

MASTER THESIS

**Social Work Practitioners' Ethical
Reflections after Resolved Child
Protection (custody) Cases of Immigrant
Children, and the Effects of Reflections on
Child Protection Practice.**

Amos Atteh Tetteh



ACKNOWLEDGMENT

All glory and praise to the lord for the strength He bestowed on me to finish this project work. My sincere thanks go to all significant others whose contribution to my research made the completion of this work feasible. A heartfelt thanks go to my supervisor Associate professor Tore Tjora, and Prof. Siv Oltedal of the University of Stavanger for their invaluable support and guidance. I am profoundly grateful to Mr. Knut Redalen of the Stavanger Child protection institution and the social workers who participated in this project work. Finally, many thanks to all family and friends who supported and encouraged me along the journey.

Table of content

ABBREVIATION.....	vi
ABSTRACT.....	viii
1 CHAPTER: Introduction	1
1.1 Objectives.....	3
1.2 Main research questions.....	3
1.3 Statement of problem.....	3
1.4 Research scope and definitions	3
1.4.1 Ethic.....	4
1.4.2 Ethical issue.....	4
1.4.3 Critical reflection.....	4
1.4.4 Child protection	4
1.4.5 Immigrant children.....	5
1.4.6 Social work profession	5
2 CHAPTER : Research Method.....	6
2.1 Data collection and sampling.....	6
2.2 Data collection process	7
3 CHAPTER: Theoretical framework	8
3.1.1 Critical Theory	8
3.2 DEONTOLOGICAL AND UTILITARIAN THEORY.....	11
3.2.1 Deontological theory.....	11
3.2.2 Utilitarian theory.....	12
3.3 Data analysis	13
3.4 Ethical consideration.....	14
3.5 Strengths and limitations of the study.....	15
3.5.1 Strengths	15
3.5.2 Limitations.....	17
4 CHAPTER: Literature review	18
4.1 <i>Child protection as feature of bureaucracy</i>	18
4.2 Reflections on ethical issues.	19
4.3 Managing ethical issues	21
4.4 The impact of reflecting on ethical issues.....	24
5 CHAPTER: Findings.....	27
5.1 Social workers dilemma based on reflections;	27
5.1.1 Tension between professional obligation and the law/institutional regulation.	27
5.1.2 Tension between professional discretion and moral judgement.....	30

5.1.3	Feelings and concerns of social workers base on their reflections;	31
5.1.4	Concern for putting child in conflict with family	31
5.1.5	Concern for immigrant family’s fear of social workers.....	32
5.1.6	Concern for inadequate supervision.....	34
5.2	The impact of ethical reflection on child protection practice	35
5.2.1	Promote the right of children	35
5.2.2	Promotes professional’s contentment with roles.....	36
5.2.3	Development of competence	37
5.2.4	Professionally getting close to immigrant families.	38
6	CHAPTER: Discussions and Conclusion.....	39
7	REFERENCES:	47
8	APPENDIX	52

ABBREVIATION

- CWA – Child Welfare Act
- ECHR – European Convention on Human Rights
- IASSW – International Association of Schools of Social Work
- NSD – Norwegian Center for Research Data
- UNCRC – United Nations Convention on the Rights of the Child

ABSTRACT

Professional obligation for child protection by social workers remains a complex phenomenon infused with stringent adherence to various roles and responsibilities, regulations, values, and laws, such that their observance constantly results in tension for social workers. In this work, a comprehensive reflections of social workers own ethical issues and dilemmas have been explored through the qualitative method. A sample size of seven social workers from the Stavanger Municipality were interviewed in both a focus group interview and individual interviews. The study critically explores and discusses demonstrated dilemma between social workers' professional discretion and moral judgement, professional obligation and the law. Essentially, findings shows that social workers concern about putting child in conflict with family, immigrant families fear of social workers, limited resources leading to inadequate supervision presents ethical issues or dilemma in the discharge of their duty. Also findings reveal that, social workers are faced with dilemma in the protection of older children and in making investigations because of conflicting obligations in adhering to the several laws. Following that, this paper also deconstructed the perspective of social workers regarding the implications of their reflection on child protection practice. Findings in relation to that indicated social workers perceived promotion of the right of the child, need for professionally getting close to immigrant families, development of competence, professionals' contentment with roles are some positive impact of their reflections on child protection practice. The study therefore gives a dynamic insight into social workers reflections on ethical issues and dilemmas, and it is empirically useful for academic discourses.

Key words:

Ethical issues, dilemmas, ethical reflection, child protection, social workers.

1 CHAPTER: Introduction

Ethical issues and dilemmas are inherent aspect of social work practice due to social workers' several roles in public welfare provision, particularly child protection (Falch-Eriksen, 2005). Social work professionals across Europe certainly are faced with difficulties of dealing with child protection cases due to the growing multicultural society of which Norway is no exception(Keles, Olseth, Idsøe, & Sørli, 2018; Oppedal, 2017). The issues concerning child rearing and style of discipline as an abuse or not falls within different cultural perspectives and legislations for child protection in different countries. Consequently, the idea of social workers capability to maintain cultural sensitivity devoid of prejudice, and discrimination working with different client with distinct sociocultural background is often questioned (Misca & Neamtu, 2016)

Over the year's Norwegian child welfare protection institutions in Norway have encountered criticisms (Falch-Eriksen, 2005). In some cases, the child protection institutions have been met with protests and critics that, it is too quick and insensitive in taking over custody of children from some immigrant parents provided evidence shows that the child suffer maltreatment or abuse in the hands of the parents/guardian (Ingrid, 2018). As a result, critics concerning lack of professionalism and care ethics have in recent time increased focus on the concept of love in the social work profession (Thrana 2016; Barnevernpanelets rapport 2011 as cited in Falach-Eriksen 2005). But there is little attention on what ethical dilemma or issues Norwegian social workers must deal with when making decision particularly in the interest of an immigrant child.

In addition, the conflicting aims and values of social workers roles in the provision of public welfare amongst other reasons have been attributed to why ethical problems, and dilemmas are inherent in the social work profession. In effect, the position of social workers to vehemently protect children against any form of abuse (Parton, 2014, p. 5), and in cases of resolved ethical issue with decisions made for custody in the best interest of the child unfortunately leads to social workers often being attacked. Thus, professional social workers may be described as intolerable family life intruders and confronted in some cases by the media or public (Stevenson, 1976, Banks, 2012).

However, the practice of ethical reflection is deemed a healthy learning process for building professional competences which could help professional social workers in resolving ethical issues (Clifford & Burke, 2008, p. 205). Thus, by virtue of reflecting on profession's

ethics a practitioner becomes critically exposed to how he/she conducts work and same time do the work as ongoing process which is termed reflection in action and knowing in action respectively (Schön, 2017, p. 3). In social work profession, guidelines for resolving ethical issues particularly within the context of child protection may be offered by the profession's and the organization's code of ethics. Despite that, ethical issues; encompassing conflict of interest or dilemmas present inevitable discretionary judgement that certainly determines practitioners' ultimate choice of decision(s) (Mattison, 2000). Notwithstanding that, ethical issues will continue to persist in the areas of child protection owing to the fact that, people including social workers involved are humans with different values from varying ethnic and cultural, educational and social background (Parton, 2014). Even so, professional social workers are cautioned that as part of professionalism practitioners must be sensitive to other people's perceived capacities and deficits. By implication, social workers must be sensitive towards cultural differences in child upbringing (Healy, 2014). However, Social worker ability to be sensitive to cultural differences such as immigrant parent child upbringing style that conflicts with Norwegian law, and at the same time implement the Norwegian law on child protection could be ethically challenging.

Considering that, it is a difficult decision with lots of dilemma involved when social workers have to decide if a child must be in the custody of the state, thus the right of the child to live with family, and right to be protected from harm- UNCRC Article 9 and 19 (CRC, 1989). Researches on ethical reflections have been conducted, most researches have focused generally on relevance of reflection in social work, and for the practitioners(Ferguson, 2018; Heron, 2005; Hobson, 2012). But few empirical data about the Norway's practitioners' reflections on ethics situated in the child protection (child custody) of immigrant children exist. Further, how this reflection has influence child protection practice is still a knowledge gap that this research work seeks to satisfy.

Therefore, the purpose of the research is to investigate the professional child protection social workers' in Norway reflections on ethical issues pertaining to immigrant children protection after the case is resolved, and how these ethical reflections influence child protection practice. The study seeks to contribute to the ongoing ethics discourse by adding a dynamic perspective of social workers reflections on ethics in child protection.

1.1 Objectives

The objectives of the research work are as follows:

- To explore the ethical reflections of social workers after resolving child protection (custody) cases of immigrant children.
- To find out how the ethical reflections impact social workers' child protection practice

1.2 Main research questions

- What are the reflections on ethical issues pertaining to immigrant child(ren) protection after the case is resolved?
- How does ethical reflections influence child protection practice?

