed the importance of practice-based learning of ethics as it allows for student knowledge transfer to new practice situations.

In addition, Faith's research highlighted the importance of field instructors facilitating PBL. This research did not reveal that PBL was occurring in the field to a large extent. Rather, one recommendation of the MBS vision of ethics education was the facilitation of increased ethics dialogues and PBL processes between students and field instructors in placement agencies. Although researchers have highlighted the importance of ethics education in the field, this study reveals that it is a rare occurrence for field supervisors and agencies to be involved in the development and implementation of a comprehensive ethics education vision such as the MBS (E. Congress, 1986; E. Congress, 2002; Faith, 1999; Faith & Muzzin, 2001). Future research might explore how schools may further engage the field supervisors and agencies in ethics curricular development.

An additional strategy that may be examined in future research is the matching of educational method (i.e. lecture, group discussion, reading, assignments, etc.) with ethics content. As indicated in the literature review, Pettifor et al. (2002) found that there was a

significant relationship between the teaching strategy used and the learner's perceived helpfulness. At that time Pettifor stressed that the sample was drawn from graduate psychology students and that a different learning preference may emerge from samples of students with less professional training. Social work may want to examine Pettifor et al.'s findings and undertake research to examine if a broader range of educational strategies would better meet student learning needs in ethics education. If social work were to embrace a greater breadth of educational strategies, this by no means would shatter the profession's vision to ground professional education in practice through practice based learning (Bryan, 2006; Mishne, 1981; Pumphrey, 1959; Swindell & Watson, 2007). Rather, social work schools would be supporting educators in refining their educational skills to enhance student learning outcomes in ethics education, an essential element in actualizing the MBS vision.

Macro Realms of Ethics Education

From my RCH location, there are primarily three potential sites for strategies of change in the macro realms of ethics education. These inter-related sites include: (i) curricular processes associated with ethics education; (ii) educational method of ethics education provision; and, (iii) national CASSW Accreditation and Educational Policies regarding ethics education. As an educator and social worker, I propose that some consideration be given to these three macro realms in the order presented. The reason for this ordering is that literature supports this perception that the last thing to be addressed in social work education is the curricular processes (Bisno & Cox, 1997; Faherty, 1997; Jarman-Rohde, McFall, Kolar, & Strom, 1997; Skolnik & Papell, 1994). I propose that the "last be put first" and schools commit time and resources to addressing the curricular

processes associated with ethics education (e.g. evaluation of ethics education, exploration of educator needs and training in ethics and facilitating “safe” learning processes, vision of ethics education, etc.).

Historically, the most prominent macro theme has been research and discussions regarding educational methods. Ultimately, this approach has resulted in ethics education remaining in the curricular margins. The shift in focus prioritizing curricular processes may ultimately transform ethics education from previous superficial approaches to the in-depth ethics dialogical processes envisioned with the MBS vision, and will impact directly on the two other inter-related macro realms.

Curricular Dialogues and Processes

Both Mohan (2002b) and Neuman and Blundo (2000) challenge all social work educators to increase their curricular consciousness by seriously reflecting upon the curricular processes that would be most congruent with the increasingly global values of social work practice within the 21st century. The MBS vision, with its inclusion of diversity dialogues as a pivotal process, is indicative of Canadian educators recognizing the importance of attending to an increasingly diverse and global client population. Yet in this research there was almost a complete absence of discussion of curricular dialogues in the qualitative analysis, with but a statement of belief in the quantitative analysis that the use of a common curricular framework for all courses would enhance student learning.

There was one aspect of curricular planning in this research that did receive a great amount of attention: educational objectives for ethics education. Such attention on one component of curricular processes is not sufficient to reap the benefits of quality curricular planning. Rather, such a focus can be extremely detrimental in that

educational objectives are constructed devoid of the philosophic framework of learning. As such, it is difficult to discern congruence between the philosophy informing student learning through the articulated educational objectives and the philosophy informing professional ethics and more broadly practice. Thus, the MBS vision would be strengthened by increased attention to curricular processes. Such attention would enhance social worker consciousness regarding curricular processes, and can only enhance the vision of professional ethics being the “lifeblood” of social work practice and education.

Some social workers have begun to propose curricular processes congruent with practice in an increasingly diverse and global society. These curricular processes are a means to enhance social worker consciousness regarding curricular processes, and thus are a means to strengthening the MBS vision. Such curricular consciousness processes would be indicative of a profession that recognizes the inherently political nature of education (Apple, 1975; Burstow, 1991; Friere, 1993 as cited in Neuman & Blundo, 2000, p. 22). Some examples of how to enhance social work curricular consciousness are as follows:

- (i) Faherty (1997) proposed the utilization of proactive forecasting models to predict future social work practice, and professional education, needs;
- (ii) Bison and Cox (1997) proposed that schools build in rewards that would encourage collaborative curriculum planning and evaluation beyond the required basic needs of accreditation [e.g. Savaya’s (2001) inductive, participatory method of curricular evaluation];

- (iii) Mohan (2002) proposed that social work educators consider a curricular model, “PPR-DSJK” (p. 5), that is developed around the three constructs of praxis (P), pedagogy (P) and research (R) and three constructs of the key dimensions of diversity (D), social justice (SJ), and knowledge (K);
- (iv) Asamoah, Healy & Mayada (1997), Healy (2002), and Mohan (2002) argued for understanding curriculum as international text. Such a curricular approach would allow “social work educators to transcend parochialism, understand the important similarities and differences among nations, and prepare students for emancipatory practice through the understanding of inequities” (Healy, 2002, p. 4). An increased consciousness of inequity needs to be coupled with an enhanced awareness of the ‘interconnectedness (and “commonalities”’) (Pelton, 2001, p. 434-435 as cited in Mohan, 2002, p. 6) of humanity’ (Sewpaul, 2001 as cited in Healy, 2002, p.2);
- (v) Nichols-Casebolt, Figueira-McDonough & Netting (2000) argued for understanding curriculum as gendered text. Nichols-Casebolt et al. (2000) argued that if social work is committed to social justice, then its professional curriculum should be inclusive of women’s way of knowing and gender analysis³⁰. Pinar et al. (1995) credited feminist curricular work as the one discourse that has bridged “domains of experience and understanding that history and culture have kept apart...into a kaleidoscopic theoretical whole” (Grumet, 1988, p. 538 as cited in Pinar et al., 1995, p. 403); and,

³⁰ Although the vast majority of social workers practicing social work are women, it appears that women’s ways of knowing (Gilligan, 1982) remain within the margins of social work curricula (Hooymann, 1994 as cited in Nichols-Casebolt, Figueira-McDonough, & Netting, 2000, p. 266).

(vi) Canda & Furman (2000) argued for an understanding of curriculum as theological text. Such a curricular approach recognizes the reality of “body, mind, spirit integration” (Canda & Furman, 2000, p. ix) and supports students in exploring “religious truth that is appropriate for them and their family and community” (Beck, 1985 as cited in Pinar, 1995, p. 269). Russel (1998) reported that interest in both religion and spirituality within the social work profession was on an upswing since the early 1990s. With this knowledge, it is not difficult to see that a contemporary curricular discourse within social work would be supported as understanding curriculum as theological text (Sheridan, 1994; Sheridan & Amato-von Hemert, 1999).

Any one of these curricular processes could serve as a launching point to further explore how to enhance curricular dialogues and processes in professional social work education and more specifically the MBS vision of ethics education.

Whatever curricular processes are implemented in schools it is essential that time and resources be committed to evaluate the learning process (e.g. student learning, educator knowledge, student entry level of philosophy, school support of faculty member development, etc.). Evaluation is not limited to the Tyler Rationale (Pinar et al., 1995), the understanding of curriculum as institutional text. Rather, educator and school commitment to evaluation beyond the minimum required for program evaluation is essential to ascertain the effectiveness of the curricular processes implemented. This research highlights the absence of such evaluation. The analyses revealed evaluation limited to educator evaluation at the end of a course of study, or the inference of student learning from the absence of graduate complaints regarding ethical practice. Such

evaluative practices are insufficient to inform ethics educators about the most “promising practices” that support student learning. Future research needs to be undertaken to examine which of the aforementioned curricular understandings, or other formulations of curricular understandings, are both congruent with social work practice and will further enhance student learning and preparation for professional practice.

Educational Method

Historically, research has examined the best education method in the provision of ethics education in social work, the provision of a discrete course, the infusion of ethics, or both methods (Gordon, 1994; Joseph & Conrad, 1983; Mishne, 1981; Reamer & Abramson, 1982; Rottler, 1994). A common recommendation from this literature is that schools should be required to provide both infusion and a discrete course. The quantitative analysis in this study reveals that the ideal MBS, and actual vision, for ethics education is the provision of both. While the most prominent education method theme from the qualitative analysis was the provision of a discrete course, with a slight hint to a new alternative the shared school vision of the provision of a discrete course and progressive integration (e.g. horizontal and vertical infusion, discrete ethics units) (Gebotys & Hardie, 2007).

Initially, the research findings may appear disparate. Yet further examination of these findings in light of the literature review reveal a new understanding of the process of ethics education. To infuse ethics, the national Canadian bachelor ethics education standard requires great time and resources to provide *all* faculty members sufficient in-service training and support (Congress, 2001; Reamer 2001). As evidenced by the qualitative analysis a few of the schools have chosen to build in the time and resources to realize a school shared vision that involves horizontal (P3) and vertical infusion (P4), and

progressive integration (P11) (e.g. horizontal and vertical infusion and discrete ethics units). Today schools' choices regarding educational methods have expanded to include the provision of discrete units/course in ethics, horizontal and/or vertical ethics infusion or progressive integration.

All accredited schools have met the minimum standard of infusion used by evaluators. However, just what level of ethics infusion establishes the minimum standard used by the CASSW Accreditation Board is uncertain. The development of discrete ethics units and/or a discrete course in ethics offers educators and schools a way to focus collective efforts to shift ethics education from the curricular margins.

Great time and resources are being committed to developing discrete courses in ethics whether they are elective or core courses facilitated in classrooms, integrated seminars, or online. Although not required, schools are choosing to develop discrete ethics units if not entire discrete ethics courses. Such educational methods decisions may be made by schools for various reasons. Some schools may recognize as Faith (1999) did, that students who have taken an ethics course demonstrate a better foundation of the language of ethics, an essential component of ethics education. And with some schools eliminating the entry level course in moral philosophy or ethics, schools may now recognize their professional obligation to provide a discrete course in bachelor programs to better prepare students for the inherent ethical aspects of practice.

Another reason for schools choosing to develop a discrete course may be that schools envision the development, provision, and evaluation of a discrete course as a first step in realizing the minimum standard of ethics infusion and possibly progressive integration. Discrete course development allows all faculty members to engage in

dialogical processes to develop the course content and processes whatever their knowledge of professional ethics as was evident in one of the educator's schools. As a result of collaborative course development, schools can become more aware of *all* faculty member needs for in-service training and resources in order to further ethics infusion. Thus, schools' choices to develop a discrete course may be two-fold. Such a decision informs schools how to better support *all* faculty members in realizing ethics infusion and ensures students have the opportunity of a discrete course to enhance their familiarity with the language of ethics.

Progressive integration may represent the new ideal vision of the MBS vision of ethics education. To realize progressive integration takes time and resources. Thus, schools and educators alike need to recognize the importance of professional ethics in practice, and more specifically, in preparing students for professional practice. Curricular review processes provide opportunities for schools to examine the values informing their educational processes. As a result of just such a process, Participant 11's school identified ethics as one of its core curricular values. I believe it is essential that schools actively value professional ethics if to be the ideal educational method. Then, and only then, will the time and resources be committed to a process of actualizing progressive integration, and realizing and modeling professional ethics as the "lifeblood" of the curriculum.

The CASSW Accreditation Standard

The current CASSW national standard in ethics education is the infusion of social work ethics. In this study educators indicated their schools infused ethics, yet the majority of the educators interviewed shared their belief that their school fell short of the educational obligation (P2, P5, P6, P8, P9, P10, P12). They cited three primary reasons:

- a) Curricular competition with other “burning” issues (i.e. standardization, AOP);
- b) "Infusion confusion." Educators lack of knowledge and uncertainty regarding professional obligations articulated in the CASSW Educational Policies and Accreditation Policies; and,
- c) Educator freedom of choice to infuse or not infuse ethics education in their courses.

Whatever the reason, an ethics education standard of infusion demands that *all* educators have knowledge of their responsibilities as articulated in both the CASSW Accreditation Standard and associated Educational Policies, and infuse ethics.

The CASSW Accreditation Review process is the primary means to ascertain whether schools meet the minimum standard of infusion. If a school receives its accreditation, then the assumption is that the school meets the minimum standard of ethics infusion. Yet anecdotally a tenured professor who had participated in three accreditation review processes indicated that from his experience ethics was never mentioned in any accreditation process. As the accreditation process is the sole means to assess schools obligations in meeting ethics education standards, then perhaps the CASSW should make an explicit request of schools to declare in the self-study how that school: (i) understands ethics infusion; (ii) supports *all* faculty members in having knowledge of the standard, and sufficient understanding of ethics and available ethics resources to infuse ethics; and, (iii) proactively assesses student learning of ethics.

The term “proactive” is used purposely in relation to student learning. I do not believe that it is a sufficient evidence of school ethics education processes if schools do not receive complaints about students, and graduates practicing unethically. Nor can the assumption be made that these schools’ graduates are knowledgeable about professional ethics and integrating them throughout practice. The lack of reporting of unethical behaviour may be grounded in many things other than excellence of schools ethics

education practices (e.g. professional culture of silence regarding ethics; lack of ethics dialogue in practice; etc.). As educators we must demand time and resources to seriously examine the efficacy of student learning in ethics education, if we as a profession truly believe ethics is the lifeblood of our profession. Assessment of professional education is not guesswork. Rather, professional education demands educators and social workers be committed to developing, implementing, and continually evaluating our schools' ethics education processes. Anything less means that social work as a profession is not fulfilling its obligations to prepare students for the inherent ethical aspects of social work practice in the 21st century.

Is the aforementioned modification of the Accreditation Review process sufficient to support the shift of ethics education from the margins to the lifeblood of the curriculum? Such a change strategy may be an interim measure that provides the profession some additional feedback, in conjunction with this research, regarding the current status of ethics infusion. I believe it is time for the profession of social work to seriously look at its educational policies informing the Accreditation Standards for ethics education and raise the minimum standard to include the provision of both a discrete course and infusion.

The message from the educators involved in this research is that ethics is important and valued by the profession of social work. One school so recognized that value that educators established and modeled ethics as one its core values. In addition to the philosophical statement of importance, educators shared that their schools are implementing discrete units/course(s) in professional ethics to complement current practices of ethics infusion. If ethics is truly important to the profession, it is important

that ethics education not have to compete with practice courses for curricular time and space. Thus, it is time that the CASSW Education Policy seriously consider the establishment of an ethics education policy that requires the provision of discrete ethics units/course(s) along with ethics infusion. Once such a policy is established, this policy would then be forwarded to the CASSW Accreditation Board for the development of the “new” ethics education standard(s). It is at this time, that the Accreditation Board should consider not only the strengthening of the ethics education standard, but enhance how schools’ ethics education processes will be proactively evaluating through future Accreditation Review processes inclusive of the self-study.

Other issues both the CASSW Educational Policy Committee and Accreditation Standard Review Board should consider are:

- a) *The level of prescription included in a “new” ethics education standard:* From the research, it is apparent that there this is a great variability with regard to educator belief regarding both the actual and ideal percentage of time allocated to ethics education in bachelor programs. The Accreditation Board may want to consider recommending an ideal percent of curricular time be dedicated to ethics education. The identification of a specific percentage of curricular time conveys to schools and educators the importance of ethics education whether they decide to meet this professional obligation through small pockets (e.g. horizontal and vertical infusion); larger pockets (e.g. discrete ethics units/courses); or both (infusion and discrete course, progressive integration);
- b) *The philosophical underpinnings of social work practice articulated in the CASSW Educational Policy and informing the CASSW Standards:* The current

CASSW Educational Policy's (EP) philosophical underpinnings include the profession's humanistic roots and its commitment to challenge oppression. The EP committee should document in the policy document a postmodern definition of humanism. Such a choice would allay fears of perpetuating understandings of humanism masking difference and perpetuating the problematic narrative of the "unitary human being" (Plummer, 2001, p. 256). The CASSW may want to consider Plummer's (2001) critical humanism formulation with its focus on the "interacting individual envisioning human beings as embedded, dialogic, contingent, embodied, universal self with a moral (and political character)" (p. 262) (See Appendix D). Such a formulation is congruent with the MBS vision of ethics education with its dialogical focus and holistic formulation of humanism;

- c) *The inclusion of a statement of the liberal arts orientation informing the Educational Policy Document.* The EP committee should consider the inclusion of a definition of liberal arts education, similar to NASW, as the curricular framework informing professional education. This may be useful especially if they were to adopt Nussbaum's (1997) definition of liberal education that emphasizes the historic relationship between liberal education and citizenship in cultivating "citizens of the world" (p. 8). Such a definition would be consistent with professional education preparing bachelor social work students for increasingly diverse, global and multicultural practice;
- d) *Re- packaging ethics education policies by re-establishing the linkages with key ethics skills such as critical thought and self-awareness in relation to all ethics education content.* Currently, as the CASSW ethics Educational Policies and

Accreditation Standards are written, the skill and application of the aforementioned skills are seen to be distinct, unrelated competencies. In actuality, these skills are very much inter-related and are essential to inform ethical practice, whatever the ethics education content. I would not suggest CASSW adopt the listing of ethical content as done in the NASW Educational Policies, as this would be inconsistent with the process-focused MBS vision of ethics education conveyed by the Canadian educators. The reason for this recommendation is that Canadian educators place a greater emphasis on both the process of ethics education and contextual understanding. As such, I would suggest that the CASSW Educational Policy Committee examine how “new” ethics education policies can reflect the dialogical process-focus approach to *all* ethics education content in Canadian bachelor programs.

Whatever recommendations the CASSW Educational Policy Committee and Accreditation Review Board make to the CASSW Board to address bachelor level ethics education in the future needs to be developed with a vision of a new identity for professional social work. Today, the historic, uncultured call for social workers to be the “moral agents” (Siporin, 1982, p. 518) or models of “moral citizens” (Manning, 1997, p. 224) is increasingly problematic. Practice within the multicultural Canadian society demands social workers not adopt one morality. Rather, they should be open to being “ethical advocates”, social workers who consistently choose a value orientation and pragmatic commitment to a process that optimizes participation of those involved, and consciously uses power in both the micro and macro spheres to better meet the needs of the clients. The vision of the “ethical advocate” that emerged from the writing of Bowles

et al. (2006) and this research represents the profession of social work in Canada reclaiming its moral voice and claiming its “new” identity. In so doing, social work education in bachelor programs in Canada will move beyond superficial approaches of ethics education to the more in-depth dialogical ethics processes and role modeling processes congruent with the MBS vision.

Summary

The MBS vision is an initial starting place for all stakeholders in Canadian bachelor education to discuss professional ethics inclusive of the educational processes. It is through the dialogical processes of this vision that the actual and ideal practice-based learning experiences are shared and the ideals of student learning are articulated. This vision is iterative in that there is continual refinement of ethics education processes and the student learning ideals essential to Canadian stakeholders in ethics education. Currently, Canadian educators want to engage in a process that would allow for discussions of ethics. This could, and should include, discussion of “active commitment to a common set of principles and values” (Bowles et al., 2006, p. xiii) that would forge a new social work ethical identity. Hints of a vision beyond social worker ethical re-empowerment emerged from this Canadian research. This vision would include significant attention being paid to both the personal and professional self of the social worker as described in the MBS category of *student learning ideals –ethical skills*. This focus may be a transitional phase to social work ultimately developing a new identity, but such a shared vision is unarticulated at this point in Canada.

What is for certain is social work educators in Canada are beginning to engage in dialogical processes regarding ethics education in order to move beyond educational

practices that merely touch the surface of ethical knowledge and skill, and ill equip students to practice ethically. This ultimate goal of ethical practice shared with Bowles et al. (2002) is congruent with the International Federation of Social Work principle that: “social workers should foster and engage in ethical debate with their colleagues and employers and take responsibility for making ethically informed decisions” (IFSW, Ethics in Social Work, Statement of Principles, 2004, p. 4). This research revealed that such ethical debates and dialogues are occurring among students and educators primarily in the classroom and seminars, yet the Canadian educators recognized the importance of supporting field supervisors and agencies in such dialogues in the future in order to shift the location of ethics from the margins to be the lifeblood.

CHAPTER EIGHT:

Conclusion

Ethical social work practice, then, is not just about a disposition to act ethically in professional contexts [including education], but also a desire to actively challenge and change those contexts or policy environments by an ethically articulate profession. To deny this is to diminish the professional project implicit in all human service work.

(Bowles et al., 2006, p. xiv)

Profession practice demands that Schools of Social Work prepare students for professional practice. This includes introducing students to the language of ethics and the skills, knowledge and application of how professional ethics is the lifeblood of both their current education and future professional practice. If social work ethics education were to be judged solely by its location, then the profession of social work would get a failing grade. This research, consistent with the historical trend, locates ethics education in Canadian bachelor programs in the margins. Yet there is hope for social work ethics education and educators in Canada. This research provides an infusion of hope through the “Moving Beyond the Surface” (MBS) vision of ethics education. The MBS vision with its process focus suggests “*how*” to approach ethics education today, and in the future.

The MBS vision is bi-focal in nature, having equal application in both the micro realms of education (e.g. classroom, seminar, field placement), and macro contextual curricular realms (e.g. school, nationally, internationally, agency). The primary process is ethics dialogues complemented by secondary processes of educator role modeling of both ethical decision-making and virtues-in-practice. In order to realize ethics dialogues

throughout the curriculum, it is an essential condition that space be created³¹. Space is created when educators recognize the importance of ethics education, and choose to use their power to be “ethical advocates.” Such a choice requires educators to recognize the role of power and language in ethics education, as well as the role of ethics education within a broader democratic project.

In order to realize the MBS space design³², educators need to continually attend to those participants who have no voice in the process and address the challenges to genuine participation for all. Such diligence to issues of power by educators requires moral courage, a virtue-in-practice. Educators continually choosing to use their power in such a manner will shift previous superficial discussions of ethics education to the in-depth MBS ethics dialogues grounded in the democratic project valuing inclusion, appropriate participation, communication, and freedom to speak honestly and be free from coercion (Rossiter et al., 2000).

Once such spaces are created for ethics dialogues, then the goal is to facilitate dialogues whereby social workers draw upon their skills of critical thinking, practice reflection, locating of self and self-awareness (e.g. *student learning ideals – ethics skills*). Educators informing the MBS vision reported successfully facilitating such ethics dialogues in classrooms and seminar, online and in-person with students. In addition, such dialogues were realized in the school and field agencies’ spheres of influence only to a limited extent.

³¹ Space creation is an ongoing process. When educators rely on infusion small pockets of space are created. On the other hand, when educators have the privilege of a discrete ethics course then a large space is created.

³² The MBS vision space design is that the space is both supportive and welcoming, and challenging and thought provoking.