1.3 Statement of problem

Professional obligation for child protection by social workers remains a complex phenomenon infused with stringent adherence to various roles and responsibilities, regulations, values, and laws such that their observance constantly results in tension for social workers. Besides with the increasing number of immigrants children in Norway (Fandrem, Sam, & Roland, 2009; Keles et al., 2018), social workers do encounter the displeasure of public particularly immigrants on its decisions regarding child protection (Colton & Welbourne, 2013; Falch-Eriksen, 2005). As a result, social workers capability to maintain cultural sensitivity devoid of prejudice and discrimination working with different client from distinct sociocultural background is often questioned. And they are criticized for hasty decision in taking custody of children (Falch-Eriksen, 2005; Ingrid, 2018; Misca & Neamtu, 2016). However, the focus is not to find answers to these questions or critics, but to explore social workers ethical issues and dilemmas, concerns and feelings they encounter in the context of child protection of children in Norway as they execute the professional obligation. As the critics of child protection decisions may be ethically related issues, social workers are encouraged to engage reflection with ethical issues which are perhaps not moral dilemmas (Hobson, 2012). Hence this study is conducted to engage the actors who have experience with the phenomenon.

1.4 Research scope and definitions

The research is conducted as a qualitative research to explores social work practitioner's ethical reflection after resolved child protection cases of immigrant children. Furthermore, the essence of investigating the ethical reflections is to understand how these reflections have impacted the practice of child protection. In this research work, the concepts below are used for the purpose of representing a set of meaningful idea related to the research topic. And the explanations to

the concepts illustrate the extent to which these concepts are explored for the purpose of the research work.

1.4.1 Ethic

In broad-spectrum term ethics is applied to mean norms, standards, values, rules, principles that prescribes the universally acceptable and or unacceptable behaviors in an institution, or among a professional body (Banks, 2012; Keeney et al., 2014). More importantly, ethic is perceived in this work as both moral philosophy and moral norms/standards. The former concerns the study of morality, moral problems and moral judgements (Frankena, 1963, p. 3). Against this background, the term 'ethical reflections' aim at achieving a normative attitude that establishes an understanding of a person's general knowledge of the world, place in and of the values influencing the decisions one makes and actions performed (Christensen, 2011, p. 209).

1.4.2 Ethical issue

Ethical issue connotes dilemmas or ethical problems where the right, needs and interest of different parties conflict and becomes a challenge for social work professionals decision making (Banks, 2012, p. 19). Furthermore, a distinction between ethical issue and ethical dilemma as will be concurrently used in this work is such that, Thompson et al (2000) considers ethical issues to present cumbersome situation where it is clear what the right or wrong decision to make is, yet making any of such choices is a difficult decision. Whereas ethical dilemma is a situation where professional social worker has to make an inconvenient decision but it is not lucid as to what is right or wrong course of action (Thompson, Melia, & Boyd, 2000, pp. 6-9).

1.4.3 Critical reflection

The concept of critical reflection implies a process and theory that promotes the awareness of individuals held social assumption in order to facilitate the needed change in the social world (Fook, 2007). An understanding and ability to critically reflect is necessary for ethical reflection. This is because to engage in ethical reflection is to critically reflect on ethical principles and the settings that contributed to the ethical issues or dilemma (Christensen, 2011, p. 3).

1.4.4 Child protection

Child protection connotes all acts to prevent harm or abuse; physically, mentally emotionally or psychologically against children by an institution, agency or an agent to whom resources to do so are given (Falch-Eriksen, 2005). A more, constructive definition as applied to this work is that of the CRC (Art 19.1):

State parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other who has the care of the child (CRC, 1989)

1.4.5 Immigrant children

The term immigrant children imply children whose parents are permanently settled in a different country. Another useful definition of immigrant children is children less than eighteen years old with at least one foreign born parent (Tienda & Haskins, 2011).

1.4.6 Social work profession

In reference to the IFSWE/IASSW, Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing. The above definition may be amplified at national and/or regional levels (IFSW, 2014)

OR Social work profession as “the paid professional activity that aims to assist people in overcoming serious difficulties in their lives by providing care, protection, or counseling or through social support, advocacy and community development work” (Pierson & Thomas, 2011, p. 493)

2 CHAPTER : Research Method

The study adopts qualitative research approach. Its ontological supposition highlights multiple realities from different perspectives of research participants as credible knowledge. Therefore, epistemologically, getting close to reality to obtain meaningful subjective interpretation on thoughts, feelings and experiences (Creswell, 2007; Rich & Ginsburg, 1999) regarding the ethical reflections of the professional social workers in child protection has practically informed the use of qualitative approach. In effect, drawing on subjective ethical reflections (ontology) of research participants is pertinent because practitioner(s) “experience is not a buzzing flux but a constituted and meaningful ordered understanding(Polkinghorne, 1983b, p. 203). Hence, an inductive pattern of examination such that knowledge is created from participants opinion about the research topic. Thus, data collection and analysis take on inductive reasoning in order to establish an in-depth knowledge of the research topic(Creswell, 2007). As a result, the qualitative approach to this project is contended for based on the reasons that it provides explicit understanding of a phenomenon within the context of research participants’ feeling, thoughts and actions, and how it impacts their practice. Also, a relatively small sample size as used in this project is suitable for the approach. But the short comings of this qualitative approach applied is that it lacks the credibility for generalization of finding (Maxwell, 2012).

2.1 Data collection and sampling.

Purposive sampling technique was employed to select suitable participants (Tongco, 2007). The sampling adhered to the following characteristic; seven social workers as respondents and who worked in the Stavanger Municipality. An interview guide with open ended question was utilized to allow respondents freely express their thoughts about the research questions in this study (Turner III, 2010). The relevance of using interview guide is the possible flexibility in adjusting or deviating from the sequence of question. Also, the flexibility it offers to alter question in the process to get the needed answers for the research questions. The process opens for a dialogue between researcher and interviewee that enriches the data with in-depth opinion of the interviewees on the issue (Flick, 2011).

2.2 Data collection process

Data was collected from Social workers in the field of child protection (*Barnevernet*) at the Stavanger Municipality. The leader of social workers in child protection at the Stavanger was informed of the project, and the need for respondents for the interview. Following that, research respondents selected were based on the criteria for the purposive sampling method. A focus group interviews and two individual interviews were scheduled for participants at the institution. Subsequently, the interviews were conducted and before commencing with the interviews, the research respondents gave assent to inform consent forms. Again, the recorded interviews were conducted in a conducive environment with less distractions for approximately one-hour-thirty minutes in the focus group including intermittent breaks. Whereas a total of approximately one- hour -thirty minutes elapsed on both individual interviews.

Furthermore, a scope studies literature review was conducted. the approach “map rapidly the key concepts underpinning a research area and the main sources and types of evidence available...” (Mays, Roberts, & Popay, 2001, p. 194 cited in Arksey and O’Malley, 2005). Therefore, the approach was applied to select literatures that touched on the research topic(Arksey & O'Malley, 2005). The Orio, SocIndex, Scopus, and Research Gate data bases were the primary sources of literatures and key words used in scouting of the literature include “child protection”, “reflection*”. A quick review of abstracts that demonstrates social workers ethical reflections was used to select documents that forms part of the literatures. However, a limitation to the scope review approach in this work is that, it was not done in an absolute systematic order of literature review, but nearly systematically. Therefore, not all literatures that have touched on the topic area was represented in this work.

3 CHAPTER: Theoretical framework

3.1.1 Critical Theory

Critical theory is of great relevance to the phenomenon under study in this work. The research paradigm for this work reconciles with the framework by which the critical theory seeks to discover knowledge- the subjective interpretation of a phenomenon. The fundamental axioms inherent in this theory provides reasonable need for the discussions of ethical issues or dilemmas that confronts social worker in child protection.

Critical theory contends the need for questioning, reinterpretation and eventually liberation from suppressive 'assumption'- ideas (Harney, 2014). This implies that, organizational or institutional principles, governmental policies and regulation (*such assumptions*) for social workers as specified in different countries may conflict with everyday professional values, expertise and decisions of social workers in child protection. But the theory promotes social workers attention to raise needed questions about ethical issues for constructive discussion. More so, the code of ethics encourages social workers to be critical. For instance;

Ethical decision making is a process. In situations when conflicting obligations arise, social workers may be faced with complex ethical dilemmas that have no simple answers. Social workers should take into consideration all the values, principles, and standards in this *Code* that are relevant to any situation in which ethical judgment is warranted(NASW, 1996, p. 3)

Some of these difficulties may even arise from the profession' own code of ethics as stipulated by the NASW code of ethics. Instances may arise when social workers' ethical obligations conflict with agency policies or relevant laws or regulations. When such conflicts occur, social workers must make a responsible effort to resolve the conflict in a manner that is consistent with the values, principles, and standards expressed in this *Code*. If a reasonable resolution of the conflict does not appear possible, social workers should seek proper consultation before making a decision. (NASW, 1996, p. 3)

Considering that, proponents of critical theory as will be seen in subsequent discussion emphasizes the idea that it may take the society of social workers, and their cognizance of possibilities to raise questions about the 'assumptions', to bring about possibilities for change(H. Marcuse, 1968). So then how does critical theory bring this understanding to bear?