The primary means to realize the MBS ethics dialogues in the field is through students' choices to be "ethical advocates" and seek to create space in supervision and broader agency meetings for dialogue about the ethical threads of practice. In addition, educators indicated the need to work with field supervisors and agencies in the future to explore how to further create space for MBS ethics dialogues. If social work as a profession views ethics as important and the "lifeblood" of the profession, then *all* practitioners should be seeking to be "ethical advocates" and work to create space for ethics dialogues. This ethical responsibility for ethics³³, and more broadly ethics education, should not rest solely on the shoulders of the most vulnerable in the professional education process, students. Practitioners, educators, and faculty advisors (Congress, 1997) need to work together with students to foster the creation of space for ethics dialogues in field placements and agencies.

It will not be a simple act to enhance space creation for MBS ethics dialogues in practice settings. As discussed earlier, social workers have been described as ethically disempowered, having been silenced by the oppressive, litigious, organizational conditions emerging from globalization, neo-liberalization, and new managerialism practices (Bowles et al., 2006). Such practice contexts fuel professional fears and choices to adhere to the professional code and as a result social workers are unable to fulfill their professional responsibility to explore the ethical aspects of practice (Reamer & Abramson, 1982; Rhodes, 1986). The MBS vision of ethics education offers a process to create spaces in agencies that will allow social workers to address this silence and associated fears regarding professional ethics.

³³ Both Rossiter et al. (2000) and Bowles et al. (2006) discuss such a professional ethics responsibility emerging from the context of a post-modern formulation of professional ethics.

An underlying assumption of the MBS vision is that such space creation for ethics dialogues requires time. Thus, increased space for ethics dialogue enhances the time allocated within the professional curriculum to ethics. In this research educators indicated that ideally there would be more curricular time for ethics education.

The ultimate indicator of the efficacy of Canadian bachelor social work ethics education is the capacity of graduating students to practice ethically. IFSW defines this as the ability to “foster and engage in ethical debate with colleagues and employers and take responsibility for making ethically informed decisions” (IFSW, Ethics in Social Work, Statement of Principles, 2004, p. 4). Such a vision of graduating students is consistent with the MBS vision of ethics education. Students in practice, like educators, have the responsibility to foster and engage in ethics dialogues/debates with colleagues and employers in order that they actualize their professional ethics responsibilities and work toward the goals of social work, which are advocating for social justice and human well-being.

Implications for Future Research

Throughout this thesis suggestions for future research were made. This section is a summary of those suggestions with a vision of enhancing current ethics education processes in Canadian bachelor programs in social work. Some suggestions for future research are:

1. *Research that further explores ethics education and is co-led by social work educators from both francophone, anglophone and Aboriginal schools from the outset.* This research revealed that there are differing approaches to ethics education emerging from francophone and anglophone schools. On the other hand, Aboriginal educators made the choice to not participate. A research

project co-led by social work educators from the anglophone, francophone and Aboriginal schools will be able to overcome some of the attitudinal and structural challenges confronted in this research and realize ethics education as the lifeblood of the curriculum.

2. *Research that examines the efficacy of the MBS vision of ethics education.*

Efficacy can be measured in relation to: student learning; definition of language used throughout ethics dialogues; enhanced space for ethics dialogue in the classroom; field agencies and schools and/or enhanced competence of social work graduates. Research would support documentation of consensus regarding: definitions locally, provincially/territorially and/or nationally; iterative ethics dialogues to inform ethics education in other locales; refinement of the MBS vision; and finally, identification of challenges and strategies in realizing the MBS vision.

3. *Research that examines educators' "paradox of expertise" (Férre, 2001).* In this research educators struggled with the label ethics "expert." The use of the word "expert" appears from this study as incongruent with the educators' practice orientation. Yet, a lingering question remains if educators' discomfort with ethics, and the language of ethics, is also reflected in educators' declaration of "I'm not an expert." Research further exploring such a declarative statement is essential. If educators are not knowledgeable and/or comfortable with the language of ethics, and if all educators in schools have the responsibility for infusion of ethics, then how are students going to become knowledgeable and/or comfortable with the language of ethics, an essential first step in ethics education?

4. *Research that examines social work educators' knowledge and use of curricular knowledge, skills and application.* This research indicated that social work ethics educators rely primarily on workshops to inform them of curriculum, as a means of enhancing student learning efficacy. In the future, it would be useful to examine social work educators' needs regarding curriculum and how schools might support educators' knowledge and use of curricular innovation.
5. *Research that examines what paradigm(s) inform current ethics educators practice (e.g. postmodern, etc.), and more broadly social work education in the 21st century.* Such knowledge would allow the CASSW to consider the inclusion of the philosophical paradigm in the educational policies and standards that are the context of ethics education.
6. *Research that examines social work values, and theoretical ethical orientations and principles, guiding social work practice in the 21st century.* This research and current literature suggests that feminist, virtue-base, discourse, and discursive ethical orientations significantly inform social worker decision-making in daily practice. However, these ethical formulations have not been significantly integrated alongside the more traditional deontological and teleological ethical orientations. A more fully developed moral vision of social work, reflective of practice, may lessen the perceived gap between social work academe and practice. In so doing, there may be the potential for both parties to increasingly share a collective, moral vision of social work that is inclusive of practice realities today.
7. *Research that explores what, if any, school processes exist to inform all educators of the professional responsibility to infuse ethics.* The CASSW Educational Policies and Accreditation Standard are developed to serve as a

guide for all educators regarding the current national vision of ethics education in Canada, ethics infusion. Yet, educators can only use these national documents to guide ethics education processes throughout the curriculum, if educators have knowledge of both the accreditation standard and educational policies.

8. *Research to explore educator ethics knowledge, skill, and integration.* Such research will illuminate both the level of ethics competence current school ethics educators possess, and inform schools and the CASSW how to further support *all* social work educators in realizing ethics education as the “lifeblood” of the profession curriculum, a vision consistent with the MBS vision.
9. *Research that examines how social work educators (i.e. faculty members, field supervisors³⁴) are supported in fulfilling the vision of being a “role model.”* Role modeling is an important secondary process in the MBS vision. In addition, the importance of educator role-modeling permeates the literature (E. Congress, 1992; Mishne, 1981, p. 142; Morelock, 1997, p. 76; Reamer & Abramson, 1982, p. 39). Yet, there is limited research examining “promising practice” for educators and/or Schools of Social Work. Research that examines the practice of educators and schools modeling ethical decision-making and/or virtues-in-practice would be extremely useful in informing other educators and schools wanting to be “ethical educators” and move toward the more in-depth ethics dialogues consistent with the MBS vision.

³⁴ Even though the focus of this dissertation was not on the student and field supervisor learning/teaching opportunity. I included the field supervisors within the term “educator” as some of the outcome research highlighted the importance of “field supervisors” (E. Congress, 1986; Faith, 1999; Faith & Muzzin, 2001; Morelock, 1997)

10. *Research to identify “promising practices” in supporting student self-awareness.* In order to explore self-awareness in a professional academic setting, educators need to attend to issues of “safety.” Such research may examine what schools have adopted the value and practice of “cultural safety” and its efficacy in comparison to other educational strategies striving to achieve “safety.” In addition, such research may examine educator self-awareness in relation to the ability to foster student awareness.
11. *Research that examines the students' perception of learning ethical practice and the two innovative teaching modalities (i.e. narrative ethics, problematization of standards).* In this research both of these educational strategies were used. Yet, to date there is little research to evaluate the efficacy of student ethical learning with either practice. Future research might examine the effectiveness of each educational strategy as it relates to improving student learning of professional ethics.
12. *Research that explores the relationship between ethical content and ethical process.* To date in social work, no research has been undertaken to examine the educational strategies most appropriate for various ethical content components in ethics education. Such research has been undertaken in psychology, and has provided educators with guidance as to which educational strategies might be most efficacious when teaching specific ethical content components (Pettifor et al., 2002). Similar research in social work may reveal “promising practices” to enhance student learning through matching of ethics education strategies and ethical content.
13. *Research that examines the interconnection of spirituality and ethics within social work practice.* Spirituality is a developing field in social work and

appears to be moving toward a more inclusive vision (Canda, 1989, 1998, 2002; Canada & Furman, 2000; Nakshima, Burgess & Russell, 1999). Similarly, there appears to be increasing interest in ethics. Wind (1994) suggests that spirituality is the heart of ethics" (cited in Abramson, 1996, p198), yet research is needed to examine *how* this inter-relationship can be sustained in the highly litigious practice environment social workers deal with daily.

By undertaking any one of the aforementioned research projects, social work ethics education in Canada will shift from the margins toward being the "lifeblood" of the profession curriculum, a vision consistent with the "Moving Beyond the Surface" vision of ethics education.

Appendix A

Definitions

For purposes of this thesis, the following definitions will be utilized:

Critical Humanism - Critical humanism is a theoretical location that supports research on the "interacting individual" (Plummer, 2001, p. 255) envisioning 'human beings' as "embedded, dialogic, contingent, embodied, universal self with a moral (and political character)" (Plummer, 2001, p. 262).

Curriculum - Curriculum is "any program of studies" (Barber, 1998, p. 344).

Diachronic - Diachronic is a term associated with Foucault's French historiographies.

Diachronic illuminates the "historical development of a subject (i.e. Teaching social work values and ethics)" (Barber, 1998, p. 386).

Ethical Advocate – “Anyone who champions in relatively consistent ways a value orientation and pragmatic commitment to....the [ethics inclusive of ethics education] process.....which opens it up to the appropriate participation of all those involved in [ethics inclusive of ethics education] all the way through points of conception, operational formulation, implementation, delivery on the ground, consumption and evaluation” (Yeatman, 1998, p. 34 as cited in Bowles et al., 2006, p. xiii).

Ethics - Ethics is that branch of philosophy that deals with the study of the "rightness" and "wrongness" of human actions and moral decision-making (Loewenberg, Dolgoff, & Harrington, 2000, p. 21, p. 312). It is extremely important to note that

ethics is constructed from two inter-related components of ethics, the ethical "process" (i.e. human actions)³⁵ and the ethical "content" (i.e. moral decision-making)³⁶ (Pumphrey, 1959, p. 25).

Ethical dilemmas - Ethical dilemmas are "those situations where value clashes evolve out of social work professional obligations and duties" (Reamer, 1995b, p. 4).

Evidence-Based Practice - Evidence-based practice "is the conscientious, explicit, and judicious use of current best evidence in making decisions about the care of individual clients. (It involves) integrating individual (Guidelines for Ethical Practice) expertise with the best available external ... evidence from systematic research" (Sackett, Richardson, Rosenberg & Haynes, 1997 as cited in Gambrill, 2001, p2).

False Charity - False charity is a vision of helping described by Freire (1970) that ensures the 'fearful and subdued, the "rejects of life", (have to continually) extend their trembling hands' in need of help (Freire, 1970, p. 29). This mode of helping does not allow for recipient empowerment, but rather relegates recipients to always be in need.

³⁵ The process component embraces study focused on "criteria by which to formulate ultimate social goals, to choose between conflicting or competing values, and to determine which should have priority...(and the associated studies of) the fulfillment of human personality and ideal ends of human action, expressed in terms such as 'good' and 'bad', 'right' and 'wrong', 'better' and 'worse'" (Pumphrey, 1959, p. 25).

³⁶ The ethical content focuses on the specific groups of principles, or codes, governing specific bodies (Pumphrey, 1959, p. 25).

Prosumer - A prosumer is a person who recognizes the importance of self-care practices, integrates such practices into their life and actively engages in other relations to further attain a balanced way of life³⁷ (Hardie, 1999).

Spirituality - Spirituality is defined as the "universal aspect of human experience concerned with the search for a sense of meaning, purpose, and morally satisfying relationships with self, other people, the universe and ultimate reality, however a person or group understands it" (Canda, Nakashima, Burgess, & Ruseel, 1999, p. iv).

Synchronic - Synchronic is a term associated with Foucault's French historiographies. Synchronic "refers to practices "existing or occurring at the same time" (Barber, 1998, p. 1470).

True generosity - True generosity is a vision of helping described by Freire (1970) that includes "(supporting the hands of recipients) - whether of individuals or entire people - need be extended less and less in supplication, so that more and more they become human hands when work and, working, transform the world" (Freire, 1970, p. 29).

Values - Values are the "preferred behavior held by individuals or social groups" (Pumphrey, 1959, p. 23).

³⁷ This definition summarizes Toffler's (1980) conception of the values underlying the term prosumer.

Virtue - Virtue is defined as "conformity of life and conduct with moral principles; voluntary adherence to recognized laws or standards of conduct; moral excellence" (Barber, 1998, p. 1622).

Agreement on the working definitions of terms is but the first step in communication.

These working definitions will begin to set the stage for a shared, constructive dialogue about writing in the field of *Social Work Ethics Education*.

Appendix B

Discernment Process

The milestones of my process of discernment will be documented in order to gain some understanding of "how" I have arrived at my RCH theoretical location. My research, reading and reflection began in the area of social work ethics. I learned a lot about ethical theories (i.e. deontology, teleology, etc.); ethical dilemmas; and ethical frameworks. Yet, I sensed that I was missing something. Then, a pattern began to emerge that highlighted the search for meaning through narrative processes (Abramson, 1996; Dean & Rhodes, 1998). Only in hindsight would I learn that such narrative processes are indicative of an emerging field of ethics known as "narrative ethics" (Frank, 1995; Josselson, 1996; Nelson, 1997, , 2001; Newton, 1995; Plummer, 2001; D. M. Smith, 2000).

The literary focus on both meaning and narrative, in conjunction with my practice knowledge of the importance of spirituality, rekindled my interest in further exploring Edward Canda's work on spirituality (Canda, 1998; Canda & Furman, 2000; Canda, Nakashima, Burgess, & Ruseel, 1999). He defined spirituality as that "universal aspect of human experience concerned with the search for a sense of meaning, purpose, and morally satisfying relationships with self, other people, the universe and ultimate reality, however a person or group understands it" (Canda, Nakashima, Burgess, & Ruseel, 1999, p. iv). This definition highlighted meaning, importance of relationships and morals. From practice, I knew that it was through the use of narrative, in relationship with "knowers" of diverse backgrounds, that I assessed the contribution and associated limits of all forms of knowledge (i.e. evidence-based, personal story, professional story, narrative research, etc.). The association of meaning, narrative, relationship, and spirituality all were consistent with my practice experience. Yet the inclusion of the term

"moral" in Canda et al.'s definition of spirituality enticed me to further explore a potential link between ethics and spirituality.

I then came across a citation by Wind (1994) stated that "spirituality some argue, is at the heart of ethics" (cited in Abramson, 1996, p. 198). Spirituality has always been a primary component of my community work. I always envisioned spirituality especially in the mental health field as breathing some hope into what is oftentimes labeled a hopeless situation. Yet, until I read Wind's quotation, I was unaware of the potential link between spirituality and ethics.

This "ahha" experience led me to search for literature in the area of spirituality and ethics. I found a book entitled *Sweat dreams in America: Making ethics and spirituality work* (Welch, 1999). First it was the topics that drew me to this book. Yet, as I read Welch's writing about her community organizing experiences, I sensed a communing of spirit with the author as she eloquently detailed the oftentimes salient community organizing challenges that one must engage to affect any measure of change. Then, she introduced "critical humanism" (Welch, 1999, p. xix), a new theoretical location that included:

Nam(ing) what is at stake - radically different constructions of order, radically different ways of engaging chaos, radically different views of what sustains creativity and community, of that which prevent injustice and cruelty.

(Welch, 1999, p. xix)

This location enabled Welch to envision ethical processes that embraced self-examination including seeking to understand "what it means to act ethically (within the matrix of human lives that are always conditioned historically, and subject to fault and short-sightedness)" (Welch, 1999, pp. xx-xxi). Her writing exuded humanity, and was a narrative of hope. Yet, I yearned to further understand the theoretical location, critical humanism (CH). Typical of a researcher, I did another literature search on CH.

I found that critical humanism as a theoretical location exists within other disciplines such as: literary criticism (Bove, 1986); psychology and the works of Sigmund Koch (M. B. Smith, 2001); cultural anthropology (Knauff, 1996); culture and communication (Martin & Nakayama, 1999); education (Chambers, 2001; Nemiroff, 1990); and in the humanities (Plummer, 2001). I was especially drawn to the writing in education, as my comprehensive was focusing on educational processes. I opened Greta Nemiroff's (1992) book to find her visual aides staring back at me (Nemiroff, 1992, pp. 84-87). It was her development of a "Critical Humanism Learning Model" (CHLM) (Nemiroff, 1990p. 87) that was most intriguing.

This Model emerged from mutually informing theory and praxis among students and teachers, over a ten-year period, at Dawson College in Montreal. I recognized Nemiroff's environment of an alternative community college was substantively different than the university environment in which social work education occurs. Yet upon examining the CHLM, I found myself immersed in a theoretical formulation of learning opportunities that paralleled some of my greatest learning opportunities in the health, mental health and disability fields I have experienced. The parallel was uncanny in its attention to self-awareness, critical analysis, and action informed by social construction, feminism, existentialism and psychoanalysis. As a mental health prosumer I was a bit cautious with the inclusion of psychoanalytic theory. Yet, when I examined the potential outcomes for both the learners and teachers engaging holistically into mutually learning processes I was further intrigued by this theoretic location. Although this Model was developed within the college environment, I wanted to understand more fully the CHLM and the constitution of critical humanism. The great attention paid to the practice and theory link only enhanced the potential utility within a practice-focused profession such as social work.

Appendix C

Figure C1. Nemiroff's (1992) Critical Humanism Learning Model (pp. 84-85)

Figure 1. "Talking Heads" Pedagogy Learning Model

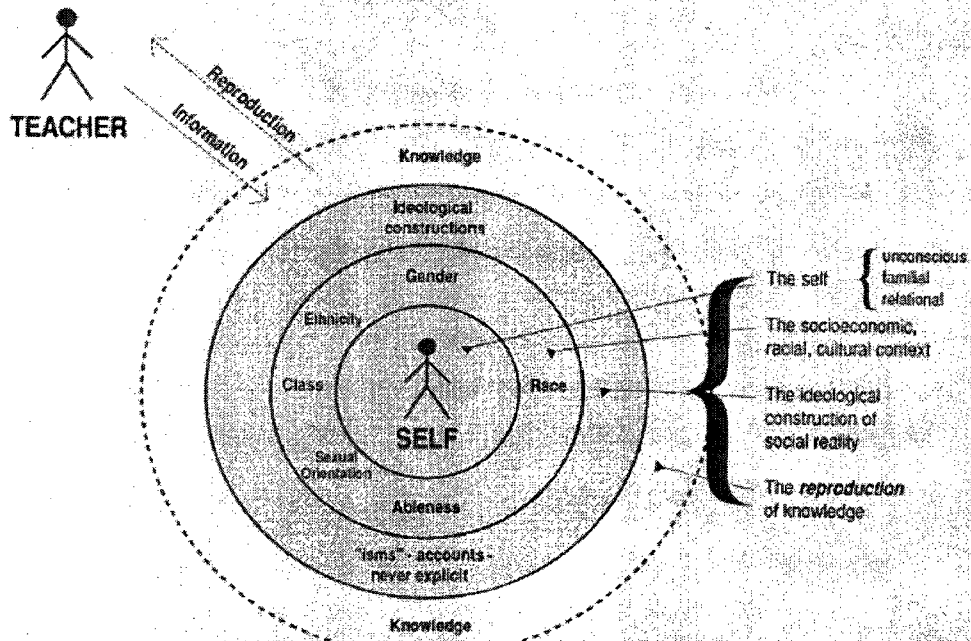


Figure 2. Humanistic Education Learning Model

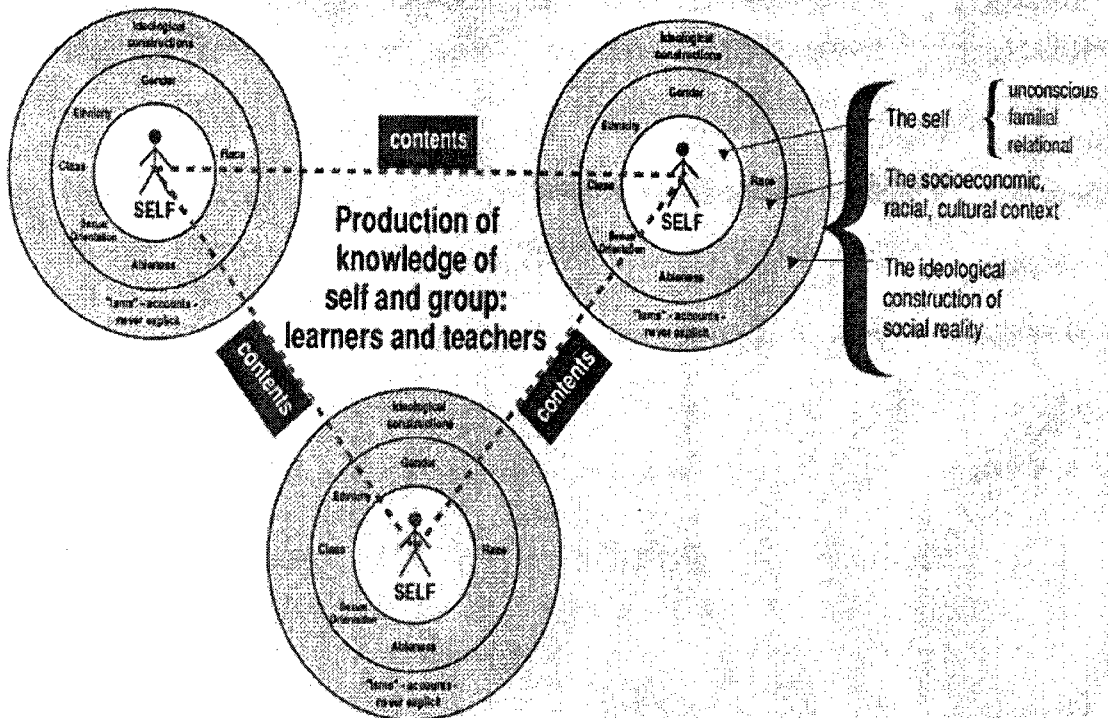


Figure C2. Nemiroff's (1992) Critical Humanism Learning Model (pp. 86-87)