The Frankfurt School in Germany has been the leading proponent of the critical theory (Federico, 2016). Critical theory attempts to unearth invisible agents of domination, control and suppression that lies within what is perceived neutral, progressive and necessary for social order. Most essential for the critical theory is the questioning of fundamental assumptions that set standards for living, for that matter such assumptions that have been part of principles by which operations in various social or organizational institution are dictated (Harney, 2014).

The theory incite reasoning with the need to question long standing assumptions as fundamental to implementation of new ideas (Adorno & Horkheimer, 1972). Consequently, social workers gain professional experience, and grow in knowledge within the field of child protection. But social workers are often restricted by organizational regulation, and laws that makes the observance of social work ethical values and principles difficult. But how do social workers navigate these challenges? The theory is applied in this work to comprehend and analyze social workers perceptions, feelings, and interactions with ethical issues. The theory helps to demonstrate in the discussions the position of social workers in relation to obligation towards public (family and children), the profession, and the difficulties that arise when such obligation conflict in the process of child protection.

Using critical theory, gives an insight into how social workers have facilitated the resolution of such ethical dilemma, notwithstanding the possibilities for social workers reinterpretation and implementation of new ideas. Thus, new assumptions that help them exercise their professional discretion and facilitated changes in some stringent laws. Using the theory, an understanding of transitory process in resolving dominating idea as contributory factor to ethical issues can be exemplified in the discussions. This is part of the process of enlightenment that brings freedom as suggested by the theory. In other words, critical theory provides the platform to engage social workers awareness of complications that arises with juxtaposing ethical values alongside laws, and institutional regulation. And eventually measures adopted to mitigate long-standing oppressive assumptions that have reinforce restrictions and contributed to ethical issues (Adorno & Horkheimer, 1972 ; Harney, 2014)

Moreover, an expository implication of critical theory suggests that to achieve the liberation, critical theory must be explanatory, practical and normative. Thus, it is essentially in the merit of critical theory to criticize what is not right with the modern social reality. The theory pontificates the essence of change in order to call for explicit norms that conforms to the social transformation. But of great deal to developing a society that satisfies the need of

humanity devoid of enslaving, critical theory opines that modern society's liberation can be attained when all perspectives of interdisciplinary knowledge are harnessed and become a force to reckon with (Harney, 2014).

Critical theory stress two fundamental points from sociological perspective which is essential to advancing discussions on best way to dealing with suppressive assumptions(H. Marcuse, 1968). Firstly, judgement of human life is worth living. Secondly, in society it is possible to make better human life via a specific means of realizing such possibilities. Thus "If art "is" for any collective consciousness at all, it is that of individuals united in their awareness of the universal need for liberation –regardless of their class position. Nietzsche's *Zarathustra* dedication "Für Alle und Keinen" (For All and None) may apply also to the truth of art."(H Marcuse, 1977, p. 31) This is suggestive of the perception that society's has collective but not an individual mandate to pursue the emancipation of suppressive assumption that perhaps are obvious in some traditions and norms (Federico, 2016).

Furthermore, such ideology finds societies ability to ensure that the life of a child averted from parental harm and abuse, and the need for the child to leave with parent is justifiable. However, as social workers perform the duty of child protection, the question of how to maneuver the challenge of observing ethical values bearing in mind the importance of human relation; love, care, empathy, and respect for cultural diversity is difficult to answer. Besides the implementation of policies, conflicting roles that exposes professionals to ethical dilemma wherein cumbersome decisions with clearly no right or wrong procedure complicates the situation and plunges social workers into confusion of whom to please, client or the organization may persist.

However, it is not the duty of a single social worker to press on for a change in laws, regulations and code of ethics that invokes ethical issues. Moreover, could it make any difference should child protection social workers come together to examine some suppressive assumption (*as manifested in organizational regulations, policies, and ethical values of child protection service*) that result in ethical dilemmas? critical theory emphasizes, there should be a collective effort of society, thus social workers identification and reinterpretation of some of these long-standing dominating assumptions (via perception, feelings and experiences) before effective change of these assumption could be realized (Federico, 2016).

Therefore, critical theory is used in articulating the voices of social workers. The feelings, thoughts and experiences of social workers are captured as multiple realities that confronts professional ethical decisions. Following that, identifying and questioning some

assumptions and examining their impact on child protection practice of social workers in Norway is discussed via the lens of critical theory. However, an important critique to mention is that, critical theory have since its formulation primarily acted as a lens for analysis, criticisms and deconstruction of imperially dominating social ideas, but it lacks a framework by which the development of human interaction could lead to the emancipation it advocates (Rexhepi & Torres, 2011).

3.2 DEONTOLOGICAL AND UTILITARIAN THEORY

Ethics are classified as both moral philosophy, and moral norms/standards. The former which is of concern to this work emphasizes the “study of morality, moral problems and moral judgements”(Frankena, 1963, p. 3). The, the 3 categories of ethics under moral philosophy are namely; meta-ethics, normative and descriptive ethics (Banks, 2012, p. 5). In this work emphasis will be placed on 2 theories grounded in normative ethics. Thus, Deontological/absolutist and utilitarianism/consequentialist theory(Vallentyne, 1987).

The ethics as moral philosophy underpinned in these theories are applied in the understanding of moral or professional decisions/judgement and why such decision may be right or wrong (Banks, 2012, p. 5; Vallentyne, 1987). Also, a comprehension of the objectives for certain organizational or professional ethical standards is better analyzed from these theories with respect to who benefits most and what implication that also have on people in society. Again, in attempt to be more critical with ‘assumptions’ the theories; deontological and utilitarianism may establish the understanding of why they are taken for granted or not. Therefore, the use of the theories in this work will focus on the work of Emmanuel Kant and John Stuart Mills and their concept of deontology and utilitarianism respectively.

3.2.1 Deontological theory

Deontological theory perceives ethics or morality as universal principle based on categorical imperative, and principle that to will an end implies the willing of the means to that end(Forschler, 2013; Hare, 2000). Which implies that, the rightness or wrongness of actions does not depend on their consequences but on whether they fulfill our duty. Hence, it is imperative that the good action is dependent on what is morally right (Vallentyne, 1987).

Now, the acclamation of deontology as absolutist theory is because it finds some actions as mandatory or absolutely prohibited. Thus, for deontological theory permissibility of any action is not contingent on the consequences of the action (Vallentyne, 1987). By deontological/absolutist theory it is argued that the decision of social workers to take custody of an abuse child is simply in their duty to protect children, and the action is taken because it

is morally right to do so. But not because social workers are taking such decision in anticipation of consequences of their decision. For instance, by this theory, in child protection social workers observe ethical values such as confidentiality, humane service, social justice, worth and dignity, self-determination, and respect for parents or children because it is their duty? Or because it is morally the right thing to do. Thus, the decision must be subjected to responsibility and what one ought to do. Now, in terms of ethical issues and dilemma, could this principle be useful in preventing or resolving ethical issues and dilemma? And how critical theory questions the principles for which resolution is met or not increases awareness of the complexities in the child protection service.

As deontological principle provides justification for actions, being mindful of the implication of such moral principles on professional expertise, and to whom or the settings in which we apply these ethical principles is of concern. Because, critical theory engages our critical observance of why these principles- assumptions are taken or not taken for granted(Harney, 2014). On the contrary an argument to support that there are more reasons other than duty/responsibility, or that the consequences of adherence to any of the above-mentioned ethical values, and other decisions social workers make during child protection is explained by the utilitarian theory.

3.2.2 *Utilitarian theory*

Utilitarian theory is underpinned in the consequentialist theory. The consequentialist theory posits that for every action the goodness of outcomes, anticipated outcomes, or reasonably anticipatable outcomes do ground the permissibility of the actions solely in considerations of goodness(Vallentyne, 1987, p. 4). This theory emphasizes that, an individual's action or decision is justified as right or wrong based on the consequences of an action. Based on this principle utilitarian concept describes action that results in the happiness of the greatest number of people in the society as considerably the greatest good. Hence, utilitarian hold a philosophy that, an action is morally right provided its consequences lead to happiness (absence of pain), and wrong if it ends in unhappiness (pain)(Mill, 2009).

Applying this to social work ethical decision making will provide justifications to why in the presence of all evidence as to what is clearly right or wrong thing to do yet difficult to decide, social worker go ahead to make a choice with respect to an anticipated consequence of the decision. Also, this theory helps to understand why for instance, social workers may take certain decisions that may conflict organizational principle as long as the consequences of the decision brings in positive reward that outweighs the consequences of abiding by the

organizational rules. Therefore, both theories will be juxtaposed in analysis and understanding the phenomenon of ethical issues, and the basis for decisions that needs to be critically reflected upon.

3.3 Data analysis

A verbatim transcription and coding of data was performed using the NVivo software 9.1 version. Further on, data analysis was accomplished using grounded theory. The method facilitates the extraction of general explanation (Creswell, 2007). Thus, the grounded theory is employed to establish a comprehensive theory that explains social workers views in relation to

reflections on ethical issues, and dilemmas encountered in child protection cases of immigrant children. As well as the impact of the reflections on child protection practice.

Also, ground theory was applied because the steps involved is data driven. Hence, it facilitates open mindedness towards different perspectives of research participants on the research topic as crucial information for the construction of subjective knowledge. In allusion to grounded theory process described by John W. Creswell (2007), the data analysis commenced with open coding to identify categories of information about the phenomenon. Then axial coding where categories around the main phenomenon are identified was done. Followed by a selective coding to organize categories that are interrelated to form a theory (see p. 80-83). the weakness of using this method of data analysis was that conclusions drawn from grounded theory remain suggestive, incomplete, and inconclusive (Charmaz K. 2006 cited in Creswell 2007). Notwithstanding that, the theory generated provides an in-depth understanding of child protection social work practice in terms of ethics(Creswell, 2007).

Arguably, an alternative data analysis method that is fit for examining data in this study is the narrative method (Creswell, 2007; Pinnegar & Daynes, 2007). As a method it is described as qualitative design in which “narrative is understood as a spoken or written text giving an account of an event/action or series of events/actions, chronologically connected” (Czarniawska, 2004, p. 17). It is therefore good alternative because its epistemology is inductively inclined to the interpretivist paradigm such that, the narrative analysis method allows for the use of interviews, observation, access to documents, and picture as source of data collection(Creswell, 2007). Hence, in using this approach, the ethical reflections of the respondent/social workers and how their reflections have impact on child protection practice will constitute the narratives, or stories that will emerge from the interaction between researcher and the respondents. However, the analysis of the stories can be done thematically with focus on what was told in the story, structurally; emphasizing how the story was told , and in a dialogue/performance; who/what is the story referring to or directed towards(Riessman, 2008)

3.4 Ethical consideration

In this work ethics regarding, anonymity, confidentiality, informed consent, and respect for interviewees were given equal attention in order to maintain the quality of the research. This complies with the purpose of research ethic to prevents harm, exploitation, deception, breach of privacy and confidentiality(Polkinghorne, 1983a). Furthermore, approval from Norwegian Center for Research Data (NSD) was granted before the commencement of the research study. In effect, Interviewees were adequately informed about the research topic and

before conducting the interviews participants gave their consent. Thus, research participant assent to the consent form was a gesture of agreement to participate in the interview. Consequently, all research participants/respondents voluntarily participated in the group interview conducted in a conducive environment. At the group interview all participants were given ample time to express their opinion devoid of intimidation and discrimination. An ethically challenging encounter was the spontaneous use of Norwegian words or phrases by respondents which could not be interpreted by the researcher due to agreement to keep data from third parties.

Furthermore, all research interviewees were assured anonymity and confidentiality. Due to that, any personal data and sensitive information that could easily lead to the identity of the interviewee was anonymized. Data quality was maintained such that information collected was analyzed objectively and was presented without alterations. Also, by strictly using the data gathered for the purpose of this research work confidentiality was ensured.

3.5 Strengths and limitations of the study

3.5.1 Strengths

The study obtained useful information; in-depth interpretations, feelings and experiences of respondents as knowledge relevant for the research objectives. This rich information obtained in the natural setting of the respondents makes credible the responses emanating from the rich experience of respondent. In other words the in-depth information conveys the thick description of ethical issues or dilemmas as the unique but subjective knowledge, and perspectives of social workers in the Stavanger Municipality.

Again, the study remains relevant as it maintained the true representation of the population study, and essentially presents findings that expresses the voices of social workers in Stavanger Municipality. Findings will encourage for further study into other interesting themes, and particularly conducting the research on different groups of social workers in different municipalities in order to draw on general but pressing issues that needs to be addressed.

Also, the qualitative study permitted the flexibility of the research to be responsive to the needs of stakeholders; NSD, Norwegian Child protection Institution, and respondents (Social workers). Thus, the approval of NSD, approval of child protection institution and the voluntary participation of the respondent demonstrated that all ethical consideration before, during and after interviews have been taken into consideration in this study to improve its quality.

3.5.2 *Limitations*

It is crucial to acknowledge that the following concerns posed as limitation for the study, and that considering these factors in further study could help improve the study;

The bureaucracy within the Child Protection Institution at the Stavanger Municipality and Norwegian Center for Research Data (NSD), had an impact on the study because it resulted in limited time to complete the study. In order to conduct the research, the mentioned institutions must be notified and must give their approval. The process delayed the commencement of the project particularly approval from NSD before collecting data.

Besides that, at the Child Protection Institution the information about seeking respondents for the research had to go through due process. It is the only way respondents or social workers would be confident to, and voluntarily participate in the research if they have approval of their supervisors. This process at the Stavanger child protection institution further limited the time to complete the project work. As a result of the situation only few respondents availed themselves for the interview.

Again, the bane of language barrier between researcher and respondent constrained the flow of communication which may lead to losing vital information for data analysis. Due to language barrier at the initial stages of the study respondent were not motivated enough to participate in the interview, and this situation may also have affected the population size being small in the study. During the interview it was observed that respondent struggled with expressing fluently in the English language. Therefore, respondents provided information in their best ability. This only meant short time period for the interview which could have been perhaps longer than expected, if Norwegian language was the medium of communication between the researcher and respondents.

Also, the limited sample size clearly indicates that reader must take caution not to generalize the findings to the larger population but must understand it within the context it was conducted. The findings are subjective and limited to knowledge and opinions of social workers at the Stavanger Municipality. However, the findings are relevant in understanding problems of similar groups (Social worker) in different municipality.

4 CHAPTER: Literature review

In this literature review subjected to the scoping literature review method, most literatures included focuses on practitioners' own reflections on child protection practice, and the confronting ethical issues therein. Literatures have been thematically synthesized and included in the study with the focus of providing background knowledge on the research topic and its objectives in this study. Therefore, grounded on the research topic the following themes; child protection as a feature of bureaucracy, reflections on ethical issues, managing ethical issues, and the impact of ethical reflections on practice have been constructed and corresponds with synthesized literatures reviewed.

4.1 *Child protection as feature of bureaucracy*

There are various orientations of child protection services. The service-oriented system and risk-oriented system are characterized by some degree of bureaucracy (Parton & Berridge, 2011). Thus, the service-oriented system focuses on timely mitigation of serious risk and the necessity to prevent harm. An example is the Norwegian and Finland child welfare system. On the contrary, risk-oriented system have lots of impediments in relation to interference in the private sphere and therefore many are the alternatively privatized interventions available for citizens. A typical example is that of the US child welfare system (Gilbert, Parton, & Skivenes, 2011). Other classifications include family service-oriented child welfare systems in social democratic welfare states, conservative welfare states, or child protection-oriented child welfare systems within liberal welfare states (Skivenes, Barn, Križ, & Pösö, 2015),

Child protection is the reflection of society we live in. Child protection reflects how in an analogical description social structures establishes normative patterns by which people live or go about daily life. And just as the social systems or structures are characterized by bureaucracies, so is the child protection services or welfare system (Parton & Berridge, 2011; Reichel, 2000). The act of working within procedures, legal frame, and professionally constitute elements of ethic to serve the interest of both profession and the public. In other words, the ethic elements of the profession helps professionals to manage difficulties in times of ethical dilemmas (Bogács & Rácz, 2018; Munro, 2011 ; Stafford, Parton, Vincent, & Smith, 2012). However, the bureaucratic nature of child protection also deepens the intricacies of solving cases encompassing ethical issues or dilemmas. The reason being that, procedures may be excessive and come along with heavy load of administrative burden at the frontline operations of child protection (Bogács & Rácz, 2018). Essentially, social workers adherence to child protection bureaucracies implies that decision-making about child protection is a

process on its own. In Norway, child protection is a process that involves parties such as the social worker, judge, child, parent or guardian and not an individual's decision (Juhasz & Skivenes, 2017). Furthermore, when the need for custody is to be exercised in case of child protection the process of decision making usually have the decision for custody as the last option. This is because several alternative solutions are considered before deciding on custody as the last resort (Pösö, Skivenes, & Hestbæk, 2014). Such a process is termed as 'filters' provided in an institution's structural and procedural settings for child protection (Hawkins 2000 cited in Juhasz and Skivines2017).

Moreover, the process of decision making requires that experts in Norway are consulted during child protection cases to validate assessments as part of the process (Norwegian Child welfare Act 1992 § 4-3(4)). The Guideline for consulted experts' work in Child Care legitimates such consultation action of professionals (Ministry of Children Equality and Social Inclusion, 2009). Enlisted in the guideline are the instructions; legal and administrative framework, issues of confidentiality and impartiality. The guideline helps consulted experts provide solutions with or without minimal conflict involved(Pösö et al., 2014). This claim may illustrate the idea of complexities that emanates from challenging ethical values, and issues of practitioners' dual devotion to client or state, and at the same time entailing moral decisions during child protection process(Bogács & Rácz, 2018).

4.2 Reflections on ethical issues.

Ethical dilemma in social work are politically, legally and professional induced. For instance, politically social workers provide services with defined conditions of service creating a dilemma between law and professional ethic (Braye & Preston-Shoot, 2006; Janebová, 2019). The challenge is, how do social worker make the right decision of custody upon rumors of cases of abuse of a child, and what if parents demand their rights under Article 8 of the ECHR with their less cooperation in the investigations?