Figure 3. Critical Pedagogy Learning Model

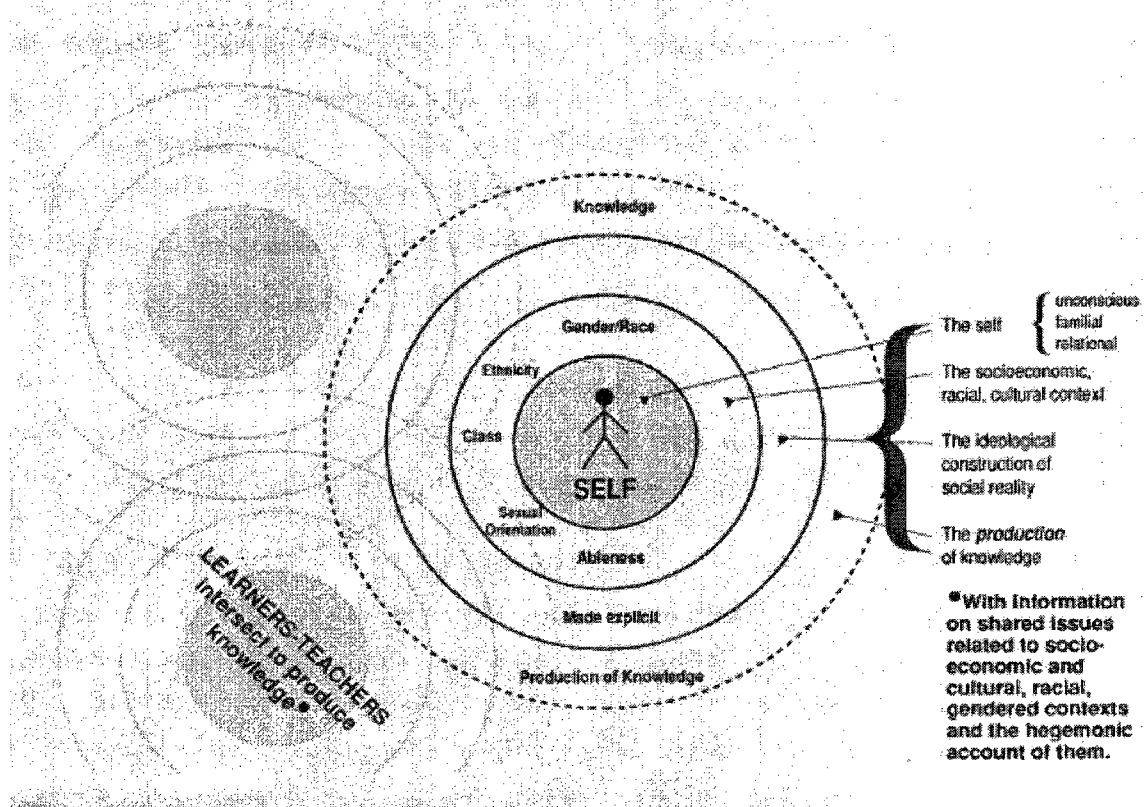
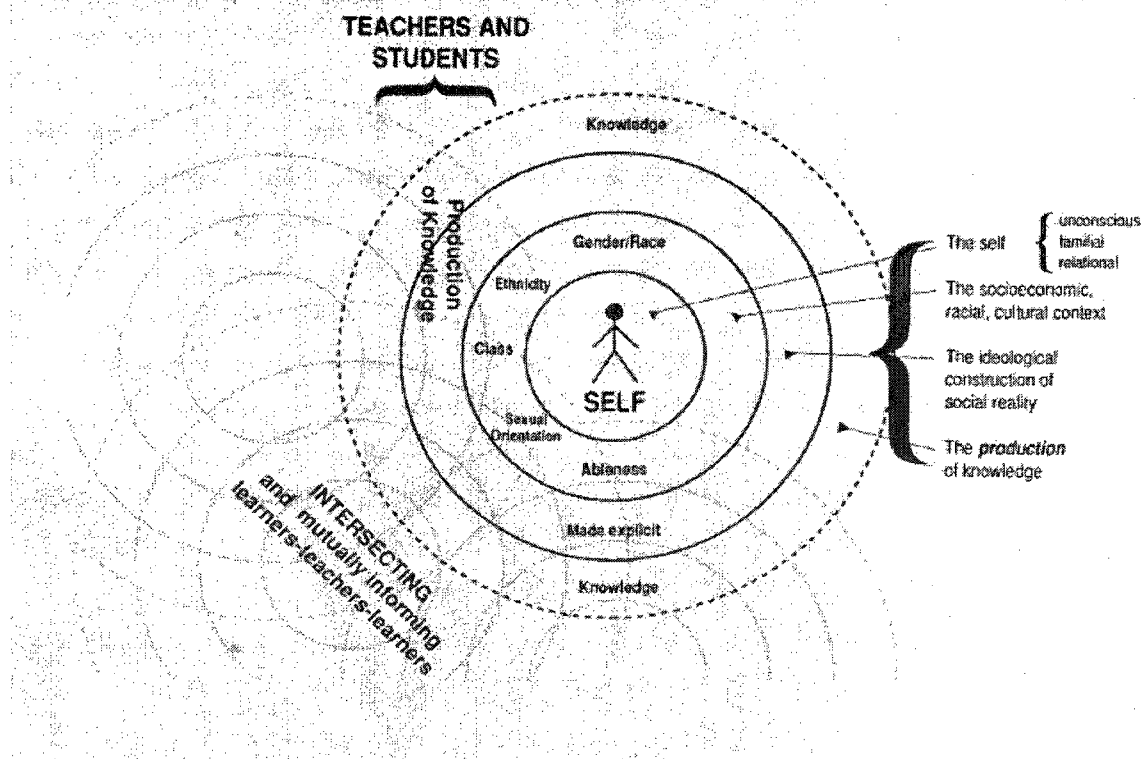


Figure 4. Critical Humanism Learning Model



Appendix D

Critical Humanism Vision of 'Human Beings'

Plummer (2001) further defines this new construction of 'human beings' within a critical humanist framework as follows:

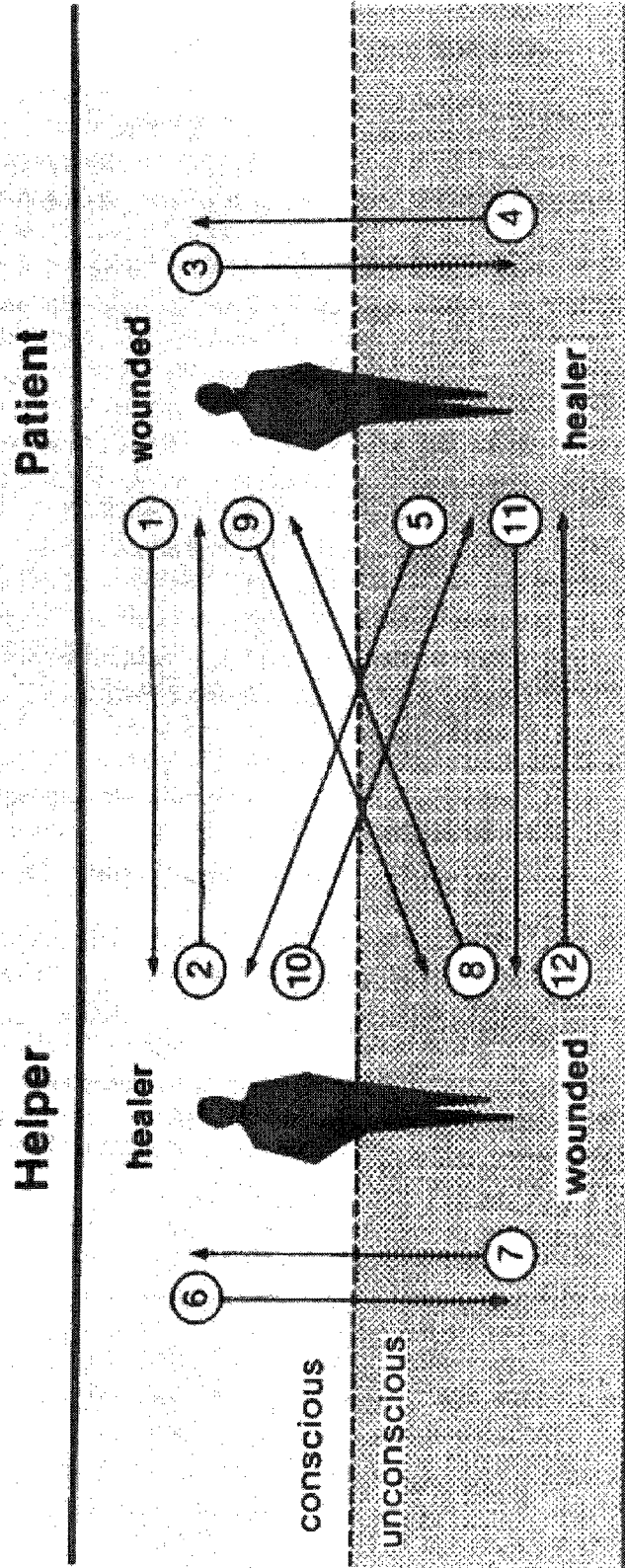
- **Embedded** - Human beings are always "nested within a universe of contexts" (Plummer, 2001, p. 262) which includes both history and culture.
- **Symbolic, dialogic, inter-subjective with selves** - Human beings communicate with others through language and symbols. These characteristics, in conjunction with the reality that human beings have selves that can be reflexive allow humans to become "'homo narrans', the narrators of their own lives, both interpersonally and internally" (Plummer, 2001, p. 263).
- **Contingent** - Human beings are born into a world of possibilities, and it is her/his responsibility to choose the framework and telos of their life (Heller, 1990, pp. 5-6 as cited in Plummer, 2001, p263).
- **Dually embodied and symbolic** - Human beings search for meaning in life will continue to be the focus of research for humanists. Yet, it is imperative that the human beings understand the interrelatedness (contingent relation) between themselves and the wider animal kingdom (p. 263).
- **Universal** - All human beings have "universal potentials"(Plummer, 2001, p. 263) including bodily health and integrity, senses, imagination, thought, emotions, practical reason, affiliation, concern for other species, play, control over one's environment, life itself (Nussbaum, 1999, p. 41 as cited in Plummer, 2001, p. 263) and self-reflexive processes (Plummer, 2001, p. 263).
- **Moral (ethical, political) character** - Human beings live within webs of culture that "drip with moral and ethical problems, and are organized through and within circuits of power" (Plummer, 2001, p. 264). These realities could be ignored, yet to gain a greater appreciation of these factors allows human beings to further develop and strive towards their individual and collective potentialities.

(Plummer, 2001, pp. 262-264)

Appendix E

Figure E1. Wounded-Healer Paradigm

WOUNDED-HEALER PARADIGM



Adapted from Groesbeck, 1975.

(Knight, 1985 as cited in Miller and Baldwin, 1987, p. 147)

Appendix F

Common Theoretical Ethical Orientations

Some theoretical ethical orientations (TEOs) congruent with social work are deontological, teleological, virtue-based, feminist, and religious ethical theoretical orientations (Kluge, 1999, p. 5; Loewenberg, Dolgoff, & Harrington, 2000).

Deontological Ethical Orientation

A deontological ethical orientation focuses on the inherent "rightness" or "wrongness" of the ethical process (Reamer, 2001). "Deontos" is the Greek root for "obligation" (Reamer, 2001, p. 77), thus deontological dialogue includes discussions of "duties" and "rights" (Kluge, 1999, p. 7). Within a deontological ethical orientation, there are two distinct sub-locations known as either monistic or pluralistic ethics (Kluge, 1999, p. 7; Loewenberg, Dolgoff, & Harrington, 2000, p. 45).

From a *monistic* deontological ethical orientation, there is "one basic principle from which all judgments and rules of right and wrong must ultimately be derived" (Kluge, 1999, p. 7). The most recognized, and some would say the most influential deontologist is 18th century German philosopher, Immanuel Kant (Kluge, 1999, p. 7). Kant coined the term "categorical imperative" (Kluge, 1999, p. 7) to represent the most basic principle. He is known for the development of several derivations of the categorical imperative. One derivation known as the "practical imperative" (Kluge, 1999, p. 8) is as follows: "Act so that you treat humanity, whether in your own person or in that of another, always as an end and never as a means only" (Kluge, 1999, p. 8). Practical imperative, like all derivations of the categorical imperative, focuses attention on the ethical process as opposed to the outcome. An example of one element of Kantian thought is the "principle of respect for persons" (Sarah Banks, 2001, p. 26). Banks (2001) points out that this principle may be the underlying organizing principle for a

broader set of general principles focused on the relationship between the social worker and the client (p26).

This broader set of general principles represents the second sub-location for a deontological ethical orientation known as *pluralistic ethics*. Within a pluralistic ethical location several basic principles serve to guide judgment and rules of "right" or "wrong". This ethical orientation lends itself to the utilization of a "list approach" (Sarah Banks, 2001, p. 29) to ethical decision-making. Examples of the "list approach" are: Biestek's practice principles in social work (Adopted from Biestek, 1961 as cited in Banks, 2001, pp. 26-27)³⁸, and the CASW Code of Ethics. The strength of the "list approach" in ethical decision-making is that these lists have primarily emerged from the practitioner-client relationship. The weakness of this approach is the lack of attention paid to the predominant, white Anglo context when utilizing the list approach. The contextual challenges of the list approach include: conflicting principle interpretation and assigned meaning; limiting discussion solely to practice rather than broadening dialogue to include professional and moral principles; and, the lack of attention in ranking of principles in guiding ethical decision-making (Sarah Banks, 2001, pp. 29-30). In raising these concerns about pluralistic deontological ethical orientation, Banks was not eliminating the potential contribution of this orientation to social work practice, but rather she was making the point that pluralistic, or for that matter, monistic deontological ethical orientation alone can not fully meet the ethical needs of practicing social workers. Thus arises the need to examine another common ethical orientation within social work practice, teleology.

³⁸ Biestek's (1961) practice principles for social work included principles of: individualization; clients' purposeful expression of feelings; social worker controlled emotional involvement; acceptance; non-judgmental attitude; client self-determination; and confidentiality (cited by Banks, 2001, p26-27).

Teleological Ethical Orientation

The teleological ethical orientation is also known as "consequentialistic ethics" (Kluge, 1999, p. 5) with a focus on utilitarianism. Utilitarianism assumes that "the right action is that which produces the greatest balance of good over evil" (Sarah Banks, 2001, p. 30). This broad utilitarian definition leaves the "nature of the good undefined" (Kluge, 1999, p. 5). Within social work literature, the two most common "goods" are the action that promotes the greatest aggregate good (i.e Good-Aggregative Utilitarianism), and the action that promotes the greatest "good" for the greatest number of people (i.e. Locus-Aggregative Utilitarianism)(Reamer, 2001, p. 79 paraphased).

"Goods" have been defined in many ways leading to the formulation of many other forms of utilitarianism, yet for purposes of social work practice Good-Aggregative, and Locus-Aggregative Utilitarianism are the two "goods" developed within the literature. It may appear that these two "goods" would be congruent with social work practice principles, yet Banks (2001) raises the question of "whose goods should be promoted" (p. 32), society's, the agency's, the community's, or the needs' of the most vulnerable. Reamer (2001) suggests that all discussions of "goods" within social work ethical dialogue should be connected to historic discussions of "common human needs" (Towle, 1965 as cited in Reamer, 2001, p. 83). My theoretical location illuminates the importance of not falling into the trap of a unidimensional "common human need" discussion, but rather the need to ensure that ethical discussion of human needs reflects the diversity of the populations that social workers serve. Such discussions can only be supported by further enhancing social worker awareness to other ethical theoretical orientations such as virtue-based ethics and feminist ethics.

Virtue-based Ethical Orientation

A virtue-based ethical orientation presumes that the ethical decisions made by a social worker are a direct reflection on their character (Sarah Banks, 2001, p. 43). A virtue-based ethic in social work would need to be reflective of both the culture and roles undertaken by social workers (MacIntyre as cited in (Sarah Banks, 2001, p. 42);(Imre, 1982). From my RCH location, the social work character cannot be separated from the social worker role and subsequent actions. Different cultural opportunities and roles would subsequently highlight different social worker character traits. It is not that social workers practice without virtue(s), but rather the social workers virtue(s) are illuminated differentially through practice.

Social worker virtues can be understood through the use of an analogy with a kaleidoscope. The exact constitution of a "good" social worker, the parameters of the kaleidoscope, is rarely discussed. Yet, Banks through her analysis has illuminated some threads of just such a dialogue. She highlights Rhodes' (1986) work that identified the virtues of "compassion, detached caring, warmth, honesty, moral courage, hopefulness and humility" (Sarah Banks, 2001, p. 44), Clark's (2000) work that focuses on virtues of "knowledgeable and skilful; careful and diligent; effective and helpful; legitimate and authorized" (Sarah Banks, 2001, p. 44), and Beauchamp and Childress' (1994) work in bioethics that illuminated the virtues of "compassion, discernment, trustworthiness and integrity""(Sarah Banks, 2001, p. 44). Through different practice situations, different social worker characteristics are illuminated, much like the configurations of a kaleidoscope when adjusted. It is not that social worker's virtues are non-existent, but rather they are differentially expressed within practice.

Banks (2001) suggests that it is easier to measure actions as opposed to character, thus there is greater focus within social work ethics literature related to social work

actions and related guiding principles rather than character. This in no way should excuse the social work profession from tackling the controversial topic of social work character. Historically, there has been a recurring theme within the social work literature stressing the importance of the social worker as role model (E. Congress, 1992; Mishne, 1981; Morelock, 1997; Pumphrey, 1959; Reamer & Abramson, 1982). My RCH location supports integrated approaches to social work practice, inclusive of role modeling in all practice modalities including academe. Thus my theoretical location supports an exploration of issues related to social work character in addition to social worker guiding principles and action throughout the professional education process. I agree with Banks' argument that "often what counts most in the moral life is not consistent adherence to principles and rules, but reliable character, moral good sense and emotional responsiveness" (Beauchamp, 1994, p462 as cited in (Sarah Banks, 2001, p. 46). From my theoretical location, the "best" ethical theoretical location for social work practice is neither purely principle-based (i.e. deontology, teleology), nor character-based (i.e. virtue ethics). Rather, as previously mentioned, both ethical orientations further inform "good" moral social work practice.

Feminist Ethical Orientation

A fourth major ethical theoretical orientation, that further enhances "good" moral social work practice, is feminist ethics. The "emotional responsiveness" alluded to by Beauchamp and Childress (1994) is congruent with a feminist ethical theoretical orientation more commonly known as an "ethic of care" (Sarah Banks, 2001). This ethical orientation is rooted in "(care as) a distinctively human way of engaging with others that produces morally appropriate action" (Jaggar, 1995, p. 181 as cited in (Porter, 1999, p. 58). My theoretical orientation is congruent with feminist ethics with its primary focus on care in relationship.

A common misconception of feminist ethics is that this orientation is rooted solely in emotion. Porter (1999) makes a strong argument that feminist ethics may draw upon both rational and/or emotive reserves in order to inform context specific social work moral practice (Held, 1984, p. 35 as cited in Porter, 1999, p. 60). She cites Lorraine Code's reflections on moral practices. Code (1991) states that: "sometimes traditional female values like trust, kindness and responsiveness are worthy principles for practical deliberation" (cited in Porter, 1999, p. 59). In other circumstances however, "efficiency-maximizing and autonomy-promoting values are more appropriate" (Code, 1991 cited in Porter, 1999, p. 59). Within any practice situation, a social worker may draw upon either emotive and/or rational processes to inform practice.

Consistent with feminist thought, a feminist ethical location would include a critique of power and domination (Loewenberg & Dolgoff, 1996, p. 44). Consistent with my theoretical location, feminist ethics supports both such critical analyses and subsequent constructive action guided by a primary principle of care in relationship. An intervention focused at the systemic level may be critiqued to be uncaring, yet feminist ethics draw upon the emotional responsive, caring relationship with clients to communicate their ethical reasoning processes and their continued support of client empowerment.

Religious Ethics

The fifth, and final, ethical orientation to be examined is religious ethics. This ethical orientation is strongly rooted in the religious principles and guidelines specific to each religion (Kluge, 1999, pp. 12-13). The early roots of social work practice in the United States, including the Settlement Movement and the Charitable Society Organizations, had strong affiliations with the Christian faith. With the increasing globalization of social work practice and commitment to anti-oppressive practice

(Mullaly, 2002; Zamparo & Wells, 1999), there appears to be an increased consciousness with regard to the diversity of religious thought (i.e. Buddhist, Christian, Hindu, Islamic, Judaic and Shamanistic, etc.), and spiritual practices (i.e. Aboriginal spirituality, Taoism, etc.) encountered within social work practice. One response to this burgeoning interest in diversity and spirituality in Canada has been the development of a *Spirituality and Social work day* held in conjunction with the annual national conference for Schools of Social Work.

Spirituality is defined by Canda (1999) as "a universal aspect of human experience concerned with the search for a sense of meaning, purpose, and morally satisfying relationships with self, other people, the universe, and ultimate reality, however a person or group understands it" (Canda, Nakashima, Burgess, & Ruseel, 1999, p. iv). This definition emphasizes the importance of relationships, connections with self, others, and the universe, social construction of reality, meaning making, and diversity of human experience and moral understanding. Each of these definitional themes are consistent with my RCH theoretical location. I see Canda's work on spirituality and social work as an invitation for social workers to try to seek an understanding of religious ethics in its broadest sense that includes other philosophical traditions beyond, and including, Western philosophy (Canda, 1989, , 1998, , 2002; Canda & Furman, 2000; Canda, Nakashima, Burgess, & Ruseel, 1999). In taking up Canda's invitation to be more fully conscious about broader spiritual philosophy and religious ethics guiding social work practice, we will be increasingly more equipped in supporting our social work students as holistic ongoing learners for the global practice world they will be working in.

Appendix G

Table G1. Teaching Strategy and Learners Perceptions of Helpfulness of Learning Strategies

Ethical Content Area	Teaching Strategies									
	Lectures	Question/ Answer Format	Group Discussion Of Vignettes	Group Discussion Of Videotapes	Reading Of Literature	Writing Essays	Studying For Exams			
Philosophy And Theories of Ethics	X	X	X		X					
Codes of Ethics And Guidelines		X	X	X	X					
Ethical Decision-Making		X	X	X						
Ethical Sensitivity		X	X	X						
Legal Issues	X	X	X	X	X					
Disciplinary Issues	X	X	X	X						
Self-Awareness			X		X					

Legend: X = Indicates highest preference

X = Indicates high preference

(Pettifor, Estay & Paquet, 2002, pp. 260-269)

Appendix H

Letter of Information to Deans and Directors (English)

Wilfrid Laurier University
Faculty of Social Work
75 University Avenue West
Waterloo, ON N2L 3C5

(Insert Date)

(Insert Address of Faculty, School or Department of Social Work)

Attention: (Insert Dean/Director's name here), Insert Official Title

Re: Dissertation Research Exploring Social Work Ethics Education

Dear Sir/Madam,

I am a PhD Candidate in Social Work at Wilfrid Laurier University. I have chosen to investigate the undergraduate social work ethics education in Canada. The research question to be explored is "How are Canadian Faculties attending to social work ethics education in the 21st century?" This project has been reviewed and approved by the University Research Ethics Board.

I am writing you to request your support in identifying a faculty member with social work ethics education expertise from your Faculty, School or Department of Social Work. Each participant will be asked to complete a quantitative survey that will take approximately one hour. In addition, participants will be asked if they would be willing to participate in a semi-structured telephone or in-person interview that will also take approximately one hour. In total ten interviews will be undertaken with experts throughout Canada in order to further explore the field of social work ethics education, and enhance the complimentary quantitative process.

I am asking that each Dean/Director forward the name, telephone number and e-mail address of a potential faculty member participant by **September 30, 2004**. This research process will be concluded by March 2005 when all participants will receive a summary of findings.

Thank you in advance for considering this request. If you have any questions about this research, please contact me at shardie@golden.net 519-746-2445 or my dissertation supervisor Marshall Fine mfine@wlu.ca 519-8840710 ext 3337. Your assistance in identifying a social work ethics education expert will greatly assist me in further exploring the field of social work ethics education. Thankyou!

Sincerely,
Susan Lynn Hardie
H.B.Sc., B.Ed., M.S.W., C.S.W., Ph.D. Candidate

Appendix I

Letter of Information To Deans and Directors (French)

Université Wilfrid Laurier
Faculty of Social Work
75, University Avenue West
Waterloo, ON N2L, 3C5

(Insérer la date)

(Insérer l'adresse de la Faculté, de l'École ou du Département de service social)
X

à l'attention de (Insérer ici le nom du doyen/de la doyenne ou du directeur/de la directrice), insérer son titre officiel

Objet: Thèse de doctorat explorant la formation à l'éthique en service social

Cher Monsieur/chère Madame,

Je suis étudiante au doctorat en service social à l'Université Wilfrid Laurier. J'ai choisi d'étudier la formation à l'éthique au niveau du baccalauréat en service social au Canada. La question de recherche qui sera examinée est la suivante: "Comment les écoles canadiennes abordent-elles la formation à l'éthique en service social au 21^{ème} siècle?" Ce projet a été évalué et approuvé par le Comité d'éthique de la recherche de l'Université.

Je vous écris pour demander votre aide concernant l'identification d'un-e professeur-e de votre Faculté, École ou Département de service social possédant une expertise dans le champ de la formation à l'éthique en service social. Chaque participant-e sera prié-e de compléter un questionnaire quantitatif d'une durée approximative d'une heure. De plus, on demandera aux participant-e-s s'ils/si elles accepteraient de participer à une entrevue semi-structurée d'une durée approximative d'une heure, par téléphone ou en personne.

Dix entrevues au total seront menées auprès d'experts à travers le Canada afin d'explorer plus à fond le champ de la formation à l'éthique en service social, et d'affiner le processus quantitatif complémentaire.

Je demande à chaque doyen/doyenne ou directeur/directrice d'envoyer le nom, le numéro de téléphone et l'adresse courriel d'un-e professeur-e pouvant éventuellement participer, d'ici le **30 septembre 2004**. Ce processus de recherche sera complété en mars 2005 lorsque les participant-e-s recevront un sommaire des résultats.

Je vous remercie à l'avance de bien vouloir considérer cette demande. Si vous avez quelque question concernant cette recherche, veuillez communiquer avec moi à shardie@golden.net 519-746-2445 ou avec mon directeur de thèse, Marshall Fine mfinewlu.ca 519-884-0710 ext. 3337. Votre aide pour l'identification d'un-e expert-e en formation à l'éthique en service social me sera d'une très grande utilité et permettra une meilleure exploration du champ de la formation à l'éthique en service social. Merci!

Sincèrement,

Susan Lynn Hardie
H.B.Sc., B.Ed., M.S.S., C.S.W. , étudiante au doctorat

Appendix J

Letter of Information To Participants (English)

Wilfrid Laurier University
Faculty of Social Work
75 University Avenue West
Waterloo, ON N2L 3C5

(Insert Date)

(Insert Address of Faculty, School or Department of Social Work)

X
X
X

Attention: (Insert Faculty Member's name here), Insert Official Title

Re: Dissertation Research Exploring Social Work Ethics Education

Dear Sir/Madam,

I am a PhD Candidate in Social Work at Wilfrid Laurier University. My dissertation supervisor is Marshall Fine, Wilfrid Laurier University Faculty of Social Work. I have chosen to investigate the undergraduate social work ethics education in Canada. The research question to be explored is "How are Canadian Faculties attending to social work ethics education in the 21st century?"

Your Dean/Director indicated that you are a faculty member with expertise in social work ethics education. I am writing you to request your participation in the aforementioned research. Although your name was forwarded by your Dean/Director, your participation in this research is voluntary and confidential. Should you decide not to participate in this research, I would ask if **you would be willing to identify in confidence** another member of your Faculty, School or Department that has knowledge and expertise in the field of social work ethics education.

If you do decide to participate, you will be asked to complete a quantitative survey that will take approximately one hour **that will explore the core themes of curriculum, social work ethics, and spirituality. This survey will be available and completed through the Internet.** In addition, you will be asked to participate in a **one hour** semi-structured telephone or in-person interview that will **be audiotaped and transcribed.** In total ten interviews will be undertaken with experts throughout Canada in order to further explore the **aforementioned themes. Due to time constraints, ten interviewees will be selected.** This research process will be concluded by March 2005 when all participants will receive a summary of findings. It is important to note, that your participation is voluntary and you can choose to remove yourself at any time in the research process.

The risks associated with this research are minimal. The one potential risk may be a perception of organizational pressure to participate due to the Dean/Director identification of participants. This risk is minimized in that once the individual is identified there is no further contact with the Deans/Directors, and the participants' choice remains in confidence. The benefits of this research are that:

1. Participants will have the opportunity to critically reflect upon approach and beliefs concerning social work ethics education.
2. Participants and Canadian Schools of Social Work will learn more about the social work ethics content taught and educational processes used.
3. Faculty members will have an increased awareness of social work ethics education accreditation standards, social work ethics educational resources, and best-teaching-practices for inclusion of social work ethics throughout the curriculum.
4. Faculty member and Canadian School of Social Work enhanced awareness of social work ethics education may lead to an enhanced understanding of the importance of professional ethics throughout the curriculum. This may lead to an examination of how to support faculty members in ethical knowledge/skills, and how best to support learning of professional ethics for students.
5. Society will indirectly benefit from this research initiative. Increasingly society demands responsibility of all professionals. By addressing the link between social work ethics education and ethical dilemmas inherent in social work practice, the social work professional's obligation and responsibility to society to practice ethically will be further enhanced through enhanced practitioner and academic awareness, knowledge, and technical expertise.

All data collected throughout this research process will remain confidential. All of the data collected will be filed in secured systems. The computer is secure requiring password entry and the filing system has a key lock for security. Both the survey and associated interview will be coded for identification, with a separate code sheet being kept separate from these files and available only to myself. The audiotapes will be deleted at the end of the project and the transcripts will be destroyed five years after completion of the thesis.

This project has been reviewed and approved by the University Research Ethics Board. If you feel that you have not been treated according to the descriptions in this form, or your rights as a participant in research have been violated during the course of this project, you may contact Dr. Bill Marr, Chair, University Research Ethics Board, Wilfrid Laurier University, (519) 884-0710, extension 2468.

I am asking that you consider your participation in this research initiative and inform me about your decision with regard to participation by October 8, 2004. If you choose to participate in this project, I would ask that you read, sign and return the attached "Letter of Consent" to me at Wilfrid Laurier University. I will follow up with you by either an e-

mail and/or a telephone call on October 1, 2004 if I have not yet heard from you about your choice with regard to participation in this research.

Thank you in advance for considering this request. If you have any questions about this research, please contact me at shardie@golden.net 519-746-2445 or my dissertation supervisor Marshall Fine mfine@wlu.ca 519-8840710 ext 3337.

Sincerely,

Susan Lynn Hardie
H.B.Sc., B.Ed., M.S.W., C.S.W., Ph.D. Candidate

Appendix K

Letter of Information To Participants (French)

Université Wilfrid Laurier
Faculté de service social
75, University Avenue West
Waterloo, ON N2L, 3C5

(Date)

(Adresse de la Faculté, de l'École ou du Département de service social)

à l'attention de: (Nom du / de la professeur-e, indiquer son titre officiel)

Objet: Thèse de doctorat sur la formation à l'éthique en
service social

Cher Monsieur/chère Madame,

Je suis étudiante au doctorat en service social à l'Université Wilfrid Laurier. Mon directeur de thèse est Marshall Fine, de la Faculté de service social de l'Université Wilfrid Laurier. J'ai choisi d'étudier la formation à l'éthique au niveau du baccalauréat en service social au Canada. La question explorée par la recherche est la suivante: "Comment les Écoles canadiennes abordent-elles la formation à l'éthique en service social au 21^{ème} siècle?"

Votre doyen/doyenne ou directeur/directrice a indiqué que vous êtes un/e professeur/e détenant une expertise dans le domaine de la formation à l'éthique. Je vous écris pour demander votre participation à la recherche ci-dessus mentionnée. Bien que votre nom ait été transmis par votre doyen/doyenne ou directeur/directrice, votre participation à la recherche doit être volontaire et confidentielle. Si vous décidez de ne pas participer à cette recherche, je vous demanderais si **vous voulez bien identifier en toute confiance** un-e autre professeur-e de votre Faculté, École ou Département possédant un savoir et une expertise dans le domaine de la formation à l'éthique en service social.

Si vous décidez de participer, on vous demandera de compléter un questionnaire quantitatif d'une durée approximative d'une heure **qui explore les thèmes de base se rapportant au programme de cours, à l'éthique en service social et à la spiritualité. Vous trouverez ce questionnaire et pourrez le compléter sur Internet.** On vous demandera aussi de participer à une entrevue semi-structurée d'une heure, par téléphone ou en personne. Cette entrevue fera l'objet d'un **enregistrement audio et sera transcrite.** Un total de dix entrevues seront menées auprès d'experts à travers le Canada afin d'explorer davantage **les thèmes mentionnés ci-dessus. Vu les contraintes de temps, dix entrevues seront sélectionnées.** Ce processus de recherche se terminera en mars 2005 et tous/toutes les participant-e-s recevront alors un sommaire des résultats. Il

est important de noter que votre participation est volontaire et que vous pouvez vous retirer à n'importe quel moment au cours du processus de recherche.

Les risques associés à cette recherche sont minimes. Le risque potentiel a trait à l'identification des participant-e-s par le doyen/la doyenne ou le directeur/la directrice ; ceci pourrait créer la perception d'une pression organisationnelle. L'absence de contacts subséquents avec les doyens/doyennes ou directeurs/directrices et la confidentialité à l'égard des choix des participant-e-s identifié-e-s minimisent le risque. Les bénéfices de cette recherche sont les suivants:

1. Les participant-e-s auront l'opportunité de porter une réflexion critique sur leur approche et leurs croyances en matière de formation à l'éthique en service social ;
2. Les participant-e-s et les écoles canadiennes de service social pourront élargir leurs connaissances à l'égard du contenu enseigné en matière d'éthique en service social et du processus pédagogique utilisé;
3. Les professeur-e-s auront une meilleure compréhension des normes d'agrément touchant la formation à l'éthique en service social, des ressources pédagogiques en matière d'éthique en service social, et des meilleures pratiques d'enseignement pour l'intégration de l'éthique en service social tout au long du programme de cours;
4. Une plus grande sensibilisation à la formation à l'éthique en service social parmi les professeur-e-s et au sein des écoles canadiennes de service social pourra générer une meilleure compréhension de l'importance de l'éthique professionnelle tout au long du programme de cours ; il en résultera peut-être une évaluation des moyens de soutenir chez les professeur-e-s le développement de leurs connaissances et de leurs compétences en matière d'éthique et le développement d'outils d'apprentissage de l'éthique professionnelle pour les étudiant-e-s;
5. La société bénéficiera indirectement de cette initiative de recherche car, de plus en plus, la société réclame une plus grande imputabilité de la part des professionnels ; l'attention portée au lien entre la formation à l'éthique en service social et les dilemmes éthiques inhérents à la pratique du service social favorisera davantage la responsabilité du/de la professionnel-le du service social envers la société et son obligation de respecter l'éthique dans sa pratique, grâce à une plus grande conscientisation, à des connaissances plus étendues et à une meilleure expertise technique chez les praticien-ne-s et dans la communauté académique.

Toutes les données recueillies au cours de ce processus de recherche demeureront confidentielles. Toutes ces données seront conservées dans un endroit sécuritaire. L'ordinateur est sécuritaire et requiert un mot de passe d'entrée et le système de classement est doté d'un cadenas à clé pour fins de sécurité. Le questionnaire et les entrevues s'y rattachant seront codés pour fin d'identification, et une feuille des codes sera gardée séparément de ces dossiers et demeurera à ma seule disposition. Les

audiocassettes seront effacées à la fin du projet et les transcriptions seront détruites cinq ans après la réalisation de la thèse.

Ce projet a été évalué et approuvé par le Comité d'éthique de la recherche de l'Université. Si vous croyez ne pas avoir été traité-e selon les termes exposés sur ce formulaire, ou s'il vous semble que vos droits à titre de participant-e à la recherche ont été violés durant le cours de ce projet, vous pourrez vous adresser à Bill Marr, président, University Research Ethics Board, Université Wilfrid Laurier, (519) 884-0710, extension 2468.

J'espère que vous accepterez de participer à ce projet de recherche et que vous me ferez part de votre décision d'ici le 8 octobre 2004. Si vous choisissez de participer à ce projet, je vous demanderais de lire et de signer le "Formulaire de consentement" ci-joint et de me le retourner à l'Université Wilfrid Laurier. Je communiquerai avec vous par courriel ou par téléphone le 1er octobre 2004 si vous ne m'avez pas signifié à cette date votre choix de participer ou non à cette recherche.

Je vous remercie à l'avance de bien vouloir considérer cette demande. Si vous avez des questions concernant cette recherche, veuillez communiquer avec moi à shardie@golden.net, 519-746-2445 ou avec mon directeur de thèse, Marshall Fine à mfine@wlu.ca, 519-884-0710 ext. 3337.

Sincèrement,

Susan Lynn Hardie,
H.B.Sc., B.Ed., M.S.W., CSW, étudiante au doctorat.

Appendix L

Wilfrid Laurier University Letter of Consent (English)

How are Canadian Faculties attending to social work ethics education in the 21st century? - Susan Lynn Hardie's Thesis Research

You are being asked to participate in a research study that is being conducted by Susan Lynn Hardie (H.B.Sc., B.Ed, M.S.W., Ph.D. candidate); under the supervision of Dr. Marshall Fine (Ed.D.), Faculty of Social Work, Wilfrid Laurier University. The purpose of this study is to better understand and explore undergraduate ethics education in Faculties, Departments and Schools of Social Work throughout Canada. This exploratory research initiative will examine both the social work ethical content included in undergraduate professional education, and the educational processes that appear to best support learning and practice of social work ethics.

You should be aware that:

- Your participation is voluntary. You may refuse to participate in this study or withdraw from this study at any time without any repercussions whatsoever.
- You have the right to have all questions about the study answered by the researcher, or research advisor, in sufficient detail to clearly understand the answer.
- You will be required to fill out a comprehensive quantitative survey that will take approximately one hour and **will be available on the Internet. The survey will be available on an internet site, identity will be coded and thus confidentiality preserved, and completed survey will be forwarded to Ms. Hardie by clicking a "Submit" button.** You may omit the answer to any question.
- You have the option of participating in a telephone or in-person interview that will take approximately an hour. If you choose to participate in the qualitative interview, you will have an opportunity, if so desired, to debrief with Ms. Hardie. All interviews will be audiotaped and transcribed by Ms. Hardie. The tapes will be used only for reference. The tapes will be deleted and the transcripts destroyed at the completion of the thesis process.
- The proposed length of my participation from initial survey to de-briefing will be approximately four to six months.
- All data collected will be kept confidential. You will not be identified in any publication or discussion. Direct quotations may be used in reporting data as long as they do not disclose anything about your identity. In the case of a question about identity, the quote will be sent to you for your consideration.
- All data will be kept in locked drawers with respondent being identified solely by number rather than by name. **Ms. Hardie will keep a code sheet of participants and their assigned codes in a separate locked file.**

- Ms. Hardie will be the only individual with access to the primary data. As a component of the thesis learning process, Ms. Hardie may need to consult and discuss coded data collected with thesis committee members Marshall Fine, Bob Gebotys, Richard Crossman and Ginette Lafreniere, **all of whom are Wilfrid Laurier University faculty members.**
- All transcribed material will be shared with you and you will receive a copy of the transcription so that it can be checked for accuracy and change or delete anything you want. **Direct quotations will be used in reporting the data in my thesis, subsequent journal articles, and possible conference presentations as long as they do not disclose anything about your identity.**
- You will receive feedback on the overall results of this research by both talking to the researcher and by receipt of either the final paper or a summary abstract of the findings.
- This project has been reviewed and approved by the University Research Ethics Board. If you feel you have not been treated according to the descriptions in this form, or your rights as a participant in research have been violated during the course of this project, you may contact Dr. Bill Marr, Chairperson, University research Ethics Board, Wilfrid Laurier University, 519-884-0710 extension 2468.

The foreseeable risks are one of time, and pressure to participate. However, once your Dean/Director has identified you as an expert on ethics there will be no further contact with your Dean/Director whether you choose to participate or not. As stated previously, participation is absolutely voluntary.

The following benefits may be derived from your participation in this study:

- You will be given an opportunity to critically reflect on your approach and beliefs concerning social work ethics education.
- You will be given an opportunity to learn more about how other Faculties, School and Departments of Social Work in Canada are approaching social work ethics education in the 21st century through the provision of a summary report of the findings.
- You will be providing useful information to further the field of social work ethics education throughout Canada.

If you have questions at any time about the research, or the procedures employed, please contact the researcher Susan Lynn Hardie, shardie@golden.net 519-746-2445 or Ms. Hardie's thesis supervisor Marshall Fine mfine@wlu.ca 519-884-0710 ext 3337.

I have read and understand the above information. I have received a copy of this form. I agree to participate in this study.

Participant's signature _____

Date _____

Investigator's signature _____

Date _____

Would you be willing to participate in a one-hour qualitative interview to further discuss social work ethics education throughout Canada? Yes No

Appendix M

Formulaire de consentement de l'Université Wilfrid Laurier

Comment les écoles canadiennes abordent-elles la formation à l'éthique en service social au 21^{ème} siècle? - Thèse de doctorat de Susan Lynn Hardie

On sollicite votre participation à une recherche dirigée par Susan Hardie (H.B.Sc., B.Ed., M.S.W., Étudiante au Doctorat) sous la direction de Marshall Fine (D. Éd.) de la Faculté de service social à l'Université Wilfrid Laurier. Cette recherche vise à explorer et à développer une meilleure compréhension de la formation à l'éthique dans les programmes de baccalauréat des facultés, départements et écoles de service social à travers le Canada. Ce projet de recherche exploratoire examinera à la fois le contenu en matière d'éthique en service social inclus dans la formation professionnelle au baccalauréat, et le processus pédagogique qui semble le plus apte à en favoriser l'apprentissage et la mise en application.

Veillez prendre note que:

- Votre participation est volontaire. Vous pouvez refuser de participer à cette recherche ou vous retirer de cette recherche à tout moment sans aucun préjudice quel qu'il soit.
- Vous êtes en droit d'obtenir réponse à toutes vos questions concernant la recherche de la part de la chercheuse, ou du conseiller à la recherche, avec suffisamment de détails pour vous permettre une compréhension claire de la réponse.
- On vous demandera de compléter un questionnaire quantitatif général d'une durée approximative d'une heure et ce questionnaire **sera disponible sur Internet. Le questionnaire sera disponible sur un site Internet ; l'identité des répondant-e-s sera codée, la confidentialité étant ainsi respectée, et le questionnaire complété sera acheminé à Mme. Hardie en appuyant sur un bouton "Soumettre"**. Vous pouvez omettre de répondre à toute question.
- Vous avez le choix de participer à une entrevue d'une durée approximative d'une heure, par téléphone ou en personne. Si vous choisissez de participer à l'entrevue qualitative, vous aurez l'opportunité, si vous le désirez, d'avoir un entretien bilan avec Mme Hardie. Les cassettes seront effacées et les transcriptions détruites à la fin de ce projet de thèse.
- La durée de ma participation, du questionnaire initial jusqu'à l'entretien final, sera approximativement de quatre à six mois.
- Toutes les données recueillies resteront confidentielles. Vous ne serez identifié-e dans aucune publication ni discussion. Les citations directes peuvent être utilisées dans l'analyse des données en autant qu'elles ne divulguent en rien votre identité.

Si une question se pose concernant l'identité, la citation vous sera soumise pour considération.

- Toutes les données seront conservées dans des tiroirs fermés à clé et le/la répondant-e sera identifié-e au moyen d'un numéro seulement plutôt que par son nom. **Mme Hardie gardera une liste codée des participant-e-s et les codes qui leur sont assignés seront gardés dans une autre filière fermée à clé.**
- Mme Hardie sera la seule personne à avoir accès aux données initiales. Le processus d'apprentissage de la thèse nécessitera peut-être une consultation et une discussion des données codées recueillies entre Mme Hardie et les membres du comité de thèse, Marshall Fine, Bob Gebotys, Richard Grossman et Ginette Lafrenière, **tous professeurs à l'Université Wilfrid Laurier.**
- Tout le matériel transcrit sera partagé avec vous et vous recevrez copie de la transcription afin de vous permettre d'en vérifier l'exactitude et de modifier ou de retirer tout élément ou item. **Les citations directes seront utilisées dans le rapport de données de ma recherche, dans des articles de journaux subséquents, et lors d'éventuelles présentations à des congrès, en autant qu'elles ne divulguent en rien votre identité.**
- Vous recevrez des commentaires sur les résultats d'ensemble de cette recherche soit en parlant avec la chercheuse soit en lisant le rapport final ou le sommaire des résultats.
- Ce projet a été évalué et approuvé par le Comité d'éthique de la recherche de l'Université. Si vous croyez ne pas avoir été traité-e selon les termes exposés sur ce formulaire, ou s'il vous semble que vos droits en tant que participant-e à la recherche ont été violés durant le cours de ce projet, vous pourrez communiquer avec Bill Marr, président, Comité d'éthique de la recherche de l'Université, Université Wilfrid Laurier, 519-884-0710 extension 2468.

Les risques éventuels sont relatifs aux contraintes de temps et à l'incitation à participer. Cependant, une fois que votre doyen/doyenne ou directeur/directrice vous aura identifié-e comme expert en éthique, il n'y aura pas d'autre contact avec votre doyen/doyenne ou directeur/directrice, que vous choisissiez de participer ou non. Tel qu'établi ci-dessus, la participation est tout à fait volontaire.

Votre participation à cette recherche pourra générer les bénéfices suivants:

- Vous aurez l'opportunité de faire une réflexion critique sur votre approche et vos croyances en matière de formation à l'éthique en service social.
- Vous aurez l'occasion d'en apprendre davantage sur les façons dont les autres facultés, écoles ou départements de service social au Canada abordent la

formation à l'éthique en service social au 21^{ème} siècle, grâce à un rapport sommaire des résultats.

- Vous allez fournir des informations utiles au développement du champ de la formation à l'éthique en service social au Canada.

Si vous avez des questions, à n'importe quel moment, au sujet de la recherche ou concernant les procédures utilisées, veuillez communiquer avec la chercheuse Susan Lynn Hardie, shardie@golden.net, 519-746-2445 ou avec le directeur de thèse de Mme Hardie, Marshall Fine, mfine@wlu.ca, 519-884-0710 ext. 3337.

J'ai lu et j'ai compris l'information transmise ci-dessus. J'ai reçu copie de ce formulaire. J'accepte de participer à cette recherche.

Signature du/de la participant-e _____ Date

Signature de la chercheuse _____ Date

Acceptez-vous de participer à une entrevue qualitative d'une heure pour échanger davantage sur la formation à l'éthique en service social au Canada?

Oui _____ Non _____

Appendix N

Survey (English)

The purpose of this survey is to explore social work ethics education in Canada. Participant responses are being sought through the use of radio-button, drop-down box, and fill-in-the-blank questions. For radio-button questions, please indicate your preference by “clicking” on your choice. For drop-down box questions, the first “click” on the box will illuminate your options, and a second “clicking” will indicate your choice. For fill-in-the-blank questions, “click” in the response box and begin typing in your response. To guide you through the survey, you can use the vertical scroll on the right of your screen, and/or you can use the “Tab” key.