“1. Everyone has the right to respect for his private and family life, his home and his correspondence. 2. There shall be no interference by a public authority with the exercise of this right except such as is in accordance with the law and is necessary in a democratic society in the interests of national security, public safety or the economic well-being of the country, for the prevention of disorder or crime, for the protection of health or morals, or for the protection of the rights and freedoms of others.”(ECHR, 1950)

Besides, social workers go through the ordeal of assessment following the strict protocols in cases of abuse and neglect of children. But with growing complexities of bureaucracy and lack of resources, an effect of the bureaucratic nature of modern child protection practice results in the tension between the ideal of keeping families at the heart of the system, and the reality of engaging in effective decision making (Holt & Kelly, 2014). For instance, evidentially, social workers are faced with the dilemma in deciding whether to leave a child at the risk of abuse in their home or take custody of the child at risk of harm resulting from separating children from their parents (Arad & Wozner, 2001).

Empirically, reflections on ethics by social workers demonstrated awareness of tension between personal values and professional ethics. Also, friction between professional ethics, roles in public welfare provisions, and expectations of professional in relation to political policies, public and media expectations for social workers (Pösö et al., 2014). The duty to protect and maintain confidentiality is one area of ethical contentions faced by social workers. Unfortunately, social workers can do less to maintain issues of confidential nature provided by clients when it involves risk of life. However, social workers feel disappointed when confidential issues reported by children or adult regarding abuse must be disclosed in the court, in order to affirm the right course of action and for the best interest of the child (Meysen & Kelly, 2018). This indicates an accountability on the part of social workers as they need to work within procedures and political legislation (Brydon, 2006).

The, ethics of an organization may not foster cohesion between personal values and social work professions ethical values. Thus, stringent procedure of the assessment format during a placement in an institution may obstructs ability to show empathy or emotional response. The effect of conflicting obligation from the dual roles of social workers includes stress from deciding on the right course of action with no clear path as to what make it right or wrong decision. Consequently, the banes for confronting the ethical issues inappropriately could stem down from frustration, moral regret, lack of confidence and power to challenge (Hobson, 2012, pp. 6-7)

Another standpoint of ethical issue in child protection is the dilemma in care-and-control duties of practitioners. Kerry Brydon (2006) claims that social work practice is changing its pattern of service delivery, and certainly in the child protection services. But while these are influenced by forces from policies, practice and research. The same forces may belittle the best practices (Brydon, 2006; Meysen & Kelly, 2018). An illustration is that of a research

that shows that practitioners in the field of child protection called for the “stretch of rules”. The reason being that at some point professional judgement may be contradictory to that of organizational procedures. Such that an alternative measure in the best interest of the child suggested by the social worker, but conflicting with the organizational statutes leads to tension (Meysen & Kelly, 2018, p. 5). Social workers in such position finds their discretion as practically best solution but to execute it contrary to organizational regulation may be ethically wrong, hence difficult to decide what is best in the interest of the child.

The paradoxical issue pertaining to child protection in such circumstance dwells on what the best practice is and weather it is possible given the external forces that constraint it. Also, these forces create dilemma in child protection particularly if practitioners assume accountability to state, and public or clients at the same time. It becomes an ethical issue when social workers in the helping profession(Trotter, 2006) must deal with following principles of partnership with client and adherence to client’s self-determination, yet some organizations wields the power to monitor or control parental care in matters of child protection (Janebová, 2019). Thus, staying devoted to working with the family and at the same time acting as government agent rather promotes tensions and dilemma in care-and-control duties of practitioners. This leads to frustration that emanates from dilemma as social worker maintain dual roles (Bogács & Rácz, 2018; Brydon, 2006).

Another context of dilemma is the duty to protect children from harm, and the responsibility to promote the voice of children but the specific measures and guidance to doing so leads to inevitable complicated execution of both right and responsibility (Sanders & Mace, 2006). Research shows that promoting child protection is high on both national and international agenda , but dilemma is faced when it is difficult to create a balance between the child’s right to have a voice and social workers duty to protect the child from harm (Littlechild, 2000). In practical sense, social workers worry about the idea of treating the child as an adult to being exposed to inappropriate responsibilities and information. Particularly, in relation to younger children social workers are inclined to view the expectations of the child to make heavy choices and preferences unfitting and damaging because it deprives the child of better childhood life (Anderson 2000).

4.3 Managing ethical issues

Often social workers deal with competing values and issues of loyalty that occasionally necessitates professional and moral decisions. In this situation Social workers must maintain balance between society and professional values, both interest of society and client(family).

However, the ethics of the profession is claimed to assist professionals manage difficulties in terms of ethical dilemmas in order to sustain the balance (Bogács & Rácz, 2018; NASW, 1996). It implies that, the social work profession has its own ethical standards and values that provide guidance for social workers when challenged with ethical issues. Considering that, social workers refer to the code of ethics to establish what clear measures are prescribed therein (Stafford et al., 2012)

Instances may arise when social workers' ethical obligations conflict with agency policies or relevant laws or regulations. When such conflicts occur, social workers must make a responsible effort to resolve the conflict in a manner that is consistent with the values, principles, and standards expressed in this *Code*. If a reasonable resolution of the conflict does not appear possible, social workers should seek proper consultation before making a decision. (NASW, 1996, p. 3)

By this this ethical standard, the need for proper consultation prescribes social workers responsibility to reflect the ethical issue with supervisor, colleagues and if possible, include experts in seeking a constructive decision. Such that after the decision is made the social worker and the profession will continue to maintain its integrity, public trust and confidence. Nevertheless, social work child protection practice will continually be meted with moral, social and political dilemma in child protection cases for which majority would be difficult to resolve (parton,2000 cited in Brydon 2006).

According to Gillingham and Humphreys (2010) considering the need for genuine decision making in matters of child protection, the Structured Decision Making (SMD) tools is applied in some twenty state in the USA and two states in Australia. This development agrees with the CRC objective to develop more efficient, consistent and valid decision making in children's protective services (CRC, 1989). Thus, based on the results of the SMD social worker make informed decision with less difficulty or with confusion as to whether it is right or wrong. But research shows that the SMD is not strongly used for decision making because the SMD constrains the expertise of social workers in child protection. By implication it does not deal with the intricacy of the situation, and hardly can practitioner reason with the SMD tool's categories of maltreatment as against information about the history of the children (Gillingham & Humphreys, 2010).

Hence, the strict adherence to such organizational instrument may negatively affect the discharge of best practice in the interest of the children and families. This affirms the assertion

“there is evidence that administrative decision making may not take due account of the rights of parents and children under Article 8 of the ECHR”(Holt & Kelly, 2014 p. 1024). However, practitioners also have gained more skill from long years of experience therefore professional judgement could be weightier in matters of child protection. Other than that, following the SMD could make social workers experiences irrelevant and not yield to best practice in the long run (Gillingham & Humphreys, 2010).

Furthermore, the combined preventive and protective approach is evident in Europe. This approach is to assist social workers over ride potential ethical issue of confidentiality that arise from multidisciplinary social workers involvement in child protection(Meysen & Kelly, 2018). in Germany the approaches implementation brings under one umbrella all professionals who work in child protection. the essence of this approach allows for a network of professionals to work with the same family and children. The process facilitates easy access to shared information about family and children and reduces the stress of preventing breach of confidentiality.

Meanwhile a strong emphasis on family as partners in a collaborative effort with professional is encouraged by the approach. such cooperation between family and professionals allows for preliminary discussions on reported case that compromises the interest of the child with family. The family then is encouraged to seek for help before any other secondary measures are taken in the interest of the child(Kindler, 2012). Social workers are also able to implement the core value of importance of relationship. This suggests that as social workers corporate as partners with families with history of child abuse. Social workers via this medium demonstrate to parents their respect for cultural diversity as they take on alternative approaches together with parent to preventing abuse of children in the families.

Transparency is indicated as useful process in dealing with ethical issues of confidentiality. Thus, a confrontational dilemma as to whether as part of duty there is the need to inform authorities in the interest of a child, or to maintain confidentiality regarding client information do occur. But such tension can be managed. By implication the dilemma from duty to inform and maintaining client’s confidentiality is said to be negotiated via an ethical position of transparency. For instance, explaining to the client why the information cannot be held as confidential because of the risk of harm involved either for the sake of the child, parent or both (Meysen & Kelly, 2018).

Also, social workers choosing from the least detrimental or damaging decision to be made is a measure to maneuver ethical issues or dilemma in the profession. Despite the moral responsibility and duty of social worker to protect children from harm and abuse as prescribed by the core values of the profession, study predicts that both decisions do affect the children physically, mentally and emotionally. Nevertheless, in confronting such dilemma, social workers critically assess which of the decision's risk is of the least cost for their action and for the child. Whatever the case may be, social workers must come to a conclusion of the case and this can be very difficult which is why the 'least detrimental alternative' becomes a measure for managing such dilemma (Arad & Wozner, 2001).