Please note that at any time you can “Save” your input by clicking on the “Save Survey” button at the bottom of the survey. If you need to come back to the survey at a later time, you simply re-enter your access code. Upon re-entry you will see that the questions you already answered will have been saved and that you can continue completing the survey where you finished off. **Once you have completed the entire survey you can “click” on the “Submit Survey” button at the bottom of the survey to complete this process.**

Please do not hesitate to contact me immediately should you have any difficulty with this electronic copy.

Canadian Social Work Ethics Education Survey



Part A: Faculty, School or Department Ethical Content

General Information

1(a) Does your Faculty, School or Department infuse social work ethics throughout its professional education curriculum?

		Codes
First option	Choose option	99
Second option	Yes	1

Third option No (Go to Question 2) 0

(b) If yes, please indicate the degree to which you believe social work ethics is infused.

		Codes
First option	Choose option	99
Second option	(1) Lowest degree of infusion	1
Third option	(2) Next most moderate degree of infusion	2
Fourth option	(3) Next most moderate degree of infusion	3
Fifth option	(4) Moderate degree of infusion	4
Sixth option	(5) Next highest degree of infusion	5
Seventh option	(6) Next highest degree of infusion	6
Eighth option	(7) Highest degree of infusion	7

2 (a) Does your Faculty, School or Department provide a **discrete core course** in social work ethics?

		Codes
First option	Choose option	99
Second option	Yes	1
Third option	No (Go to Question 3)	0

(b) If yes, how many **discrete core course(s)** in social work ethics do you provide in your program?

		Codes
First option	Choose option	99
Second option	One	1
Third option	Two	2
Fourth option	More than two	3

(c) Please list the **discrete core course** number(s) and year in program.

Codes

- (i) Course number [blank 10ch] Program Year **1st opt.** Please choose 99
2nd opt. First year 1
3rd opt. Second year 2
4th opt. Third year 3
5th opt. Fourth year 4

- (ii) Course number [blank 10ch] Program Year **1st opt.** Please choose 99
2nd opt. First year 1
3rd opt. Second year 2
4th opt. Third year 3
5th opt. Fourth year 4

(iii) If other, please specify [blank 250 words]

- 3 (a) Does your Faculty, School and/or Department provide a **discrete elective course** in social work ethics?

		Codes
First option	Choose option	99
Second option	Yes	1
Third option	No (Go to Question 4)	0

- (b) How many **discrete elective course(s)** in social work ethics do you provide in your program?

		Codes
First option	Choose option	99
Second option	One	1
Third option	Two	2
Fourth option	More than two	3

- (c) Please list the **discrete elective course** number(s) and year in program.

			Codes
(i) Course number [blank 10ch]	Program Year	1st opt. Please choose	99
		2nd opt. First year	1
		3rd opt. Second year	2
		4th opt. Third year	3
		5th opt. Fourth year	4

Number of times run in past five years			Codes
	1st opt.	Please choose	99
	2nd opt.	Once	1
	3rd opt.	Twice	2
	4th opt.	Three times	3
	5th opt.	Four times	4
	6th opt.	Five times	5

			Codes
(ii) Course number (blank 10)	Program Year	1st opt. Please choose	99
		2nd opt. First year	1
		3rd opt. Second year	2
		4th opt. Third year	3
		5th opt. Fourth year	4

Number of times run in past five years			Codes
	1st opt.	Please choose	99
	2nd opt.	Once	1
	3rd opt.	Twice	2
	4th opt.	Three times	3
	5th opt.	Four times	4
	6th opt.	Five times	5

(iii) If other, please specify [Blank 250 words]

- 4 (a) Twelve social work ethical content areas have been identified. Please examine these options contained within the drop-down boxes and rank-order the top five areas. Please indicate your opinions in the list below.

Ethical Content Preference List

Most important ethical content area (1)

		Codes
First option	Choose ethical content preference	99
Second option	Social work values	1
Third option	Personal values	2
Fourth option	CASW Code of Ethics	3
Fifth option	Provincial Code of Ethics and Standards	4
Sixth option	Complimentary Code(s) of Ethics	5
Seventh option	Ethical awareness	6
Eighth option	Ethical principles	7
Ninth option	Ethical analysis and decision-making	8
Tenth option	Ethical dilemmas	9
Eleventh option	Ethics risk audit/management	10
Twelfth option	Ethical decision-making frameworks	11
Thirteenth option	Issues of diversity	12

Next most important ethical content area (2)

		Codes
First option	Choose ethical content preference	99
Second option	Social work values	1
Third option	Personal values	2
Fourth option	CASW Code of Ethics	3
Fifth option	Provincial Code of Ethics and Standards	4
Sixth option	Complimentary Code(s) of Ethics	5

Seventh option	Ethical awareness	6
Eighth option	Ethical principles	7
Ninth option	Ethical analysis and decision-making	8
Tenth option	Ethical dilemmas	9
Eleventh option	Ethics risk audit/management	10
Twelfth option	Ethical decision-making frameworks	11
Thirteenth option	Issues of diversity	12

Next most important ethical content area (3)

		Codes
First option	Choose ethical content preference	99
Second option	Social work values	1
Third option	Personal values	2
Fourth option	CASW Code of Ethics	3
Fifth option	Provincial Code of Ethics and Standards	4
Sixth option	Complimentary Code(s) of Ethics	5
Seventh option	Ethical awareness	6
Eighth option	Ethical principles	7
Ninth option	Ethical analysis and decision-making	8
Tenth option	Ethical dilemmas	9
Eleventh option	Ethics risk audit/management	10
Twelfth option	Ethical decision-making frameworks	11
Thirteenth option	Issues of diversity	12

Next most important ethical content area (4)

		Codes
First option	Choose ethical content preference	99
Second option	Social work values	1
Third option	Personal values	2
Fourth option	CASW Code of Ethics	3
Fifth option	Provincial Code of Ethics and Standards	4

Sixth option	Complimentary Code(s) of Ethics	5
Seventh option	Ethical awareness	6
Eighth option	Ethical principles	7
Ninth option	Ethical analysis and decision-making	8
Tenth option	Ethical dilemmas	9
Eleventh option	Ethics risk audit/management	10
Twelfth option	Ethical decision-making frameworks	11
Thirteenth option	Issues of diversity	12

Least important ethical content area (5)

		Codes
First option	Choose ethical content preference	99
Second option	Social work values	1
Third option	Personal values	2
Fourth option	CASW Code of Ethics	3
Fifth option	Provincial Code of Ethics and Standards	4
Sixth option	Complimentary Code(s) of Ethics	5
Seventh option	Ethical awareness	6
Eighth option	Ethical principles	7
Ninth option	Ethical analysis and decision-making	8
Tenth option	Ethical dilemmas	9
Eleventh option	Ethics risk audit/management	10
Twelfth option	Ethical decision-making frameworks	11
Thirteenth option	Issues of diversity	12

(b) Are there any additional areas that believe should be included in this ethical content area in future surveys?

		Codes
First option	Choose option	99
Second option	Yes	1
Third option	No (Go to Question 5)	0

(c) If yes, please briefly explain. [blank 250 words]

Ethical Dilemmas in Social Work

5 (a) Fourteen recurring ethical dilemmas have been listed. Please examine these options contained within the drop-down boxes and rank-order the top five areas. Indicate your opinions in the list below.

Ethical Dilemma Preference List

Most frequently discussed ethical dilemma (1)

		Codes
First option	Choose ethical dilemma preference	99
Second option	Boundaries with the professional relationship	1
Third option	Client rights and professional expertise	2
Fourth option	Client values and social work values	3
Fifth option	Confidentiality and informed consent	4
Sixth option	Cultural values and religious values	5
Seventh option	Equitable care and limited resources	6
Eighth option	Interface of social work and alternative therapies	7
Ninth option	Interface of social work and technological advance	8
Tenth option	Management and front-line relationships	9
Eleventh option	Organizational values and social work values	10
Twelfth option	Personal values and professional values	11
Thirteenth option	Private social work practice	12
Fourteenth option	Social work with select client groups	13
Fifteenth option	Value neutrality and imposing values	14

Next most frequently discussed ethical dilemma (2)

Codes

First option	Choose ethical dilemma preference	99
Second option	Boundaries with the professional relationship	1
Third option	Client rights and professional expertise	2
Fourth option	Client values and social work values	3
Fifth option	Confidentiality and informed consent	4
Sixth option	Cultural values and religious values	5
Seventh option	Equitable care and limited resources	6
Eighth option	Interface of social work and alternative therapies	7
Ninth option	Interface of social work and technological advance	8
Tenth option	Management and front-line relationships	9
Eleventh option	Organizational values and social work values	10
Twelfth option	Personal values and professional values	11
Thirteenth option	Private social work practice	12
Fourteenth option	Social work with select client groups	13
Fifteenth option	Value neutrality and imposing values	14

Next most frequently discussed ethical dilemma (3)

		Codes
First option	Choose ethical dilemma preference	99
Second option	Boundaries with the professional relationship	1
Third option	Client rights and professional expertise	2
Fourth option	Client values and social work values	3
Fifth option	Confidentiality and informed consent	4
Sixth option	Cultural values and religious values	5
Seventh option	Equitable care and limited resources	6
Eighth option	Interface of social work and alternative therapies	7
Ninth option	Interface of social work and technological advance	8
Tenth option	Management and front-line relationships	9
Eleventh option	Organizational values and social work values	10
Twelfth option	Personal values and professional values	11
Thirteenth option	Private social work practice	12

Fourteenth option	Social work with select client groups	13
Fifteenth option	Value neutrality and imposing values	14

Next most frequently discussed ethical dilemma (4)

		Codes
First option	Choose ethical dilemma preference	99
Second option	Boundaries with the professional relationship	1
Third option	Client rights and professional expertise	2
Fourth option	Client values and social work values	3
Fifth option	Confidentiality and informed consent	4
Sixth option	Cultural values and religious values	5
Seventh option	Equitable care and limited resources	6
Eighth option	Interface of social work and alternative therapies	7
Ninth option	Interface of social work and technological advance	8
Tenth option	Management and front-line relationships	9
Eleventh option	Organizational values and social work values	10
Twelfth option	Personal values and professional values	11
Thirteenth option	Private social work practice	12
Fourteenth option	Social work with select client groups	13
Fifteenth option	Value neutrality and imposing values	14

Least frequently discussed ethical dilemma of top five (5)

		Codes
First option	Choose ethical dilemma preference	99
Second option	Boundaries with the professional relationship	1
Third option	Client rights and professional expertise	2
Fourth option	Client values and social work values	3
Fifth option	Confidentiality and informed consent	4
Sixth option	Cultural values and religious values	5
Seventh option	Equitable care and limited resources	6
Eighth option	Interface of social work and alternative therapies	7

Ninth option	Interface of social work and technological advance	8
Tenth option	Management and front-line relationships	9
Eleventh option	Organizational values and social work values	10
Twelfth option	Personal values and professional values	11
Thirteenth option	Private social work practice	12
Fourteenth option	Social work with select client groups	13
Fifteenth option	Value neutrality and imposing values	14

(b) Are there any key ethical dilemmas that are missing from the above list that you believe should be included in future surveys?

		Codes
First option	Choose option	99
Second option	Yes	1
Third option	No (Go to Question 6)	0

(c) If yes, please briefly explain. [blank 250 words]

Ethical Principles in Social Work

6 (a) During the past five years, what have been the top five ethical principles that you find yourself referring to in order to inform ethical decision-making processes? Please examine the options contained within the drop-down boxes and rank-order your top five ethical principles in the list below.

Ethical Principle Preference List

Most important ethical principle (1)

		Codes
First option	Choose ethical principle preference	99
Second option	Practice with competence	1
Third option	Practice with integrity	2

Fourth option	Maintain best interest/well-being of the client	3
Fifth option	Recognize central role of human relationships	4
Sixth option	Respect client confidentiality	5
Seventh option	Respect inherent dignity/worth of clients	6
Eighth option	Respect/promote clients' self-determination	7
Ninth option	Shall not exploit the relationship with a client	8
Tenth option	Should act to ensure equal opportunity/access	9
Eleventh option	Should act to expand choice/opportunity for all	10
Twelfth option	Should challenge social injustice	11
Thirteenth option	Should do no harm	12
Fourteenth option	Should promote general welfare of society	13
Fifteenth option	Should treat colleagues with respect	14

Next most important ethical principle (2)

		Codes
First option	Choose ethical principle preference	99
Second option	Practice with competence	1
Third option	Practice with integrity	2
Fourth option	Maintain best interest/well-being of the client	3
Fifth option	Recognize central role of human relationships	4
Sixth option	Respect client confidentiality	5
Seventh option	Respect inherent dignity/worth of clients	6
Eighth option	Respect/promote clients' self-determination	7
Ninth option	Shall not exploit the relationship with a client	8
Tenth option	Should act to ensure equal opportunity/access	9
Eleventh option	Should act to expand choice/opportunity for all	10
Twelfth option	Should challenge social injustice	11
Thirteenth option	Should do no harm	12
Fourteenth option	Should promote general welfare of society	13
Fifteenth option	Should treat colleagues with respect	14

Next most important ethical principle (3)

		Codes
First option	Choose ethical principle preference	99
Second option	Practice with competence	1
Third option	Practice with integrity	2
Fourth option	Maintain best interest/well-being of the client	3
Fifth option	Recognize central role of human relationships	4
Sixth option	Respect client confidentiality	5
Seventh option	Respect inherent dignity/worth of clients	6
Eighth option	Respect/promote clients' self-determination	7
Ninth option	Shall not exploit the relationship with a client	8
Tenth option	Should act to ensure equal opportunity/access	9
Eleventh option	Should act to expand choice/opportunity for all	10
Twelfth option	Should challenge social injustice	11
Thirteenth option	Should do no harm	12
Fourteenth option	Should promote general welfare of society	13
Fifteenth option	Should treat colleagues with respect	14

Next most important ethical principle (4)

		Codes
First option	Choose ethical principle preference	99
Second option	Practice with competence	1
Third option	Practice with integrity	2
Fourth option	Maintain best interest/well-being of the client	3
Fifth option	Recognize central role of human relationships	4
Sixth option	Respect client confidentiality	5
Seventh option	Respect inherent dignity/worth of clients	6
Eighth option	Respect/promote clients' self-determination	7
Ninth option	Shall not exploit the relationship with a client	8
Tenth option	Should act to ensure equal opportunity/access	9
Eleventh option	Should act to expand choice/opportunity for all	10

Twelfth option	Should challenge social injustice	11
Thirteenth option	Should do no harm	12
Fourteenth option	Should promote general welfare of society	13
Fifteenth option	Should treat colleagues with respect	14

Least important ethical principle (5)

		Codes
First option	Choose ethical principle preference	99
Second option	Practice with competence	1
Third option	Practice with integrity	2
Fourth option	Maintain best interest/well-being of the client	3
Fifth option	Recognize central role of human relationships	4
Sixth option	Respect client confidentiality	5
Seventh option	Respect inherent dignity/worth of clients	6
Eighth option	Respect/promote clients' self-determination	7
Ninth option	Shall not exploit the relationship with a client	8
Tenth option	Should act to ensure equal opportunity/access	9
Eleventh option	Should act to expand choice/opportunity for all	10
Twelfth option	Should challenge social injustice	11
Thirteenth option	Should do no harm	12
Fourteenth option	Should promote general welfare of society	13
Fifteenth option	Should treat colleagues with respect	14

- (b) Are there any key ethical principles that are missing from the above list that you believe should be included in future surveys?

		Codes
First option	Choose option	99
Second option	Yes	1
Third option	No (Go to Question 7)	0

- (c) If yes, please briefly explain. [blank 250 words]

Ethical Theories in Social Work

- 7 (a) Nine social work ethical theories have been listed. Please examine these options contained within the drop-down boxes and rank-order the top five ethical theories that you *most frequently* include as a component of social work ethics education. Indicate your opinions in the list below.

Ethical Theory Preference List

Most frequently ethical theory cited (1)

		Codes
First option	Choose ethical principle preference	99
Second option	Case-based reasoning: Casuistry	1
Third option	Community-based theory: Communitarianism	2
Fourth option	Consequence-based theory: Teleological	3
Fifth option	Obligation-based theory: Deontology	4
Sixth option	Principle-based, common-morality theories	5
Seventh option	Relationship-based theory: Feminism	6
Eighth option	Religious-based theory	7
Ninth option	Rights-based theory: Liberal individualism	8
Tenth option	Virtue-based theory: Character ethics	9

Next most frequently ethical theory cited (2)

		Codes
First option	Choose ethical principle preference	99
Second option	Case-based reasoning: Casuistry	1
Third option	Community-based theory: Communitarianism	2
Fourth option	Consequence-based theory: Teleological	3
Fifth option	Obligation-based theory: Deontology	4
Sixth option	Principle-based, common-morality theories	5
Seventh option	Relationship-based theory: Feminism	6

Eighth option	Religious-based theory	7
Ninth option	Rights-based theory: Liberal individualism	8
Tenth option	Virtue-based theory: Character ethics	9

Next most frequently ethical theory cited (3)

		Codes
First option	Choose ethical principle preference	99
Second option	Case-based reasoning: Casuistry	1
Third option	Community-based theory: Communitarianism	2
Fourth option	Consequence-based theory: Teleological	3
Fifth option	Obligation-based theory: Deontology	4
Sixth option	Principle-based, common-morality theories	5
Seventh option	Relationship-based theory: Feminism	6
Eighth option	Religious-based theory	7
Ninth option	Rights-based theory: Liberal individualism	8
Tenth option	Virtue-based theory: Character ethics	9

Next most frequently ethical theory cited (4)

		Codes
First option	Choose ethical principle preference	99
Second option	Case-based reasoning: Casuistry	1
Third option	Community-based theory: Communitarianism	2
Fourth option	Consequence-based theory: Teleological	3
Fifth option	Obligation-based theory: Deontology	4
Sixth option	Principle-based, common-morality theories	5
Seventh option	Relationship-based theory: Feminism	6
Eighth option	Religious-based theory	7
Ninth option	Rights-based theory: Liberal individualism	8
Tenth option	Virtue-based theory: Character ethics	9

Least most frequently ethical theory cited of top five (5)

		Codes
First option	Choose ethical principle preference	99
Second option	Case-based reasoning: Casuistry	1
Third option	Community-based theory: Communitarianism	2
Fourth option	Consequence-based theory: Teleological	3
Fifth option	Obligation-based theory: Deontology	4
Sixth option	Principle-based, common-morality theories	5
Seventh option	Relationship-based theory: Feminism	6
Eighth option	Religious-based theory	7
Ninth option	Rights-based theory: Liberal individualism	8
Tenth option	Virtue-based theory: Character ethics	9

- (b) Are there any additional ethical theories that you believe should be included in future surveys?

		Codes
First option	Choose option	99
Second option	Yes	1
Third option	No (Go to Question 8)	0

- (c) If yes, please briefly explain. [blank 250 words]

Ethical Decision-Making Framework

- 8 (a) Do you include discussion about an ethical decision-making framework as part of social work ethics education?

		Codes
First option	Choose option	99
Second option	Yes	1
Third option	No (Go to Question 9)	0

- (b) If yes, please indicate the top three ethical decision-making frameworks that you have included in social work ethics education.

Ethical Decision-Making Frameworks Preference List

Most frequently cited ethical decision-making framework (1)

		Codes
First option	Choose ethical decision-making framework preference	99
Second option	Abramson (1996)	1
Third option	Congress (2001)	2
Fourth option	Holland and Kilpatrick (1991)	3
Fifth option	Loewenberg & Dolgoff (1996)	4
Sixth option	Loewenberg, Dolgoff & Harrington (2000)	5
Seventh option	Mattison (2000)	6
Eighth option	Reamer (1995)	7
Ninth option	Sherwood (1998)	8
Tenth option	Vonk (1999)	9

Next most frequently cited ethical decision-making framework (2)

		Codes
First option	Choose ethical decision-making framework preference	99
Second option	Abramson (1996)	1
Third option	Congress (2001)	2
Fourth option	Holland and Kilpatrick (1991)	3
Fifth option	Loewenberg & Dolgoff (1996)	4
Sixth option	Loewenberg, Dolgoff & Harrington (2000)	5
Seventh option	Mattison (2000)	6
Eighth option	Reamer (1995)	7
Ninth option	Sherwood (1998)	8
Tenth option	Vonk (1999)	9

Least frequently cited ethical decision-making framework (3)

		Codes
First option	Choose ethical decision-making framework preference	99
Second option	Abramson (1996)	1
Third option	Congress (2001)	2
Fourth option	Holland and Kilpatrick (1991)	3
Fifth option	Loewenberg & Dolgoff (1996)	4
Sixth option	Loewenberg, Dolgoff & Harrington (2000)	5
Seventh option	Mattison (2000)	6
Eighth option	Reamer (1995)	7
Ninth option	Sherwood (1998)	8
Tenth option	Vonk (1999)	9

- (c) Are there any additional ethical decision-making frameworks that you believe should be included in future surveys?

		Codes
First option	Choose option	99
Second option	Yes	1
Third option	No (Go to Question 9)	0

- (d) If yes, please briefly explain. [blank 250 words]

Social Work Ethics Education Time Allocation

- 9 From your perspective, what percentage of total program time does social work ethics education in your Faculty, School or Department **actually** account for?
[blank 10 ch]%
- 10 From your perspective, *ideally* what percentage of total program time should be allotted for social work ethics education?
[blank 10 ch]%

Part B: Ethics Educational Patterns

- 11 Please prioritize from the top five social work educational objectives you see as essential in the 21st century. Contained within the drop-down boxes are sixteen options. Please indicate your opinions in the list below.

Ethics Educational Objectives Preference List

Most important educational objective (1)

		Codes
First option	Choose ethical educational objective preference	99
Second option	To apply ethical concepts to practice.	1
Third option	To develop an ethical decision-making framework.	2
Fourth option	To elicit moral obligation/personal responsibility.	3
Fifth option	To enhance ethical dilemma awareness in practice.	4
Sixth option	To enhance tolerance of ambiguity.	5
Seventh option	To facilitate integration of learning.	6
Eighth option	To help in values clarification.	7
Ninth option	To increasingly attend to client's context.	8
Tenth option	To position oneself differently (i.e. openness, etc).	9
Eleventh option	To recognize multiple solutions with assets/risks.	10
Twelfth option	To recognize role of personal values in practice.	11
Thirteenth option	To stimulate moral imagination.	12
Fourteenth option	To systematically analyze ethical dilemmas.	13
Fifteenth option	To understand diversity role in ethical dilemmas.	14
Sixteenth option	To understand/evaluate complexities of dilemmas.	15
Seventeenth option	To use relevant Codes of Ethics in decision-making.	16

Next most important educational objective (2)

		Codes
First option	Choose ethical educational objective preference	99

Second option	To apply ethical concepts to practice.	1
Third option	To develop an ethical decision-making framework.	2
Fourth option	To elicit moral obligation/personal responsibility.	3
Fifth option	To enhance ethical dilemma awareness in practice.	4
Sixth option	To enhance tolerance of ambiguity.	5
Seventh option	To facilitate integration of learning.	6
Eighth option	To help in values clarification.	7
Ninth option	To increasingly attend to client's context.	8
Tenth option	To position oneself differently (i.e. openness, etc).	9
Eleventh option	To recognize multiple solutions with assets/risks.	10
Twelfth option	To recognize role of personal values in practice.	11
Thirteenth option	To stimulate moral imagination.	12
Fourteenth option	To systematically analyze ethical dilemmas.	13
Fifteenth option	To understand diversity role in ethical dilemmas.	14
Sixteenth option	To understand/evaluate complexities of dilemmas.	15
Seventeenth option	To use relevant Codes of Ethics in decision-making.	16

Next most important educational objective (3)

		Codes
First option	Choose ethical educational objective preference	99
Second option	To apply ethical concepts to practice.	1
Third option	To develop an ethical decision-making framework.	2
Fourth option	To elicit moral obligation/personal responsibility.	3
Fifth option	To enhance ethical dilemma awareness in practice.	4
Sixth option	To enhance tolerance of ambiguity.	5
Seventh option	To facilitate integration of learning.	6
Eighth option	To help in values clarification.	7
Ninth option	To increasingly attend to client's context.	8
Tenth option	To position oneself differently (i.e. openness, etc).	9
Eleventh option	To recognize multiple solutions with assets/risks.	10
Twelfth option	To recognize role of personal values in practice.	11

Thirteenth option	To stimulate moral imagination.	12
Fourteenth option	To systematically analyze ethical dilemmas.	13
Fifteenth option	To understand diversity role in ethical dilemmas.	14
Sixteenth option	To understand/evaluate complexities of dilemmas.	15
Seventeenth option	To use relevant Codes of Ethics in decision-making.	16

Next most important educational objective (4)

		Codes
First option	Choose ethical educational objective preference	99
Second option	To apply ethical concepts to practice.	1
Third option	To develop an ethical decision-making framework.	2
Fourth option	To elicit moral obligation/personal responsibility.	3
Fifth option	To enhance ethical dilemma awareness in practice.	4
Sixth option	To enhance tolerance of ambiguity.	5
Seventh option	To facilitate integration of learning.	6
Eighth option	To help in values clarification.	7
Ninth option	To increasingly attend to client's context.	8
Tenth option	To position oneself differently (i.e. openness, etc).	9
Eleventh option	To recognize multiple solutions with assets/risks.	10
Twelfth option	To recognize role of personal values in practice.	11
Thirteenth option	To stimulate moral imagination.	12
Fourteenth option	To systematically analyze ethical dilemmas.	13
Fifteenth option	To understand diversity role in ethical dilemmas.	14
Sixteenth option	To understand/evaluate complexities of dilemmas.	15
Seventeenth option	To use relevant Codes of Ethics in decision-making.	16

Least important educational objective (5)

		Codes
First option	Choose ethical educational objective preference	99
Second option	To apply ethical concepts to practice.	1
Third option	To develop an ethical decision-making framework.	2

Fourth option	To elicit moral obligation/personal responsibility.	3
Fifth option	To enhance ethical dilemma awareness in practice.	4
Sixth option	To enhance tolerance of ambiguity.	5
Seventh option	To facilitate integration of learning.	6
Eighth option	To help in values clarification.	7
Ninth option	To increasingly attend to client's context.	8
Tenth option	To position oneself differently (i.e. openness, etc).	9
Eleventh option	To recognize multiple solutions with assets/risks.	10
Twelfth option	To recognize role of personal values in practice.	11
Thirteenth option	To stimulate moral imagination.	12
Fourteenth option	To systematically analyze ethical dilemmas.	13
Fifteenth option	To understand diversity role in ethical dilemmas.	14
Sixteenth option	To understand/evaluate complexities of dilemmas.	15
Seventeenth option	To use relevant Codes of Ethics in decision-making.	16

(b) Are there any additional educational objectives that you believe should be included in future surveys?

		Codes
First option	Choose option	99
Second option	Yes	1
Third option	No (Go to Question 12)	0

(c) If yes, please briefly explain. [blank 250 words]

12 (a) Does your Faculty, School or Department evaluate the effectiveness of its social work ethics education?

		Codes
First option	Choose option	99
Second option	Yes	1

Third option No (Go to Question 13) 0

(b) If yes, how is it evaluated (i.e. student learning, educator/learner interaction, matching of educational method with specific ethical content, pre/post social work ethics education research, etc.)? Please briefly explain (including lead researcher's name).

[blank 500 words]

13 What are the primary **educational resource(s)** you use in social work ethics education?

[blank 500 words]

Part C: *Participant Beliefs*

14 This section is to explore your beliefs regarding social work ethics education. For each statement below, please select your preference from the drop-down box.

a) I believe that social work ethics education should be included in the curriculum as a discrete core course.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

- b) I believe that I have enough knowledge to coordinate social work ethics education infusion throughout the curriculum.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

- (c) I believe that all of our faculty members at my School have a shared vision with regard to the infusion of ethics education throughout the curriculum.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

- (d) I believe that personal values can not play a role in professional social work ethical decision-making.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3

Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

(e) I believe that social work ethics education is located in the margins of professional education.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

(f) I believe that student ethical conduct is enhanced by faculty role modeling.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

- (g) I believe that all of our faculty members are aware of the CASSW Accreditation Standard requiring infusion of professional ethics throughout the curriculum.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

- (h) I believe that the CASW Code of Ethics is a guide for all social workers in Canada.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

- (i) I believe that spirituality and ethics in social work are two mutually exclusive fields.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2

Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

(j) I believe that ethics education should focus primarily on practice examples.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

(k) I believe that professional ethics serves as an integrating curricular tool to socialize students to the profession.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

(l) I believe the primary goal of social work ethics education is student acquisition of knowledge of the provincial Code of Ethics.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

- (m) I believe that in informing ethical decision-making the CASW Code of Ethics and Standards take precedence over the Provincial Code(s) of Ethics.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

- (n) I believe that ethics education should be infused throughout the curriculum as opposed to a discrete core course.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5

Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

- (o) I believe that an ethicist should be brought into the Faculty, School or Department to enhance professional ethics education within social work.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

- (p) I believe that in social work, spirituality is the core of ethics.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

- (q) I believe that when faculty member's role model ethical behaviour what is caught by students may be more significant than what is taught.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1

Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

- (r) I believe that all of our field instructors are aware of the CASSW Accreditation Standard requiring infusion of professional ethics throughout the curriculum.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

- (s) I believe that professional ethics is too abstract conceptually to inform a practice-based profession such as social work.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

- (t) I believe that social work ethics education should be part of the core curriculum.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

- (u) I believe that all of our part-time instructors are aware of the CASSW Accreditation Standard requiring infusion of professional ethics throughout the curriculum.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

- (v) I believe that all of our faculty members have sufficient ethical knowledge to infuse social work ethics throughout the courses they teach.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1

Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

(w) I believe that personal values are a component of a social worker's ethical decision-making processes.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

(x) I believe that the CASW Code of Ethics is a rule book to govern all Canadian social workers.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

- (y) I believe there is some association between the field of spirituality and ethics in social work.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

- (z) I believe that in informing ethical decision-making the Provincial Code of Ethics takes precedence over the Canadian Charter of Rights and Freedoms.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

- (aa) I believe that all of our field supervisors are sufficiently skilled in professional ethics to support student learning.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3

Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

(bb) I believe that all of our faculty members recognize the importance of serving as ethical role models for their students.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

(cc) I believe that all of our faculty members are aware of the CASSW Accreditation Standard requiring infusion of professional ethics throughout the curriculum.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

(dd) I believe that social work ethics education needs to attend to full continuum of profession ethics ranging from practice-specific examples to more abstract discussions about ethical theories informing practice.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

(ee) I believe the primary goal of social work ethics education is student practice application of the provincial Code of Ethics.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

(ff) I believe that ethics education should be included in the curriculum through a discrete core course and infusion.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2

Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

(gg) I believe that Faculties, Schools or Departments that identifying common curricular framework for all courses fosters a learning environment more conducive to student learning.

		Codes
First option	Choose preference	99
Second option	1 (Strongly agree)	1
Third option	2 (Agree)	2
Fourth option	3 (Somewhat agree)	3
Fifth option	4 (Neither agree nor disagree)	4
Sixth option	5 (Disagree somewhat)	5
Seventh option	6 (Disagree)	6
Eighth option	7 (Strongly Disagree)	7

Part D: Participant Demographics

15 (a) Gender:

		Codes
First option	Choose option	99
Second option	Female	1
Third option	Male	2
Fourth option	Other	3

(b) If other, please specify [blank 100 characters]

16 Age Bracket:

		Codes
First option	Choose option	99
Second option	Under 30 years	1
Third option	31 to 40 years	2
Fourth option	41 to 50 years	3
Fifth option	51 to 60 years	4
Sixth option	61 years of age and over	5

17 (a) Race/Ethnicity:

		Codes
First option	Choose option	99
Second option	Aboriginal	1
Third option	English Canadian	2
Fourth option	French Canadian	3
Fifth option	Other	4

(b) If other, please specify [space 100 characters]

18 (a) Religion:

		Codes
First option	Choose option	99
Second option	Buddhism	1
Third option	Christian	2
Fourth option	Hinduism	3
Fifth option	Islam	4
Sixth option	Judaism	5
Seventh option	Shamanism	6

Eighth option	Unaffiliated	7
Ninth option	Other	8

(b) If other, please specify [space 100 characters]

19 Religious practice:

		Codes
First option	Choose option	99
Second option	Highly religious	1
Third option	Moderately religious	2
Fourth option	Affiliated, but not a major force in my life	3
Fifth option	Not religious	4
Sixth option	Opposed to organized religion	5

20 (a) Primary Social Work Orientation:

		Codes
First option	Choose option	99
Second option	Administration/Management	1
Third option	Community practice	2
Fourth option	Generalist	3
Fifth option	Individuals, family and groups	4
Sixth option	Social policy	5
Seventh option	Other	6

(b) If other, please specify [space 100 characters]

21 Faculty Status:

Codes

First option	Choose option	99
Second option	Full-time	1
Third option	Part-time	2

22 Number of years as a faculty member? [blank 10 characters] Years

23 Last degree earned:

		Codes
First option	Choose option	99
Second option	BSW	1
Third option	MSW	2
Fourth option	PhD in Social Work/DSW	3
Fifth option	Other degree	4

Formal Courses

24 (a) Have you ever had a formal course in *social work ethics*?

		Codes
First option	Choose option	99
Second option	Yes	1
Third option	No (Go to Question 25)	0

(b) If yes, how many?

		Codes
First option	Choose option	99
Second option	One	1
Third option	Two	2
Fourth option	Three	3
Fifth option	More than three	4

25 (a) Have you ever had a formal course in *ethics outside of social work ethics*?

		Codes
First option	Choose option	99
Second option	Yes	1
Third option	No (Go to Question 26)	0

(b) If yes, how many?

		Codes
First option	Choose option	99
Second option	One	1
Third option	Two	2
Fourth option	Three	3
Fifth option	More than three	4

26 (a) Have you ever had a formal course in *curriculum development*?

		Codes
First option	Choose option	99
Second option	Yes	1
Third option	No (Go to Question 27)	0

(b) If yes, how many?

		Codes
First option	Choose option	99
Second option	One	1
Third option	Two	2
Fourth option	Three	3
Fifth option	More than three	4

Workshops Attended

27 (a) Have you ever attended any seminars or workshops on *social work ethics*?

		Codes
First option	Choose option	99
Second option	Yes	1
Third option	No (Go to Question 28)	0

(b) If yes, how many?

		Codes
First option	Choose option	99
Second option	One	1
Third option	Two	2
Fourth option	Three	3
Fifth option	More than three	4

28 (a) Have you ever attended any seminars or workshops in *ethics outside of social work ethics*?

		Codes
First option	Choose option	99
Second option	Yes	1
Third option	No (Go to Question 29)	0

(b) If yes, how many?

		Codes
First option	Choose option	99
Second option	One	1
Third option	Two	2
Fourth option	Three	3

Fifth option	More than three	4
---------------------	-----------------	---

29 (a) Have you ever attended any seminars or workshops in *curriculum development*?

		Codes
First option	Choose option	99
Second option	Yes	1
Third option	No (Go to Question 30)	0

(b) If yes, how many?

		Codes
First option	Choose option	99
Second option	One	1
Third option	Two	2
Fourth option	Three	3
Fifth option	More than three	4

Part E: Faculty, School or Department Demographics

30 (a) What is (are) the primary language(s) used in your institution's program?

		Codes
First option	Choose option	99
Second option	English	1
Third option	French	2
Fourth option	Both French and English	3
Fifth option	Other	4

(b) If other, please specify [space 100 characters]

31 Program of study available:

Codes

First option	Choose option	99
Second option	BSW	1
Third option	Both BSW and MSW	3
Fourth option	BSW, MSW and DSW/PhD in Social Work	4

Appendix O

Survey (French)

L'Étude sur la formation à l'éthique en service social au Canada

Le but de ce questionnaire est d'explorer la formation à l'éthique en service social au Canada. Les réponses des participants sont sollicitées par l'usage de radio-bouton, la boîte de baisse ainsi que remplir les tirets par rapports à certaines questions. Pour le radio-bouton, s.v.p. indiquer la préférence en cliquant sur votre choix. Pour les questions de boîte de baisse, le premier dé clic sur la boîte illuminera vos options, et une seconde dé clic indiquera votre choix. Pour remplir les tirets, il faut cliquer dans la boîte de réponse et commencer à taper vos réponses. Pour mieux vous guider, vous pouvez utiliser le défilement vertical sur la droite de votre écran, et/ou vous pouvez utiliser la clé 'tab'.

S'il vous plaît, notez qu'à tout moment vous pouvez sauvegarder vos données en touchant sur la touche 'sauver l'étude' qui est le bouton à la fin du questionnaire. Si vous avez besoin de revenir à l'étude à une autre occasion, vous pouvez tout simplement rentrer votre code d'accès. À la rentrée, vous verrez que les questions que vous avez répondues auront été déjà épargnées et que vous pouvez continuer à compléter le questionnaire. **Dès que vous avez complétée l'étude entière vous pouvez toucher sur le bouton 'soumettre l'étude' qui est le bouton à la fin de l'étude afin de pouvoir compléter la démarche.**

S.V.P. n'hésitez aucunement de me contacter si vous avez une quelconque difficulté à remplir ce questionnaire.

Partie A: Contenu éthique de la Faculté, de l'École ou du Département

Information générale

- 1(a) Votre Faculté, École ou Département intègre-t-il/elle l'éthique du service social dans tout son programme de formation professionnelle?

		Codes
First option	Choisir une option	99
Second option	Oui	1

Third option Non (Aller à la question 2) 0

- (b) Si oui, veuillez indiquer le degré auquel vous croyez que l'éthique du service social est intégré au programme de formation.

		Codes
First option	Choisir une option	99
Second option	(1) Le plus faible degré d'infusion	1
Third option	(2) Le degré d'intégration le plus moyen	2
Fourth option	(3) Le degré d'intégration le plus moyen	3
Fifth option	(4) Degré moyen	4
Sixth option	(5) Degré voisin du plus haut degré d'intégration	5
Seventh option	(6) Degré voisin du plus haut degré d'intégration	6
Eighth option	(7) Le plus haut degré d'intégration	7

- 2 (a) Votre Faculté, École ou Département offre-t-il/elle un **cours de base** spécifique en matière d'éthique en service social?

		Codes
First option	Choisir une option	99
Second option	Oui	1
Third option	Non (Aller à la question 3)	0

- (b) Si oui, combien de **cours de base** en matière d'éthique en service social offrez-vous dans votre programme?

		Codes
First option	Choisir une option	99
Second option	Un	1
Third option	Deux	2
Fourth option	Plus de deux	3

(c) Veuillez lister le-s numéro-s du/des **cours de base spécifique** et l'année du programme.

(i)	Numéro du cours [blank 10ch]	Année du programme	Codes
	First option	Choisir une option	99
	Second option	Première année	1
	Third option	Deuxième année	2
	Fourth option	Troisième année	3
	Fifth option	Quatrième année	4

(ii)	Numéro du cours [blank 10ch]	Année du programme	Codes
	First option	Choisir une option	99
	Second option	Première année	1
	Third option	Deuxième année	2
	Fourth option	Troisième année	3
	Fifth option	Quatrième année	4

(iii) Si autre, veuillez spécifier [blank 250 words]

3 (a) Votre Faculté, École ou Département offre-t-il/elle un **cours optionnel spécifique** en matière d'éthique en service social?

		Codes
First option	Choisir une option	99
Second option	Oui	1
Third option	Non (Aller à la question 4)	0

(b) Combien de **cours optionnels spécifiques** en matière d'éthique en service social offrez-vous dans votre programme?

		Codes
First option	Choisir une option	99
Second option	Un	1
Third option	Deux	2
Fourth option	Plus de deux	3

(c) Veuillez lister le-s numéro-s du/des **cours optionnel-s spécifique-s** et l'année du programme

(i) Numéro du cours [blank 10ch] Année du programme

		Codes
First option	Choisir une option	99
Second option	Première année	1
Third option	Deuxième année	2
Fourth option	Troisième année	3
Fifth option	Quatrième année	4

Nombre de fois répété-s dans les cinq dernières années

		Codes
First option	Choisir une option	99
Second option	Une fois	1
Third option	Deux fois	2
Fourth option	Trois fois	3
Fifth option	Quatre fois	4
Sixth option	Cinq fois	5

(ii) Numéro du cours [blank 10ch] Année du programme

		Codes
First option	Choisir une option	99
Second option	Première année	1
Third option	Deuxième année	2

Fourth option	Troisième année	3
Fifth option	Quatrième année	4

Nombre de fois répété-s dans les cinq dernières années

		Codes
First option	Choisir une option	99
Second option	Une fois	1
Third option	Deux fois	2
Fourth option	Trois fois	3
Fifth option	Quatre fois	4
Sixth option	Cinq fois	5

(iii) Si autre, veuillez spécifier [space 250 words]

- 4 (a) Douze thèmes du contenu éthique en service social ont été identifiés. Veuillez examiner ces options contenues dans les boîtes de déroulement réponses et classer par ordre d'importance les cinq premiers thèmes. Veuillez indiquer votre opinion dans la liste ci-dessous.

Liste de préférence du contenu éthique

Le plus important thème de contenu éthique (1)

		Codes
First option	Indiquer votre préférence à l'égard des contenus éthiques	99
Second option	Valeurs du service social	1
Third option	Valeurs personnelles	2
Fourth option	Code de déontologie de l'ACSS	3
Fifth option	Normes et Code de déontologie provinciaux	4
Sixth option	Code-s de déontologie complémentaire-s	5
Seventh option	Sensibilisation à l'éthique	6
Eighth option	Principes d'éthique	7

Nineth option	Analyse et prise de décision basées sur l'éthique	8
Tenth option	Dilemmes éthiques	9
Eleventh option	Vérification/gestion du risque relié à l'éthique	10
Twelfth option	Cadres de prise de décision respectant l'éthique	11
Thirteenth option	Enjeux de diversité	12

Seconde thème de contenu éthique le plus important (2)

		Codes
First option	Indiquer votre préférence à l'égard des contenus éthiques	99
Second option	Valeurs du service social	1
Third option	Valeurs personnelles	2
Fourth option	Code de déontologie de l'ACSS	3
Fifth option	Normes et Code de déontologie provinciaux	4
Sixth option	Code-s de déontologie complémentaire-s	5
Seventh option	Sensibilisation à l'éthique	6
Eighth option	Principes d'éthique	7
Nineth option	Analyse et prise de décision basées sur l'éthique	8
Tenth option	Dilemmes éthiques	9
Eleventh option	Vérification/gestion du risque relié à l'éthique	10
Twelfth option	Cadres de prise de décision respectant l'éthique	11
Thirteenth option	Enjeux de diversité	12

Troisième thème de contenu éthique le plus important (3)

		Codes
First option	Indiquer votre préférence à l'égard des contenus éthiques	99
Second option	Valeurs du service social	1
Third option	Valeurs personnelles	2
Fourth option	Code de déontologie de l'ACSS	3
Fifth option	Normes et Code de déontologie provinciaux	4
Sixth option	Code-s de déontologie complémentaire-s	5
Seventh option	Sensibilisation à l'éthique	6

Eighth option	Principes d'éthique	7
Nineth option	Analyse et prise de décision basées sur l'éthique	8
Tenth option	Dilemmes éthiques	9
Eleventh option	Vérification/gestion du risque relié à l'éthique	10
Twelfth option	Cadres de prise de décision respectant l'éthique	11
Thirteenth option	Enjeux de diversité	12

Quatrième thème de contenu éthique le plus important (4)

		Codes
First option	Indiquer votre préférence à l'égard des contenus éthiques	99
Second option	Valeurs du service social	1
Third option	Valeurs personnelles	2
Fourth option	Code de déontologie de l'ACSS	3
Fifth option	Normes et Code de déontologie provinciaux	4
Sixth option	Code-s de déontologie complémentaire-s	5
Seventh option	Sensibilisation à l'éthique	6
Eighth option	Principes d'éthique	7
Nineth option	Analyse et prise de décision basées sur l'éthique	8
Tenth option	Dilemmes éthiques	9
Eleventh option	Vérification/gestion du risque relié à l'éthique	10
Twelfth option	Cadres de prise de décision respectant l'éthique	11
Thirteenth option	Enjeux de diversité	12

Le thème de contenu éthique le moins important (5)

		Codes
First option	Indiquer votre préférence à l'égard des contenus éthiques	99
Second option	Valeurs du service social	1
Third option	Valeurs personnelles	2
Fourth option	Code de déontologie de l'ACSS	3
Fifth option	Normes et Code de déontologie provinciaux	4
Sixth option	Code-s de déontologie complémentaire-s	5

Seventh option	Sensibilisation à l'éthique	6
Eighth option	Principes d'éthique	7
Nineth option	Analyse et prise de décision basées sur l'éthique	8
Tenth option	Dilemmes éthiques	9
Eleventh option	Vérification/gestion du risque relié à l'éthique	10
Twelfth option	Cadres de prise de décision respectant l'éthique	11
Thirteenth option	Enjeux de diversité	12

(b) Selon vous, d'autres thèmes devraient-ils être ajoutés à ces thèmes de contenu éthique dans de futurs questionnaires?

		Codes
First option	Choisir une option	99
Second option	Oui	1
Third option	Non (Aller à la question 5)	0

(c) Si oui, s'il vous plaît brièvement expliquer. [blank 250 words]

Dilemmes éthiques en service social

5 (a) Quatorze dilemmes éthiques récurrents ont été listés. Veuillez examiner ces options contenues dans les boîtes de déroulement et classer par ordre d'importance les 5 premiers thèmes. Énoncez vos opinions dans la liste ci-dessous.