4.4 The impact of reflecting on ethical issues

Critical reflection as vital element of child protection practice cannot be over emphasized (Buckley, 2000). Reflecting on ethics in practice is said to increase professional awareness to develop skills, competencies and mobilize needed resources to make more caring, compassionate, and appreciative choices about ethical issues (Cohen, McDaniel, & Quarters 2005; McKaskill, 2007). Such skills are relevant particularly towards ethical issues concerning child protection cases involving immigrant children. This is due to the possible variation in culture and laws in different settings at a particular time (Misca & Neamtu, 2016)

In reflecting on ethics, an emphasis on the deconstruction of one's own dilemma takes account of the practitioners own subjective interpretation of ethical values as well as the working condition that induced the dilemma. Thus, Musil and Necasova (2008 cited in Radka Janebova 2006, p3) described the working situation of social worker that is not compatible with social work professional ethical value as "inconsistent working condition". Besides other factors that creates dilemmas for social workers in their professional setting such as religion, culture and ethnicity, socioeconomic classes, gender and age (Janebová, 2019).

There is the impact of cultural norms and values together with policy frame work on decision-making in various social work professions such as child protection (Meysen & Kelly, 2018). Hence, Radka claims that reflections on ethical issues is important. This is because it discloses in a better way how complicated a dilemma in social work child protection could be and not as mere conflict between ethical values. Thus, through reflection professionals becomes conscious of oppressive nature of the practice, and the professional's own prejudices. In other words, ethical reflections become the springboard to resolving ethical issue (Janebová, 2019). The suggested model to this effect is that "first step should be followed up by a reflection upon possible variants among procedures, the potential impact of these actions on stakeholders,

consultations regarding pertinent issues with relevant experts, prudent decision-making, and finally, legitimation of the processes chosen". (Reamer, 2013; Congress, 1999; Dolgoff et al., 2012 cited in Janebova 2017, p.11).

Considering the impact of reflecting on ethics, Marian (2000) makes an important reference to the concept of 'self-awareness'. The term of self-awareness is theorized in what is termed 'constitution of subjectivity'. which means that self-awareness through reflective practice manifests important but individual or subjective identity of the social worker. An identity social worker brings into the profession, and which also informs or influences the value preferences of the professional during ethical decision making (Marian, 2000). Hence, it is crucial for social workers to be aware of how their held moral values and perspectives play significant role in decision making in child protection services, such is the value of reflexive knowledge. Implicitly, reflexive knowledge is vital in order to encounter the enlightenment about our identity as professional social workers and our location within the social order (Heron, 2005)

It is also important to mention that, while social workers' self-awareness becomes profitable remark of ethical reflection, at the same time reflection is closely linked to the 'use of self' and emotional intelligence(Ferguson, 2018). In the view of Ferguson H. (2018) the 'self' is regarded as a limitless resource that social worker can tap into and use to work with clients or perhaps resolve ethical issues. The emotional intelligence is the knowledge of the emotional self which plays important role in the building of professional relationship. The emotional knowledge impacts social workers ability to be concern with feelings of service users (parents and children) as far as the moral values of care, compassion, and empathy binds on social workers. Social workers also through the emotional knowledge can understand their own emotions and experiences that prompts emotional reaction during practice. As well as emotions that could trigger ethical issues in their line of work. In effect, ethical reflection helps professional practitioners of child protection social work to think through uncertainties that permeate every day practice, and to learn and understand how ethical issues shapes their perceptions (Ferguson, 2018).

In a nutshell, this chapter's discussios pertains to the complexities that comes with child protection process and its challenging ethical dilemmas. These ethical issues have been demonstrated form practitioners in child protection service who happen to reflect on their own position or in general about the ethical issues that are infused in the child protection process. It

is implicit that social workers observance of organisational regulation and expectations, public and professional expectation, professional and personal values do create challenging situations, and ethical issues as the social workers takes on corresponding roles. Notwithstanding that, an emphasis of self awareness and the use of self have been linked to importance of reflecting on ethics. Thus, in terms of ethical reflection it suggests an increasing awareness of social workers pattern of decision making in situation of ethical issues or dilemmas. The self awareness, use of self and emotional knowledge are also mentioned as benefits of reflecting on ethics. Although models have been suggested and used to help resolve ethical issues it is a profound case that ethical issues or dilemmas remain inevitable in the field of child protection.

5 CHAPTER: Findings

The chapter commences with the introduction of research respondents' characteristics, to provide background information about the population of study within the context of the research topic. Followed by demonstration of findings and discussions (analysis of findings) based on constructed themes that emerged from data analysis (in-depth interviews). Themes that emerged from the in-depth interview focuses on the research questions with the aim of answering the proposed questions to satisfy the objectives of the research. Subsequently, the themes are used to draw on the perspectives of social workers and the researcher's opinions in the discussion. The major themes including, social workers dilemma from experience, feelings and concerns of social worker based on reflections will be discuss with their sub-themes in relation to the main question one; what are the ethical reflections of social workers? And the themes; Promoting the right of children, promotes professional contentment, Development of competence will address the next major question two; what are the impact of social workers reflections on practice? The chapter concludes with discussion on dilemmas, and relevance of reflections for child protection practice incorporating the theoretical frameworks to expound the perspective of the respondents, and the researcher's stance in the discussions.

Demographic composition of sample A total of seven respondents, all social workers at the Stavanger Municipality, participated in the study. Five female respondents including two males participated in the focus group discussions, and two other female respondents participated in the individual interviews. Age, and working experiences of respondents are excluded in the demographic composition for the purpose of ensuring confidentiality and anonymity of respondents. This is done in conformity with agreement with NSD's approval for the study.

5.1 Social workers dilemma based on reflections;

Against the first objective which is to explore the social workers ethical reflections, practical dilemmas reflected upon by social workers and its intricacies that influences decisions, are presented in the following sub-themes; tension between professional obligation and the law, tension between professional judgement and moral judgement, and feelings and concerns of social workers. Subsequently the theme; feeling and concerns of social workers are expounded in sub-themes as discussed below.

5.1.1 *Tension between professional obligation and the law/institutional regulation.*

Findings reveal that, pertaining to dilemma between professional obligation and the law, most of the social workers interviewed stressed that they face dilemma with particularly the protection of older children/young adults who are approaching eighteen years. According

to social workers although they have the obligation to protect such children from abuse based on Child Welfare Act (CWA§1-1) (Child Welfare Act, 1992), it is quite difficult exactly what to do to protect older children who refuse help. This is because some of the older children after reporting urgent situation of abuse at home may still decides to live with their parents which is the child's right under the law. Hence social workers cannot remove them from their homes in that urgent situation base on (eg. Public Administration Act 17 and CWA 4-6).

“Yes we have been working on a situation like that. There is this girl she is seventeen years old. And the home situation is not good they're fighting every day.... And they're breaking things.... and you have barnevernloven (Child Act) and you can have paragraphs four urgent situations. You have four and six. The first part says that you can move children in urgent situations if they agree. The second part says you can move them although they do not consent and there's some say you can look at the law yourself you also have a paragraph four twenty-five in urgent situations. And when they're seventeen it's so difficult to take them out of bad in some way dangerous home situation if they do not want it themselves. It's so difficult is almost can't do it because you have this paragraph telling you that...”

Social worker are expected to follow organizational guiding principles of work (Bogács & Rácz, 2018). Therefore, by the (CW§A4-6) the child is removed in urgent situation without the consent of the parent. But the complication is that It did not mention without the consent of the child. By implication for almost older children between (12-17 years) who equally needs to be heard in matters of their best interest, their decision to live with their parents must be respected in accordance to (CWA§ 6-3). Besides, social workers also mentioned that it is frustrating deciding what is the right or wrong way to make inquiry where abuse of children have been allegedly reported because institutional regulation permits them to inquire alleged abuse, but at the same time they are not allowed by law to inquire a times from parents or neighbors about the alleged abuse in order not to spread the investigation according to (CWA§4-3). Moreover, parent have the right under the law to refuse to talk to social workers or allow social workers to question their children base on (ECR Article 8) which ensures right to family privacy.

This is what a respondent said;

“As a social worker or as a person I really would like to investigate to see what's actually going on to get a better picture of the situation. But I'm not allowed law wise.