Liste de préférences concernant les dilemmes éthiques

Le dilemme éthique le plus souvent discuté (1)

		Codes
First option	Indiquer votre préférence concernant les dilemmes éthiques	99
Second opt.	Respect des frontières dans la relation professionnelle	1
Third opt.	Droits des client-e-s et expertise professionnelle	2
Fourth opt.	Valeurs des client-e-s et valeurs du service social	3
Fifth opt.	La confiance et le consentement informé	4

Sixth opt.	Les valeurs culturelles et valeurs religieuses	5
Seventh opt.	Aide equitable et ressources limitées	6
Sixth opt.	Interface du service social et des thérapies alternatives	7
Seventh opt.	Interface du service social et du développement technologique	8
Eighth opt.	Relations entre l'administration et le personnel de première ligne	9
Ninth opt.	Valeurs organisationnelles et valeurs du service social	10
Tenth opt.	Valeurs personnelles et valeurs professionnelles	11
Eleventh opt.	Pratique privée du service social	12
Twelfth opt.	Service social auprès de clientèles cibles	13
Thirteenth opt.	Neutralité par rapport aux valeurs et à l'imposition des valeurs	14

Deuxième dilemme éthique le plus souvent discuté (2)

		Codes
First option	Indiquer votre préférence concernant les dilemmes éthiques	99
Second opt.	Respect des frontières dans la relation professionnelle	1
Third opt.	Droits des client-e-s et expertise professionnelle	2
Fourth opt.	Valeurs des client-e-s et valeurs du service social	3
Fifth opt.	La confiance et le consentement informé	4
Sixth opt.	Les valeurs culturelles et valeurs religieuses	5
Seventh opt.	Aide equitable et ressources limitées	6
Sixth opt.	Interface du service social et des thérapies alternatives	7
Seventh opt.	Interface du service social et du développement technologique	8
Eighth opt.	Relations entre l'administration et le personnel de première ligne	9
Ninth opt.	Valeurs organisationnelles et valeurs du service social	10
Tenth opt.	Valeurs personnelles et valeurs professionnelles	11
Eleventh opt.	Pratique privée du service social	12
Twelfth opt.	Service social auprès de clientèles cibles	13
Thirteenth opt.	Neutralité par rapport aux valeurs et à l'imposition des valeurs	14

Troisième dilemme éthique le plus souvent discuté (3)

Codes

First option	Indiquer votre préférence concernant les dilemmes éthiques	99
Second opt.	Respect des frontières dans la relation professionnelle	1
Third opt.	Droits des client-e-s et expertise professionnelle	2
Fourth opt.	Valeurs des client-e-s et valeurs du service social	3
Fifth opt.	La confiance et le consentement informé	4
Sixth opt.	Les valeurs culturelles et valeurs religieuses	5
Seventh opt.	Aide equitable et ressources limitées	6
Sixth opt.	Interface du service social et des thérapies alternatives	7
Seventh opt.	Interface du service social et du développement technologique	8
Eighth opt.	Relations entre l'administration et le personnel de première ligne	9
Ninth opt.	Valeurs organisationnelles et valeurs du service social	10
Tenth opt.	Valeurs personnelles et valeurs professionnelles	11
Eleventh opt.	Pratique privée du service social	12
Twelfth opt.	Service social auprès de clientèles cibles	13
Thirteenth opt.	Neutralité par rapport aux valeurs et à l'imposition des valeurs	14

Quatrième dilemme éthique le plus souvent discuté (4)

		Codes
First option	Indiquer votre préférence concernant les dilemmes éthiques	99
Second opt.	Respect des frontières dans la relation professionnelle	1
Third opt.	Droits des client-e-s et expertise professionnelle	2
Fourth opt.	Valeurs des client-e-s et valeurs du service social	3
Fifth opt.	La confiance et le consentement informé	4
Sixth opt.	Les valeurs culturelles et valeurs religieuses	5
Seventh opt.	Aide equitable et ressources limitées	6
Sixth opt.	Interface du service social et des thérapies alternatives	7
Seventh opt.	Interface du service social et du développement technologique	8
Eighth opt.	Relations entre l'administration et le personnel de première ligne	9
Ninth opt.	Valeurs organisationnelles et valeurs du service social	10
Tenth opt.	Valeurs personnelles et valeurs professionnelles	11
Eleventh opt.	Pratique privée du service social	12

Twelfth opt.	Service social auprès de clientèles cibles	13
Thirteenth opt.	Neutralité par rapport aux valeurs et à l'imposition des valeurs	14

Dilemme éthique le moins souvent discuté parmi les cinq premiers (5)

		Codes
First option	Indiquer votre préférence concernant les dilemmes éthiques	99
Second opt.	Respect des frontières dans la relation professionnelle	1
Third opt.	Droits des client-e-s et expertise professionnelle	2
Fourth opt.	Valeurs des client-e-s et valeurs du service social	3
Fifth opt.	La confiance et le consentement informé	4
Sixth opt.	Les valeurs culturelles et valeurs religieuses	5
Seventh opt.	Aide équitable et ressources limitées	6
Sixth opt.	Interface du service social et des thérapies alternatives	7
Seventh opt.	Interface du service social et du développement technologique	8
Eighth opt.	Relations entre l'administration et le personnel de première ligne	9
Ninth opt.	Valeurs organisationnelles et valeurs du service social	10
Tenth opt.	Valeurs personnelles et valeurs professionnelles	11
Eleventh opt.	Pratique privée du service social	12
Twelfth opt.	Service social auprès de clientèles cibles	13
Thirteenth opt.	Neutralité par rapport aux valeurs et à l'imposition des valeurs	14

- (b) Manque-t-il à cette liste des dilemmes éthiques importants qui devraient, selon vous, être inclus dans de futurs questionnaires?

		Codes
First option	Choisir une option	99
Second option	Oui	1
Third option	Non (Aller à la question 6)	0

- (c) Si oui, s'il vous plaît brièvement expliquer. [blank 250 words]

Principes d'éthique en service social

6 (a) Au cours des cinq dernières années, quels ont été les cinq premiers principes d'éthique sur lesquels vous avez appuyé vos processus de prise de décision afin qu'ils soient conformes à l'éthique? Veuillez examiner les options contenues dans les boîtes de déroulement et classer par ordre d'importance vos cinq premiers principes d'éthique parmi ceux que vous trouverez dans la liste ci-dessous.

Liste de préférence des principes d'éthique

Principe d'éthique le plus important (1)

		Codes
First option	Indiquer votre préférence à l'égard des principes d'éthique	99
Second opt.	Pratiquer avec compétence	1
Third opt.	Pratiquer avec intégrité	2
Fourth opt.	Sauvegarder le meilleur intérêt/plus grand bien-être du client ou de la cliente	3
Fifth opt.	Reconnaître la place primordiale des relations humaines	4
Sixth opt.	Respecter la confidentialité des client-e-s	5
Seventh opt.	Respecter la dignité/valeur personnelle des client-e-s	6
Eighth opt.	Respecter/promouvoir l'autodétermination des client-e-s	7
Ninth opt.	Ne pas exploiter la relation avec un-e client-e	8
Tenth opt.	Agir de façon à assurer égale opportunité/accessibilité	9
Eleventh opt.	Agir de façon à donner davantage de choix/opportunités à tous	10
Twelfth opt.	Combattre l'injustice sociale	11
Thirteenth opt.	Ne pas causer de tort	12
Fourteenth opt.	Promouvoir le bien-être général de la société	13
Fifteenth opt.	Traiter ses collègues avec respect	14

Deuxième principe d'éthique le plus important (2)

		Codes
First option	Indiquer votre préférence à l'égard des principes d'éthique	99
Second opt.	Pratiquer avec compétence	1

Third opt.	Pratiquer avec intégrité	2
Fourth opt.	Sauvegarder le meilleur intérêt/plus grand bien-être du client ou de la cliente	3
Fifth opt.	Reconnaître la place primordiale des relations humaines	4
Sixth opt.	Respecter la confidentialité des client-e-s	5
Seventh opt.	Respecter la dignité/valeur personnelle des client-e-s	6
Eighth opt.	Respecter/promouvoir l'autodétermination des client-e-s	7
Ninth opt.	Ne pas exploiter la relation avec un-e client-e	8
Tenth opt.	Agir de façon à assurer égale opportunité/accessibilité	9
Eleventh opt.	Agir de façon à donner davantage de choix/opportunités à tous	10
Twelfth opt.	Combattre l'injustice sociale	11
Thirteenth opt.	Ne pas causer de tort	12
Fourteenth opt.	Promouvoir le bien-être général de la société	13
Fifteenth opt.	Traiter ses collègues avec respect	14

Troisième principe d'éthique le plus important (3)

		Codes
First option	Indiquer votre préférence à l'égard des principes d'éthique	99
Second opt.	Pratiquer avec compétence	1
Third opt.	Pratiquer avec intégrité	2
Fourth opt.	Sauvegarder le meilleur intérêt/plus grand bien-être du client ou de la cliente	3
Fifth opt.	Reconnaître la place primordiale des relations humaines	4
Sixth opt.	Respecter la confidentialité des client-e-s	5
Seventh opt.	Respecter la dignité/valeur personnelle des client-e-s	6
Eighth opt.	Respecter/promouvoir l'autodétermination des client-e-s	7
Ninth opt.	Ne pas exploiter la relation avec un-e client-e	8
Tenth opt.	Agir de façon à assurer égale opportunité/accessibilité	9
Eleventh opt.	Agir de façon à donner davantage de choix/opportunités à tous	10
Twelfth opt.	Combattre l'injustice sociale	11
Thirteenth opt.	Ne pas causer de tort	12

Fourteenth opt.	Promouvoir le bien-être général de la société	13
Fifteenth opt.	Traiter ses collègues avec respect	14

Quatrième principe d'éthique le plus important (4)

		Codes
First option	Indiquer votre préférence à l'égard des principes d'éthique	99
Second opt.	Pratiquer avec compétence	1
Third opt.	Pratiquer avec intégrité	2
Fourth opt.	Sauvegarder le meilleur intérêt/plus grand bien-être du client ou de la cliente	3
Fifth opt.	Reconnaître la place primordiale des relations humaines	4
Sixth opt.	Respecter la confidentialité des client-e-s	5
Seventh opt.	Respecter la dignité/valeur personnelle des client-e-s	6
Eighth opt.	Respecter/promouvoir l'autodétermination des client-e-s	7
Ninth opt.	Ne pas exploiter la relation avec un-e client-e	8
Tenth opt.	Agir de façon à assurer égale opportunité/accessibilité	9
Eleventh opt.	Agir de façon à donner davantage de choix/opportunités à tous	10
Twelfth opt.	Combattre l'injustice sociale	11
Thirteenth opt.	Ne pas causer de tort	12
Fourteenth opt.	Promouvoir le bien-être général de la société	13
Fifteenth opt.	Traiter ses collègues avec respect	14

Principe d'éthique le moins important (5)

		Codes
First option	Indiquer votre préférence à l'égard des principes d'éthique	99
Second opt.	Pratiquer avec compétence	1
Third opt.	Pratiquer avec intégrité	2
Fourth opt.	Sauvegarder le meilleur intérêt/plus grand bien-être du client ou de la cliente	3
Fifth opt.	Reconnaître la place primordiale des relations humaines	4
Sixth opt.	Respecter la confidentialité des client-e-s	5

Seventh opt.	Respecter la dignité/valeur personnelle des client-e-s	6
Eighth opt.	Respecter/promouvoir l'autodétermination des client-e-s	7
Ninth opt.	Ne pas exploiter la relation avec un-e client-e	8
Tenth opt.	Agir de façon à assurer égale opportunité/accessibilité	9
Eleventh opt.	Agir de façon à donner davantage de choix/opportunités à tous	10
Twelfth opt.	Combattre l'injustice sociale	11
Thirteenth opt.	Ne pas causer de tort	12
Fourteenth opt.	Promouvoir le bien-être général de la société	13
Fifteenth opt.	Traiter ses collègues avec respect	14

(b) Manque-t-il à cette liste des principes d'éthique importants qui devraient, selon vous, être inclus dans de futurs questionnaires?

		Codes
First option	Choisir une option	99
Second option	Oui	1
Third option	Non (Aller à la question 7)	0

(c) Si oui, s'il vous plaît brièvement expliquer. [blank 250 words]

Théories de l'éthique en service social

7 (a) Vous trouverez ci-dessous la liste de neuf théories de l'éthique en service social. Veuillez examiner les options contenues dans les boîtes de déroulement et classer par ordre d'importance les cinq premières théories de l'éthique que vous **incluez le plus souvent** comme composantes de la formation à l'éthique en service social. Énoncer vos opinions dans la liste ci-dessous.

Liste de préférence des théories de l'éthique

Théorie de l'éthique la plus souvent mentionnée (1)

Codes

First option	Marquez votre préférence à l'égard des théories de l'éthique	99
Second option	Raisonnement basé sur les cas individuels: Casuistique	1
Third option	Théorie basée sur la communauté: Théorie communautaire	2
Fourth option	Théorie basée sur les conséquences: Téléologie	3
Fifth option	Théorie basée sur l'obligation: Déontologie	4
Sixth option	Théories basées sur les principes, sur la morale naturelle	5
Seventh option	Théorie basée sur les relations: Féminisme	6
Eighth option	Théorie basée sur la religion	7
Ninth option	Théorie basée sur les droits: Individualisme libéral	8
Tenth option	Théorie basée sur la vertu: Éthique de caractère	9

Deuxième théorie de l'éthique la plus souvent mentionnée (2)

Codes

First option	Marquez votre préférence à l'égard des théories de l'éthique	99
Second option	Raisonnement basé sur les cas individuels: Casuistique	1
Third option	Théorie basée sur la communauté: Théorie communautaire	2
Fourth option	Théorie basée sur les conséquences: Téléologie	3
Fifth option	Théorie basée sur l'obligation: Déontologie	4
Sixth option	Théories basées sur les principes, sur la morale naturelle	5
Seventh option	Théorie basée sur les relations: Féminisme	6
Eighth option	Théorie basée sur la religion	7
Ninth option	Théorie basée sur les droits: Individualisme libéral	8
Tenth option	Théorie basée sur la vertu: Éthique de caractère	9

Troisième théorie de l'éthique la plus souvent mentionnée (3)

Codes

First option	Marquez votre préférence à l'égard des théories de l'éthique	99
Second option	Raisonnement basé sur les cas individuels: Casuistique	1
Third option	Théorie basée sur la communauté: Théorie communautaire	2
Fourth option	Théorie basée sur les conséquences: Téléologie	3
Fifth option	Théorie basée sur l'obligation: Déontologie	4

Sixth option	Théories basées sur les principes, sur la morale naturelle	5
Seventh option	Théorie basée sur les relations: Féminisme	6
Eighth option	Théorie basée sur la religion	7
Ninth option	Théorie basée sur les droits: Individualisme libéral	8
Tenth option	Théorie basée sur la vertu: Éthique de caractère	9

Quatrième théorie de l'éthique la plus souvent mentionnée (4)

Codes

First option	Marquez votre préférence à l'égard des théories de l'éthique	99
Second option	Raisonnement basé sur les cas individuels: Casuistique	1
Third option	Théorie basée sur la communauté: Théorie communautaire	2
Fourth option	Théorie basée sur les conséquences: Téléologie	3
Fifth option	Théorie basée sur l'obligation: Déontologie	4
Sixth option	Théories basées sur les principes, sur la morale naturelle	5
Seventh option	Théorie basée sur les relations: Féminisme	6
Eighth option	Théorie basée sur la religion	7
Ninth option	Théorie basée sur les droits: Individualisme libéral	8
Tenth option	Théorie basée sur la vertu: Éthique de caractère	9

La théorie de l'éthique la moins souvent mentionnée parmi les cinq premières (5)

Codes

First option	Marquez votre préférence à l'égard des théories de l'éthique	99
Second option	Raisonnement basé sur les cas individuels: Casuistique	1
Third option	Théorie basée sur la communauté: Théorie communautaire	2
Fourth option	Théorie basée sur les conséquences: Téléologie	3
Fifth option	Théorie basée sur l'obligation: Déontologie	4
Sixth option	Théories basées sur les principes, sur la morale naturelle	5
Seventh option	Théorie basée sur les relations: Féminisme	6
Eighth option	Théorie basée sur la religion	7
Ninth option	Théorie basée sur les droits: Individualisme libéral	8
Tenth option	Théorie basée sur la vertu: Éthique de caractère	9

- (b) Y a-t-il d'autres théories de l'éthique qui devraient, selon vous, être incluses dans de futurs questionnaires?

		Codes
First option	Choisir une option	99
Second option	Oui	1
Third option	Non (Aller à la question 8)	0

- (c) Si oui, s'il vous plaît brièvement expliquer. [blank 250 words]

Cadre de prise de décision respectant l'éthique

- 8 (a) Incluez-vous la discussion d'un cadre de prise de décision respectant l'éthique comme composante de votre formation à l'éthique en service social?

		Codes
First option	Choisir une option	99
Second option	Oui	1
Third option	Non (Aller à la question 9)	0

- (b) Si oui, veuillez indiquer les trois premiers cadres de prise de décision respectant l'éthique que vous avez inclus dans la formation à l'éthique en service social.

Liste de préférence à l'égard des cadres de prise de décision respectant l'éthique

Cadre de prise de décision respectant l'éthique le plus souvent mentionné (1)

		Codes
First option	Indiquer votre préférence pour le cadre respectant l'éthique	99
Second option	Abramson (1996)	1
Third option	Congress (2001)	2
Fourth option	Holland and Kilpatrick (1991)	3
Fifth option	Loewenberg & Dolgoff (1996)	4
Sixth option	Loewenberg, Dolgoff & Harrington (2000)	5

Seventh option	Mattison (2000)	6
Eighth option	Reamer (1995)	7
Ninth option	Sherwood (1998)	8
Tenth option	Vonk (1999)	9

Deuxième cadre de prise de décision respectant l'éthique le plus souvent mentionné (2)

Codes

First option	Indiquer votre préférence pour le cadre respectant l'éthique	99
Second option	Abramson (1996)	1
Third option	Congress (2001)	2
Fourth option	Holland and Kilpatrick (1991)	3
Fifth option	Loewenberg & Dolgoff (1996)	4
Sixth option	Loewenberg, Dolgoff & Harrington (2000)	5
Seventh option	Mattison (2000)	6
Eighth option	Reamer (1995)	7
Ninth option	Sherwood (1998)	8
Tenth option	Vonk (1999)	9

Cadre de prise de décision respectant l'éthique le moins souvent mentionné (3)

Codes

First option	Indiquer votre préférence pour le cadre respectant l'éthique	99
Second option	Abramson (1996)	1
Third option	Congress (2001)	2
Fourth option	Holland and Kilpatrick (1991)	3
Fifth option	Loewenberg & Dolgoff (1996)	4
Sixth option	Loewenberg, Dolgoff & Harrington (2000)	5
Seventh option	Mattison (2000)	6
Eighth option	Reamer (1995)	7
Ninth option	Sherwood (1998)	8
Tenth option	Vonk (1999)	9

- (c) Y a-t-il d'autres cadres de prise de décision respectant l'éthique qui devraient, selon vous, être inclus dans de futurs questionnaires?

		Codes
First option	Choisir une option	99
Second option	Oui	1
Third option	Non (Aller à la question 9)	0

- (d) Si oui, s'il vous plaît brièvement expliquer. [blank 250 words]

Temps alloué à la formation à l'éthique en service social

- 9 De votre point de vue, quel pourcentage du temps total du programme de cours est **véritablement** alloué à la formation à l'éthique en service social?

[blank 10 ch]%

- 10 De votre point de vue, quel pourcentage du temps total du programme devrait **idéalement** être alloué à la formation à l'éthique en service social?

[blank 10 ch]%

Partie B: Les modèles de formation à l'éthique

11. Veuillez indiquer vos priorités par rapport aux cinq premiers objectifs pédagogiques en service social que vous jugez essentiels au 21^{ème} siècle. Les boîtes de déroulement ci-dessous contiennent seize options. Veuillez indiquer vos opinions dans la liste ci-dessous.

Liste de préférence des objectifs pédagogiques en matière d'éthique

Objectif pédagogique le plus important (1)

Codes

First option	Choisir la préférence objective éducative	99
Second opt.	Appliquer les concepts de l'éthique à la pratique.	1
Third opt.	Développer un cadre de prise de décision qui respecte l'éthique.	2
Fourth opt.	Faire émerger l'obligation morale/responsabilité personnelle.	3
Fifth opt.	Sensibiliser aux dilemmes éthiques dans la pratique.	4
Sixth opt.	Augmenter la tolérance face à l'ambiguïté.	5
Seventh opt.	Faciliter l'intégration des apprentissages.	6
Eighth opt.	Aider à la clarification des valeurs.	7
Ninth opt.	Tenir compte davantage du contexte du/de la client-e.	8
Tenth opt.	Se positionner différemment (i.e. ouverture, etc.).	9
Eleventh opt.	Reconnaître des solutions multiples comportant atouts/risques.	10
Twelfth opt.	Reconnaître le rôle des valeurs personnelles dans la pratique.	11
Thirteenth opt.	Stimuler l'imagination morale.	12
Fourteenth opt.	Analyser de façon systématique les dilemmes éthiques.	13
Fifteenth opt.	Comprendre le rôle de la diversité dans les dilemmes éthiques.	14
Sixteenth opt.	Comprendre/évaluer la complexité des dilemmes.	15
Seventeenth opt.	Utiliser les Codes de déontologie appropriés au moment de la prise de décision.	16

Deuxième objectif pédagogique le plus important (2)

		Codes
First option	Choisir la préférence objective éducative	99
Second opt.	Appliquer les concepts de l'éthique à la pratique.	1
Third opt.	Développer un cadre de prise de décision qui respecte l'éthique.	2
Fourth opt.	Faire émerger l'obligation morale/responsabilité personnelle.	3
Fifth opt.	Sensibiliser aux dilemmes éthiques dans la pratique.	4
Sixth opt.	Augmenter la tolérance face à l'ambiguïté.	5
Seventh opt.	Faciliter l'intégration des apprentissages.	6
Eighth opt.	Aider à la clarification des valeurs.	7
Ninth opt.	Tenir compte davantage du contexte du/de la client-e.	8
Tenth opt.	Se positionner différemment (i.e. ouverture, etc.).	9

Eleventh opt.	Reconnaître des solutions multiples comportant atouts/risques.	10
Twelfth opt.	Reconnaître le rôle des valeurs personnelles dans la pratique.	11
Thirteenth opt.	Stimuler l'imagination morale.	12
Fourteenth opt.	Analyser de façon systématique les dilemmes éthiques.	13
Fifteenth opt.	Comprendre le rôle de la diversité dans les dilemmes éthiques.	14
Sixteenth opt.	Comprendre/évaluer la complexité des dilemmes.	15
Seventeenth opt.	Utiliser les Codes de déontologie appropriés au moment de la prise de décision.	16

Troisième objectif pédagogique le plus important (3)

		Codes
First option	Choisir la préférence objective éducative	99
Second opt.	Appliquer les concepts de l'éthique à la pratique.	1
Third opt.	Développer un cadre de prise de décision qui respecte l'éthique.	2
Fourth opt.	Faire émerger l'obligation morale/responsabilité personnelle.	3
Fifth opt.	Sensibiliser aux dilemmes éthiques dans la pratique.	4
Sixth opt.	Augmenter la tolérance face à l'ambiguïté.	5
Seventh opt.	Faciliter l'intégration des apprentissages.	6
Eighth opt.	Aider à la clarification des valeurs.	7
Ninth opt.	Tenir compte davantage du contexte du/de la client-e.	8
Tenth opt.	Se positionner différemment (i.e. ouverture, etc.).	9
Eleventh opt.	Reconnaître des solutions multiples comportant atouts/risques.	10
Twelfth opt.	Reconnaître le rôle des valeurs personnelles dans la pratique.	11
Thirteenth opt.	Stimuler l'imagination morale.	12
Fourteenth opt.	Analyser de façon systématique les dilemmes éthiques.	13
Fifteenth opt.	Comprendre le rôle de la diversité dans les dilemmes éthiques.	14
Sixteenth opt.	Comprendre/évaluer la complexité des dilemmes.	15
Seventeenth opt.	Utiliser les Codes de déontologie appropriés au moment de la prise de décision.	16

Quatrième objectif pédagogique le plus important (4)

		Codes
First option	Choisir la préférence objective éducative	99
Second opt.	Appliquer les concepts de l'éthique à la pratique.	1
Third opt.	Développer un cadre de prise de décision qui respecte l'éthique.	2
Fourth opt.	Faire émerger l'obligation morale/responsabilité personnelle.	3
Fifth opt.	Sensibiliser aux dilemmes éthiques dans la pratique.	4
Sixth opt.	Augmenter la tolérance face à l'ambiguïté.	5
Seventh opt.	Faciliter l'intégration des apprentissages.	6
Eighth opt.	Aider à la clarification des valeurs.	7
Ninth opt.	Tenir compte davantage du contexte du/de la client-e.	8
Tenth opt.	Se positionner différemment (i.e. ouverture, etc.).	9
Eleventh opt.	Reconnaître des solutions multiples comportant atouts/risques.	10
Twelfth opt.	Reconnaître le rôle des valeurs personnelles dans la pratique.	11
Thirteenth opt.	Stimuler l'imagination morale.	12
Fourteenth opt.	Analyser de façon systématique les dilemmes éthiques.	13
Fifteenth opt.	Comprendre le rôle de la diversité dans les dilemmes éthiques.	14
Sixteenth opt.	Comprendre/évaluer la complexité des dilemmes.	15
Seventeenth opt.	Utiliser les Codes de déontologie appropriés au moment de la prise de décision.	16

Objectif pédagogique le moins important (5)

		Codes
First option	Choisir la préférence objective éducative	99
Second opt.	Appliquer les concepts de l'éthique à la pratique.	1
Third opt.	Développer un cadre de prise de décision qui respecte l'éthique.	2
Fourth opt.	Faire émerger l'obligation morale/responsabilité personnelle.	3
Fifth opt.	Sensibiliser aux dilemmes éthiques dans la pratique.	4
Sixth opt.	Augmenter la tolérance face à l'ambiguïté.	5
Seventh opt.	Faciliter l'intégration des apprentissages.	6
Eighth opt.	Aider à la clarification des valeurs.	7
Ninth opt.	Tenir compte davantage du contexte du/de la client-e.	8

Tenth opt.	Se positionner différemment (i.e. ouverture, etc.).	9
Eleventh opt.	Reconnaître des solutions multiples comportant atouts/risques.	10
Twelfth opt.	Reconnaître le rôle des valeurs personnelles dans la pratique.	11
Thirteenth opt.	Stimuler l'imagination morale.	12
Fourteenth opt.	Analyser de façon systématique les dilemmes éthiques.	13
Fifteenth opt.	Comprendre le rôle de la diversité dans les dilemmes éthiques.	14
Sixteenth opt.	Comprendre/évaluer la complexité des dilemmes.	15
Seventeenth opt.	Utiliser les Codes de déontologie appropriés au moment de la prise de décision.	16

- (b) Y a-t-il d'autres objectifs pédagogiques qui devraient, selon vous, être inclus dans de futurs questionnaires?