So you're only allowed to talk to the child and when they are at a certain age when or youth they even can say I'm not talking to you then you don't even get to know the children's perspective which is quite difficult"

Professional social workers are confined by their obligation to serve the interest of children (CWA § 6-3). This they do bearing in mind the social, and professional jurisdiction governed by laws and regulations. The laws and regulations in some cases constraints the ability of social workers to take smooth decisions and leads to social workers quandary on what should be the best decision in a situation (Meysen and Kelly, 2018). Concerning investigation, per (CWA § 4-3) it is needful for social workers to make inquiry. thus, talk to the parents, neighbors, and children to get a full perspective of what case is at hand instead of social workers finding out from the school- teachers, or principals, or asking fiends of the victimized child. In some cases, social workers may need to expedite inquiry to protect the child as soon as possible or assist the family to prevent any acute situation that will necessitate a custody action in future. But social workers may be left with no better means of decision making to affect the desire result in some situations, and that happens when the laws or institutional regulation conflicts social workers obligations. For example, the Public Admi Act section § 4-17(Public Administration Act, 1967) against Child Welfare Act § 4-3

Another respondent reflected on the same tension in a different situation saying;

“Of course, everybody working have too many children in there that they are protecting too many. So, I think everybody who is working here feel that they haven't got enough time for each family. And that of course is difficult. So, then you have to sit in the office and think are you going to meet that family or that family and then suddenly a school calling for another family. And then you have to forget those and go there. So I think this is typical situation every day. And that's the most difficult for every social worker you don't have enough time.”

finding demonstrated that most respondents in child protection face tension between their role and the limited resources; time and staff available to help them work effectively. Most of the practitioners confirmed that, with few social workers employed, they are overloaded with child protection cases to handle at a time. But do not have the time to pay attention to all cases that are also important except for very serious cases of abuse. The tension is that, the child protection institution (Barnernet) is obliged to accept cases even though it has limited

capacity in terms of resources for social workers to do their work effectively. In relation to that, most of the social workers claim they have too many cases such that it is a tough situation deciding what to do about some cases. Because for some serious case social workers have uncooperative parents, and for other cases classified as not serious they have pressure and calls from the school principal or teacher and neighbors who show more concern about the case. Research shows that such tension in conflicting obligation and on limited resources can reduce effectiveness of work (Brumels & Beach, 2008), thereby making room to question whether inquiries are properly assessed.

5.1.2 Tension between professional discretion and moral judgement

Another important finding of the research illustrated social workers tension between professional discretion and moral judgement. In a typical case scenario social worker explained from their experience a situation such that they battled with their moral conscience when deciding whether to take some children out of alleged abusive home and leave the others who are much younger.

This what a respondent has to say;

“....so there had been a lot of Supervising Work with the mother.... And they couldn't see anything that should support that she should have been violent... we had responsible for the case. Barnerern was investigating how it was to just move the oldest child who told about violence and not move the others and then when this second oldest boy told about violence it was it was struggling to know is it okay to let the others stay at home with the mother when violence is an issue? and why is it only one of them or the oldest telling about violence and the others said no there's no violence. Are they afraid to talk or haven't they experienced any violence? so, it was a hard to decide.”

Social workers come into the profession with their own moral values (Heron, 2005). In the quoted supporting statement above, it is suggestive that the point of reference for what was the right or wrong thing to do was from the social workers moral values (Christensen, 2011, p. 209). And this was express from the moral logics of the social worker to make sense of why the need to remove the two and leave the others. The social workers found it morally difficult to decide whether they are making the right decision by leaving the rest of the children in the allegedly abusive home for which the two older children had to be removed and placed in foster care.

workers are thoughtful about the ramifications of placing children in custody because of emotional and psychological, effect on them considering earlier formation of bonding of the child to the mother during and after birth. Thus, a child who grows in foster care have perceptions she or he forms about the living parents, the displeasure of parents' absence in his/her life could set the premise for parent-child conflict in adulthood (Stadelmann, Perren, Groeben, & Von Klitzing, 2010). Whereas the statement " Maybe we'd take in more the whole life away from them by taken the child out" is a reflection of the respondents settling with his moral conscience the reality of inevitably causing some displeasure she may feel sorry about, although the decision was the right course of action.

"it's difficult with all mothers or fathers that's because they really say very often, I love my child and they do. I've never met the parents that don't love sometimes maybe but very few. "

Most respondents agreed besides alleged abuse immigrant parents do love their children. For some respondents it is of great implication emphasizing that family is an essential social network of most immigrant families and their children in Norway. Therefore, social workers were more critical to whether their services to children by protecting them set them in conflict with their families. This is because whichever way immigrant parent brings up their children is their way of life which can be difficult to comprehend from other perspective. But if for some reasons justified by law these children go into child custody, then the ability of these children to feel some strong tides with their families and relatives is weakened (Nuse, 2018), and such children can struggle with their identity after they become adults. The ethical issue is that social workers maybe observing their duty to protect the children, but same time the separation of the child from mother, child participation in the custody process; providing information, making decision for his/her interest could be an undue responsibility for some children and affect their development(Alderson, 2000) . However, it will be of great value if social worker can use this strength of parents (love) to bring the parents into the knowledge of how in the Norwegian culture this love perhaps same but in different form is translated into the child's welfare.

5.1.5 Concern for immigrant family's fear of social workers

Again, findings reveal that most respondents agreed to the concern for immigrant families fear of Norwegian social workers and the child protection service. Most respondents in the study agree that they have the power, and this power although needed for protecting

children, it has been misconstrued by few immigrant families as power to take custody of children that brings immigrant families displeasure.

“ I think there's a lot of fear and everything I miss. I know it's less now perhaps than it was earlier, but I think that's one of the biggest issues we face is the fear many of them have for child protection. Yeah, I would like to see that being different”

Another respondent added that;

“It may be more difficult maybe to help them before you decide if you're going to take them out of their homes because they're so afraid.”

This response demonstrates the seriousness of fear respondents perceive. Based on the responses social workers indicates possibilities of some failure attempt to help the family first. However, respondents at the interview reflected on their power as essential for supporting children. Respondents emphasized that their power is their knowledge, role as part of the state, skill and experience to make decisions without which their professionalism loses its authority. In addition, most respondent said that most immigrant family do not understand the Barnernet because if immigrant families do, then they would understand social workers in Norway want to help families even those with reports of abuse.

Here is how a respondent describes the concern;

"And the foreign people foreign family they don't know what we can help with. They don't understand that subject Barnernet. Yeah because then maybe they won't have that. And we try to explain it's more like that in your country it's more like that big family. We are like a big family group we are helping with things”

A respondent claimed that;

“Being in a position of power it's how you deal with the power you possess. Because the power you have is your knowledge of course your role as Part of the state or whatever but it's also about your knowledge your experience and you need those to make good assessments to be a good social worker. if you take away the power you possess then more it could be of a friend or whoever”

Relationship between social workers and clients is said to be prone to power imbalance that affect mutuality of the professional relationship (O'Leary, Tsui, & Ruch, 2013). Respondents claim despite the fear of their authority it is still needed to affect the kind of protection they

give to children, and without it some immigrant parent may not recognize their authority. However, it is crucial to mention that social work profession considers the relationship between clients and social workers as a starting point to attaining mutual relationship goals within the context of professional help (O'Leary et al., 2013; Ward, Turney, & Ruch, 2010). Therefore, to effect a change and reduced resistance of immigrant families on accepting support, social worker would have to see how best to make immigrant families feel not intimidated or anxious when they visit their homes.

5.1.6 Concern for inadequate supervision.

Based on the findings few respondents showed concern for the limited scope of supervision work compared to previous scope of services social workers offered to support families. These respondents are of view that the new public management and its focus on efficiency, maximizing resources has affected the approach of supervision such that, it no longer facilitates the needed longer period of practical support social workers should offer immigrant parents reported for allegedly abusing their children. Respondents said that it is important to build trust and support immigrant families because they are marginalized.

Such participants commented as follows:

“And there is so much focus on supervising and to change the way they are given care. And then not enough focus on them and strengthen them as in the society and on other areas in life”

Another person said;

“We have in this office now several but not many. We are thirty two people and four of them are not from Norway and I think that's good because I think it should be even more from other countries because I think that's a value for us because our focus is more on the child as I said instead of the family... I wish there was a lot of people that we can employ to go home to the family. We don't use that anymore... I wish there was a person that could be at that home for months not sleeping there but being there a lot to guide the mother. Instead we are this Norwegian staff is more like Mother you have to go to this office and have one-hour supervising and then you go home again”

It is vital to mention that capacity for social workers to play the most important role that should projects their supportive intensions for immigrant families is of concern to social workers. Respondents think the supervision is not adequate to immigrant families and last for a short period. respondents expressed that the new focus of public management approach, and

lack of resources (money, staff, time) have constrained the kind of support they could provide as social workers to immigrant families. An allusion to the growing complexities of bureaucracy and lack of resources has an effect on the modern child protection practice, thus it results in the tension between the ideals of keeping families at the heart of the system and the reality of engaging in effective decision making (Holt & Kelly, 2014)

5.2 The impact of ethical reflection on child protection practice

The second research question focused on how ethical reflection influences child protection practice. This question is addressed through the following themes; Promote the right of children, promotes professional contentment, development of competence, and professionally getting close to immigrant families.