		Codes
First option	Choisir une option	99
Second option	Oui	1
Third option	Non (Aller à la question 12)	0

- (c) Si oui, s'il vous plaît brièvement expliquer. [blank 250 words]

- 12 (a) Votre Faculté, École ou Département évalue-t-il/elle l'efficacité de sa formation à l'éthique en service social?

		Codes
First option	Choisir une option	99
Second option	Oui	1
Third option	Non (Aller à la question 13)	0

- (b) Si oui, comment est-elle évaluée (i.e. apprentissage des étudiant-e-s, interaction éducateur/apprenant, arrimage entre la méthode pédagogique et un contenu éthique spécifique, recherche pré/post formation à l'éthique en service social, etc.)? Veuillez expliquer brièvement (incluant le nom du chercheur principal).

[blank 500 words]

- 13 Quelles sont les principales **ressources pédagogiques** que vous utilisez dans la formation à l'éthique en service social? [blank 500 words]

Partie C: Croyances des participant-e-s

- 14 Cette section explore vos croyances concernant la formation à l'éthique en service social. Pour chaque énoncé ci-dessous, veuillez sélectionner votre préférence à partir de la boîte de déroulement.

- a) Je crois que la formation à l'éthique en service social devrait être incluse dans le programme comme un cours de base spécifique.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- b) Je crois avoir assez de connaissances pour coordonner l'intégration de la formation à l'éthique en service social au programme de cours.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2

Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- c) Je crois que tous/toutes les professeur-e-s de mon École partagent la même vision quant à l'intégration de la formation à l'éthique au programme de cours.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- d) Je crois que les valeurs personnelles n'entrent pas en jeu dans une prise de décision basée sur l'éthique en service social professionnel.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- e) Je crois que la formation à l'éthique en service social se situe en marge de la formation professionnelle.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- f) Je crois que les professeur-e-s peuvent servir de modèles aux étudiant-e-s pour favoriser une conduite respectant les règles de l'éthique.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- g) Je crois que tous/toutes nos professeur-e-s connaissent les Normes d'agrément de l'ACCESS exigeant l'intégration de l'éthique professionnelle tout au long du programme de cours.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2

Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- h) Je crois que le Code de déontologie de l'ACSS est un guide pour tous les travailleurs sociaux et toutes les travailleuses sociales au Canada.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- i) Je crois que la spiritualité et l'éthique en service social sont deux champs mutuellement exclusifs.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- j) Je crois que la formation à l'éthique devrait être axe principalement sur des exemples de pratique.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- k) Je crois que l'éthique professionnelle est, au sein du programme, un outil d'intégration facilitant la socialisation des étudiant-e-s à la profession

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- l) Je crois que l'objectif premier de la formation à l'éthique en service social est l'acquisition par les étudiant-e-s d'une connaissance du Code provincial de déontologie.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2

Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- m) Je crois que le Code de déontologie et les Normes de l'ACSS ont préséance sur les Codes provinciaux de déontologie dans la détermination d'une prise de décision conforme à l'éthique.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- n) Je crois que la formation à l'éthique devrait être intégrée tout au long du programme plutôt que d'avoir un cours de base spécifique.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- o) Je crois que la Faculté, l'École ou le Département devrait faire appel à un-e éthicien-ne afin d'améliorer la formation à l'éthique professionnelle en service social.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- p) Je crois qu'en service social la spiritualité constitue le cœur de l'éthique.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- q) Je crois que l'exemple donné par les professeur-e-s d'une conduite en conformité avec l'éthique peut s'avérer plus significatif pour les étudiant-e-s que le contenu de leur enseignement.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2

Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- r) Je crois que tous nos superviseurs de stage et toutes nos superviseures connaissent les Normes d'agrément de l'ACCESS exigeant l'intégration de l'éthique professionnelle dans tout le programme de cours.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- s) Je crois que les concepts de l'éthique professionnelle sont trop abstraits pour une profession basée sur la pratique telle que le service social.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- t) Je crois que la formation à l'éthique en service social devrait faire partie des cours obligatoires du programme.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- u) Je crois que tous nos chargés de cours connaissent les Normes d'agrément de l'ACCESS qui exigent l'intégration de l'éthique professionnelle dans tout le programme.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- v) Je crois que tous/toutes nos professeur-e-s ont une connaissance suffisante de l'éthique pour intégrer l'éthique du service social dans les cours qu'ils/elles enseignent.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1

Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- w) Je crois que les valeurs personnelles sont une composante des processus de prise de décision conformes à l'éthique chez un travailleur social ou une travailleuse sociale.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- x) Je crois que le Code de déontologie de l'ACSS est un livre de règlements devant gouverner la conduite de tous les travailleurs sociaux et de toutes les travailleuses sociales au Canada.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6

Eighth option 7 (Fortement en désaccord) 7

- y) Je crois qu'il y a des liens entre le champ de la spiritualité et celui de l'éthique en service social.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- z) Je crois que le Code provincial de déontologie a préséance sur la Charte canadienne des Droits et libertés lorsqu'il s'agit de guider une prise de décision qui soit conforme à l'éthique.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- aa) Je crois que tous nos superviseurs et toutes nos superviseuses possèdent une compétence suffisante en matière d'éthique pour soutenir l'apprentissage étudiant.

Codes

First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- bb) Je crois que tous nos professeurs et toutes nos professeures reconnaissent l'importance d'être un modèle d'identification auprès des étudiant-e-s par un comportement conforme à l'éthique.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- cc) Je crois que tous nos professeurs et toutes nos professeures connaissent les Normes d'agrément de l'ACCESS qui exigent l'intégration de l'éthique professionnelle dans le programme d'études.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4

Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- dd) Je crois que la formation à l'éthique en service social doit aborder le continuum entier de l'éthique professionnelle, depuis les exemples spécifiques à la pratique jusqu'aux discussions plus abstraites sur les théories éthiques soutenant la pratique.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- ee) Je crois que le but premier de la formation à l'éthique en service social est l'application par les étudiant-e-s du Code provincial de déontologie dans leur pratique.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- ff) Je crois que la formation à l'éthique devrait être incluse au programme de cours sous forme d'un cours de base spécifique et par intégration dans tous les cours.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

- gg) Je crois que les facultés, écoles ou départements qui privilégient un cadre de programme commun pour tous leurs cours favorisent un milieu facilitant davantage l'apprentissage des étudiant-e-s.

		Codes
First option	Indiquer votre préférence	99
Second option	1 (Fortement en accord)	1
Third option	2 (En accord)	2
Fourth option	3 (Quelque peu en accord)	3
Fifth option	4 (Ni en accord ni en désaccord)	4
Sixth option	5 (Quelque peu en désaccord)	5
Seventh option	6 (En désaccord)	6
Eighth option	7 (Fortement en désaccord)	7

Partie D: Données démographiques sur les participant-e-s

15 (a) Sexe:

		Codes
First option	Choisir une option	99

Second option	Féminin	1
Third option	Masculin	2
Fourth option	Autre	3

(b) Si autre, veuillez spécifier [space 100 characters]

16 Groupe d'âge:

		Codes
First option	Choisir une option	99
Second option	Moins de trente ans	1
Third option	De 31 à 40 ans	2
Fourth option	De 41 à 50 ans	3
Fifth option	De 51 à 60 ans	4
Sixth option	61 ans et plus	5

17 (a) Race/Ethnicité:

		Codes
First option	Choisir une option	99
Second option	Autochtone	1
Third option	Canadien/ne Anglais-e	2
Fourth option	Canadien/ne Français-e	3
Fifth option	Autre	4

(b) Si autre, veuillez spécifier [space 100 characters]

18 (a) Religion:

		Codes
First option	Choisir une option	99

Second option	Bouddhisme	1
Third option	Christianisme	2
Fourth option	Hindouisme	3
Fifth option	Islam	4
Sixth option	Judaïsme	5
Seventh option	Chamanisme	6
Eighth option	Aucune appartenance	7
Ninth option	Autre	8

(b) Si autre, veuillez spécifier [space 100 characters]

19 Pratique religieuse:

		Codes
First option	Choisir une option	99
Second option	Très religieux/religieuse	1
Third option	Modérément religieux/religieuse	2
Fourth option	Appartenant-e à une religion, mais ce n'est pas une force majeure dans ma vie	3
Fifth option	Pas religieux/religieuse	4
Sixth option	Opposé-e à la religion organisée	5

20 (a) Votre principal champ d'intervention en service social:

		Codes
First option	Choisir une option	99
Second option	Administration/gestion	1
Third option	Pratique communautaire	2
Fourth option	Généraliste	3
Fifth option	Individus, familles et groupes	4
Sixth option	Politiques sociales	5

Seventh option Autre

6

(b) Si autre, veuillez spécifier [space 100 characters]

21 Statut comme professeur-e:

		Codes
First option	Choisir une option	99
Second option	À temps plein	1
Third option	À temps partiel	2

22 Nombre d'années comme professeur-e? [blank 10 characters] années

23 Dernier degré obtenu:

		Codes
First option	Choisir une option	99
Second option	BSS	1
Third option	MSS	2
Fourth option	PhD, Service Social/DSS	3
Fifth option	Autre degré	4

Cours formels

24 (a) Avez-vous déjà suivi un cours formel sur l'éthique en service social?

		Codes
First option	Choisir une option	99
Second option	Oui	1
Third option	Non (Aller à la question 25)	0

(b) Si oui, combien?

		Codes
First option	Choisir une option	99
Second option	Un	1
Third option	Deux	2
Fourth option	Trois	3
Fifth option	Plus que trois	4

25 (a) Avez-vous déjà suivi un cours formel d'éthique autre qu 'un cours d'éthique en service social?

		Codes
First option	Choisir une option	99
Second option	Oui	1
Third option	Non (Aller à la question 26)	0

(b) Si oui, combien?

		Codes
First option	Choisir une option	99
Second option	Un	1
Third option	Deux	2
Fourth option	Trois	3
Fifth option	Plus que trois	4

26 (a) Avez-vous déjà suivi un cours formel en développement de programme de cours?

		Codes
First option	Choisir une option	99
Second option	Oui	1
Third option	Non (Aller à la question 27)	0

(b) Si oui, combien?

		Codes
First option	Choisir une option	99
Second option	Un	1
Third option	Deux	2
Fourth option	Trois	3
Fifth option	Plus que trois	4

Participation à des ateliers

27 (a) Avez-vous déjà participé à des séminaires ou ateliers sur **l'éthique en service social?**

		Codes
First option	Choisir une option	99
Second option	Oui	1
Third option	Non (Aller à la question 28)	0

(b) Si oui, combien?

		Codes
First option	Choisir une option	99
Second option	Un	1
Third option	Deux	2
Fourth option	Trois	3
Fifth option	Plus que trois	4

28 (a) Avez-vous déjà participé à des séminaires ou ateliers sur **l'éthique autre que l'éthique en service social?**

		Codes
First option	Choisir une option	99

Second option	Oui	1
Third option	Non (Aller à la question 29)	0

(b) Si oui, combien?

		Codes
First option	Choisir une option	99
Second option	Un	1
Third option	Deux	2
Fourth option	Trois	3
Fifth option	Plus que trois	4

29 (a) Avez-vous déjà participé à des séminaires ou ateliers sur **le développement de programme?**

		Codes
First option	Choisir une option	99
Second option	Oui	1
Third option	Non (Aller à la question 30)	0

(b) Si oui, combien?

		Codes
First option	Choisir une option	99
Second option	Un	1
Third option	Deux	2
Fourth option	Trois	3
Fifth option	Plus que trois	4

Partie E: Données démographiques sur la Faculté, l'École ou le Département

30 (a) Quelle est la langue ou quelles sont les langues première-s utilisée-s dans le programme de votre institution?

		Codes
First option	Choisir une option	99
Second option	Anglais	1
Third option	Français	2
Fourth option	Anglais et Français	3
Fifth option	Autre	4

(b) Si autre, veuillez spécifier [space 100 characters]

31 Programme-s d'études offert-s:

		Codes
First option	Choisir une option	99
Second option	BSS	1
Third option	BSS et MSS	3
Fourth option	BSS, MSS et DSS/PhD, Social Service	4

Merci pour votre temps, votre énergie et votre expertise.

Votre contribution favorisera grandement

une meilleure compréhension

du domaine de la formation

canadienne à l'éthique en service social.

Appendix P

Phase II Clarifier les valeurs conflictuelles de la situation
ÉTAPE 6. IDENTIFIER LES EMOTIONS DOMINANTES DANS LA SITUATION

- a) Quelles sont les émotions dominantes dans la situation ?
 b) Rôle des émotions dans la délibération
 - Réflexion critique : est-ce que ma lecture de la situation (étapes 4 et 5) est influencée par une émotion dominante qui fausserait l'analyse ?
 - Source de valeurs : est-ce que ces émotions donnent des indications sur les valeurs en présence ?

ÉTAPE 7. NOMMER LES VALEURS AGISSANTES DANS LA DECISION

- a) Quelles sont les valeurs finales associées aux conséquences positives et négatives retenues ?
 i) Sur soi
 ii) Sur autrui
 b) Quelles sont les valeurs actualisées par les normativités retenues ?
 i) Par les normativités juridiques
 ii) Par les normativités du milieu
 iii) Par les normativités morales

ÉTAPE 8. IDENTIFIER LE PRINCIPAL CONFLIT DE VALEURS AGISSANTES DANS LA SITUATION

a) Établir l'opposition entre les valeurs dans la décision		
	Faire A	Faire A'
Valeurs visées ou actualisées par l'action envisagée		
Valeurs non visées ou non actualisées par l'action envisagée		
b) Identifier le principal conflit de valeurs constituant le dilemme		
	Opposée à	

Phase III Prendre une décision éthique par la résolution rationnelle du conflit de valeurs dans la situation

ÉTAPE 9. IDENTIFIER LA VALEUR QUI A PRESEANCE DANS LA SITUATION

Valeur prioritaire : _____ Valeur secondaire : _____

ÉTAPE 10. IDENTIFIER LE PRINCIPAL ARGUMENT DANS LA RESOLUTION DU CONFLIT DE VALEURS

Identification du type de raisonnement pratique (cochez la case correspondante)

- La valeur prioritaire est rattachée aux conséquences de ma décision : le raisonnement est conséquentialiste.
- La valeur prioritaire est rattachée aux normes et obligations : le raisonnement est déontologique.

Nature de l'argument conséquentialiste

a) Identification des intérêts

À quelles personnes, ou à quel groupe de personnes, la valeur prioritaire est-elle rattachée ?

- décideur
- autre personne particulière
- groupe auquel le décideur est associé (profession, fonction, association, institution, etc.)
- autres personnes en général
- autres groupes en général
- autres (environnement)

b) Argument utilisé

Pourquoi accordez-vous une priorité à la valeur qui correspond aux conséquences prévues ?

- argument basé sur l'intérêt personnel
- argument basé sur les intérêts du groupe
- argument basé sur les intérêts de toute personne humaine

OU

Nature de l'argument déontologique

a) Identification du type de norme

À quel type de norme la valeur prioritaire est-elle rattachée ?

- normes associatives (implicites ou explicites)
- normes légales (législation ou réglementation)
- normes morales (obligations morales)

b) Argument utilisé

Pourquoi accordez-vous la priorité au type de norme rattaché à la valeur ?

- argument basé sur l'autorité du groupe
- argument basé sur l'autorité de la loi positive
- argument basé sur l'autorité de la loi morale
- argument basé sur la légitimité des obligations juridiques
- argument basé sur la légitimité des obligations morales

Appendix Q

- a) What are the final values associated with the positive and negative consequences retained?
 - i) on self
 - ii) on others
- b) What values are actualized by the norms retained?
 - i) by juridical prescriptions
 - ii) by prescriptions of the environment
 - iii) by moral prescriptions

Step 8. Identify the main conflict of values in the situation

a) Establish the opposition of values in the decision making		
	Do A	Do A'
Values targeted by or actualized by action considered		
Values not targeted by or not actualized by action considered		
b) Identify the main conflict of values constituting the dilemma		
	Opposed to	

Phase III Making an ethical decision through rational resolution of the conflict of values in the situation

Step 9. Identify the prevailing value in the situation

Prevailing value:	secondary value:
-------------------	------------------

Step 10. Identify the main argument in resolving the conflict of values

- Identify the type of practical reasoning** (check corresponding box)
- The prevailing value is linked to the outcomes of my decision: the reasoning is based on outcomes.
 - The prevailing value is linked to norms and obligations: the reasoning is based on ethics.

Nature of the argument based on outcomes

- a) Identify interests
- To which persons, or group of persons is the prevailing value linked?
- decision-maker
 - other specific person
 - group to which the decision-maker is linked (profession, function, association, institution)

other persons in general
 other groups in general
 others (environment)
 b) Argument used
 Why do you give priority to the value corresponding to the anticipated outcomes?
 argument based on personal interest
 argument based on group interests
 argument based on the interests of all persons

OR

Nature of the ethical argument
 a) Identify the type of standard
To which type of standards is the prevailing value linked?
 associative standards (implicit or explicit)
 legal standards (legislation or regulations)
 moral standards (moral obligations)
 b) Argument used
Why do you give priority to the type of standard linked to the value?
 argument based on the authority of the group
 argument based on the authority of positive law
 argument based on the authority of moral law
 argument based on legitimacy of juridical obligations
 argument based on legitimacy of moral obligations

STEP 11. SPECIFY MODES OF ACTION CONSIDERING VALUE ORDER OF PRIORITY

Action retained : *choose A or A'*
 Modalities and measures envisioned for balancing conflicting values or correcting their disadvantages:

Phase IV Establishing a genuine dialogue between the persons involved

STEP 12. CRITICALLY REFLECT UPON THE GENERALIZABILITY OF THE REASONS FOR ACTION

No	Yes
<u>Impartiality criterion for reasons for action</u> <i>Would those reasons for action convince an impartial jury ?</i>	<input type="checkbox"/> <input type="checkbox"/>
<u>Reciprocity criterion</u> <i>Would I be convinced by the reasons for action presented if I was in the place of the person experiencing the greatest loss in the resolution of the dilemma ?</i>	<input type="checkbox"/> <input type="checkbox"/>
<u>Exemplary nature criterion</u> <input type="checkbox"/>	<input type="checkbox"/>

Would the reasons presented for action be valid in all similar cases ?

STEP 13. FORMULATE AND SUBMIT A THOROUGH ARGUMENTATION ALLOWING TO JUSTIFY ONE'S POSITION

E. Argumentation based on usefulness

Since my practical reasoning is based on outcomes (step 10) and the selected value (step 9) is associated with _____,

The reference group for argumentation is : _____

The criterion allowing to assess usefulness for this group is : _____

My appraisal is :
1) all the positive impacts of the decision :
2) all the negative impacts of the decision :
3) how the positive impacts outweigh the negative impacts:

Argumentation related to the means used:

- 1) effectiveness of the means for reaching the goals:
- 2) reduction of disadvantages by the means :

OR

B. Argumentation based on justice

Since my practical reasoning is based on outcomes (step 10) and the selected value (step 9) is associated with _____

The unjust treatment to which I associate the outcomes for the person or the group is: ____

The dimension of the person to which I associate the basic category is: _____

The reasons justifying that the basic category is acceptable in the resolution of this dilemma are:

Argumentation related to the means used:

- 1) effectiveness of the means for reaching goals:
- 2) reduction of disadvantages by the means:

OR

C. Argumentation based on the law

Since my practical reasoning was of an ethical nature (step 10) and the selected value at step 9 is _____

The normative character of the environment associated with the prevailing value is: _____

The juridical obligation associated with the prevailing value is: _____
Complying with these obligations allows for a resolution of the case through: ___
The reasons that legitimize compliance with these obligations are: _____

Argumentation related to the means used:

- 1) effectiveness of the means for reaching goals:
- 2) reduction of disadvantages by the means:

OR

D. Argumentation based on Nature

Since my practical reasoning was of an ethical nature (step 10) and the selected value at step 9 is _____

The moral obligation related to the selected value is: _____
Observing this moral obligation allows for a resolution of the case through: _____
The reasons that legitimize compliance with this moral obligation are: _____

Argumentation related to the means used:

- 1) effectiveness of the means for reaching goals:
- 2) reduction of disadvantages by the means:

Appendix R

Resources Identified by Participants

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