5.2.1 Promote the right of children

More than half of the respondents who held this view agreed to the idea that, by reflecting they gain confidence to promote voice and the best interest of the children. Respondents claim they are met with the challenge of respecting cultural diversity but reflecting on such values, and experiences of social workers combined becomes an enlightenment. It is a learning process that makes it easier to manage ethical issues and come to a qualified or appropriate decision for the child. A respondent said;

"I think that some of the immigrant parents they really don't understand that the mother and the father and the child is subject to the right. And we listen most to the children and then to the parents. And that's I think People from other countries seems that seems so funny in a way. why don't we listen to the adults they always say, but I'm adult don't listen to him he's only a child"

Then another respondent adds;

"I mean accepting diversity is one part of being a social worker but also the best interest of the child lies deep in Social worker as well "

The implication is such that respondents do agree that in some immigrant's family there is resistance from parents when the child needs to be heard. Notwithstanding that, the enforcement of the Norwegian child welfare Act, and CRC to prohibit all forms of abuse be it physical, verbal, and emotional made their work easier once it has detrimental impact on the mental, emotional, psychological and social well-being of the child. This has also brought a drastic shift in the Norwegian judicial system where now the voice and the interest of children are made a priority (Juhász & Skivenes, 2017). In addition to that, grounded on the professional

mandate of social workers as guardians of children safety, it will be utterly wrong for social workers stay aloof at the expense of respect for culture diversity while a child suffers abuse and maltreatment at the hands of parent. Therefore, for a respondent to say “best interest lies deep in the profession” suggest how crucial social workers take such responsibly into account regardless the child's cultural background.

5.2.2 *Promotes professional's contentment with roles.*

Data from the interview revealed that for few of the respondents' their reflections translates into their satisfaction for their professional role as social workers in child protection. These respondents agreed that the profession might be one of the tiring jobs but never thought of getting the kind of fulfilment they enjoy in the social work from any other profession. Respondent held the opinion that, it is the difficult situation they encounter, the dilemma they deal with, and the joy of making better the lives of other children that makes their work an interesting profession. And that is why they are content with the work they do as social workers by protecting children from abuse.

“Yeah it does make an impact. And it's like one of my colleagues said when we were in this group Supervising thing. We have a sometimes-struggling job. Hard job but would we be satisfied with a Job Without this? We in some way we do choose this work because we wouldn't be satisfied with a job that didn't challenging us and in these kinds of things. So, in some sense that this job is so tiring, so struggling but People choose those jobs because of what they want a job to be like”

The feeling of contentment to work despite the challenges is a contributory factor to social workers taking their work serious by protecting children from abusive homes. motivate workers to learn the skills needed in order provide quality services they can suggest for clients or families. social work is service oriented and that brings about interactions between social

workers and clients (Parton & Berridge, 2011). Very often the human interaction is complex and can result in miscommunication that disrupts relationships (O'Leary et al., 2013).

5.2.3 *Development of competence*

Findings show that, according to respondents doing reflections brings them closer to their roles and emotions on the field because they share experiences and can correct their mistakes. Respondents in the interview claimed that by reflecting they can examine the impact of their mistakes and emotions on themselves as well as their practice which helps them build their skills.

Such participants commented as follows;

“I suppose we share experience with each other like I said We work in teams and we also have supervision and we reflect a lot on for instance mistakes that were made and how it affected us what our emotions are. Yeah and of course when you do that like every week it gets better because you can remember situations you have been in and can build on that.”

“It's like yeah I feel more confident. The more experience I get. But I always try to remember that I have to always have a part of me that is insecure because believing too much in my own standards or my own Sort of personal perspective or whatever then it would make me blind. So, I. That this has an exhausting thought that I always need to be insecure.

The importance of self-awareness in the practice of reflection has been instrumental towards the development professional skills in social work (Cohen et al., 2005; McKaskill, 2007). Social workers are expected to have broad understanding of their ethical problem in order to grasp the in-depth complications there is to the ethical dilemma (NASW, 1996). This effort is essential for social work skills in relation to referring to the right guidance from the code of ethics, consulting from supervisors, referring from precedented cases and shared experiences, and ability to detach emotions from professional obligation while maintain professional boundaries in order to come to relevant decisions (Janebová, 2019). Therefore, social workers claim of going through their experiences with other colleagues to find out their role technically and emotionally during the process of handling custody case is consistent with the learning process in the development of skills. It is by so doing professionals becomes

critically exposed to how he/she conducts work and same time do the work as ongoing process which is termed reflection in action and knowing in action respectively (Schön, 2017, p. 3).

5.2.4 Professionally getting close to immigrant families.

As part of the finding, majority of respondents expressed the view that it is essential social workers draw closer to minority group with the aim to improve relationship, by understanding their culture. Respondents asserts that it is crucial to do so if they will have to know what they are dealing with in order to avert the reports of abuses that perhaps eventually leads to custody action.

“here you can see that there are like I don't know five six cultures or countries that end up here again and again.... So, you can take those main countries and maybe have a background check for those countries. That might be helpful for us to learn more about their culture but not in judgmental way. But just to get a more understanding of what we're dealing with and why. And maybe even prevent that they are coming here, so that I don't know, that could be progress”

In reference to the NASW code of ethics, social workers ethical responsibility to client as stated in Section 1.105 subsection (b) and (c), affirms the need for respondents expansion of their cultural knowledge of the majority of immigrant families that falls within their clients. The responses indicates a deficit in terms of good consistent relationship that social worker could establish with immigrant families due to tension in cultural differences in child upbringing. Moreover, research affirms that interpersonal relationship is a precondition for effective social work which supports the consistency, quality and continuity of social work relationships (Chu, Tsui, & Yan, 2009; Ward et al., 2010). Some social workers perceive some immigrant families to fall within the minority group, hence, practitioners desire to implement this action of knowledge gaining by getting closer to the immigrant families could benefit their practice.

6 CHAPTER: Discussions and Conclusion

The study was conducted with a curiosity to explore the reflections of social workers on ethical issues emanating from immigrant children protection, and the impact of reflection on child protection practice. The study sort to gain the perspective of social workers through their reflections on what ethical problems they are challenged with during the process of taking custody of children, and to serve as emperical data contributing knowledge in the study area.

The interesting results based on responses for the first research question shows that overall social worker experience dilemma between professional and moral judgement, professional obliagation and the law wherein the protection of older children could be nearly impossible. There is also, dilemma in making investigations, and tension in making choices for family cases due to limitted resources. These result are quite expected and consistent with other similar findings (Hobson, 2012; Holt & Kelly, 2014 ; Stafford et al., 2012) except the dilemmas discussed from this study occurred in different case scenario. Indeed, findings demonstrates that theses are common areas social workers are likely to be faced with such major ethical problems. Essentially, it also shows the dynamic of similar but different contexts within which such ethical issues emerge.

In relation to viewing the dilemma between professional obligation and the law from the lenses of critical theory, the consciousness of the implications of the challenges emanating from these dilemma should call for collective reinterpretation of the laws (Federico, 2016; Harney, 2014). These laws (eg. Norwegian Public Administration Act 17(b), CWA § 4-6 and ECRH Article 8) have the interest of the child but the medium to excute protection provides different standards or directions, and creates tensions because they are refered to on the same case at the same time and has conflicting obligations for the social workers. In cases of determing matters of protecting older children from abuse, and the need to remove them in urgent situation should be subjected to the primary needs; the child's security, psychosocial and emotional wellbeing as determine by social workers discretion in consultation with experts. This is expressed because according to Rexhepi and Torres (2011) critical theory assumes intellectuals' have a role to create a social imaginary, a necessity conditioned on moral responsibility and political commitment to become critics of the social system. Thus, a critic that is true reflection of the critical assumptions, and other aspect of the system that are not to be taken for granted when considering mechanisms of sociability, production and politcal exchange (Rexhepi & Torres, 2011).

In the light of that, I do agree that children's right to opine on custody matter that concerns them must be ensured. However, the dilemma to remove them or not when they are over fifteen years nearly approaching eighteen years can be addressed. Thus, in urgent situations social workers should be obliged to protect the child without considering how close the child is to attaining the age of eighteen years. Deontologically, it is morally the right thing to do in urgent situation when the child is removed because no child equally deserves to be in such condition, and social workers must perform their duty to that effect (Vallentyne, 1987). Further expository stance is that, the few months or years for a child to attain eighteen years when removed from urgent situation of abuse have equally great impact of relief and security for the child just as the devastating impact within the same few months or years the child is left to stay in the home. Most importantly, in backing this position is the idea that critical theory "takes a dimension of a sociocultural critique, concerned with normative theory or a 'theory about values and what ought to be'" (Morrow & Brown, 1994, p. 11). And in this case what ought to be is that children are protected from harm and their removal in some cases of urgent situation should not be dependent solely on nearness to attaining status of adulthood, and child's opinion at the risk of devastating health implications for the child.

Also, on the theme of tension between professional and moral judgement, it is not always an easy decision even when there are clearly prescribed guidance. And this is explained by the term ethical issue; where it may be clear what one's ought to do, but it is still difficult to execute the obligation (Banks, 2012; Thompson et al., 2000). Most crucial in this situation is when moral values embedded in the individuals through socialisation, and building conscience for what ought to be the right course of action challenges professional decisions. In the typical case scenario of the social workers, an inference to the utilitarian ethics better suggests an explanation to why social workers are being rational with their choices. Thus, the decisions whether to remove all children or only the two older children. From the perspective of the utilitarian theory an action or decision is morally right if it appeals to the happiness of greater number of people (Mill, 2009). In the case scenario as in to remove only the two boys or all the children social workers were critical about what happens if the rest of the children are left and indeed there was abuse? Here, it is clear social workers are associating their decision to least detrimental alternative as a measure for managing such dilemma (Arad & Wozner, 2001). Certainly, neither society nor the professional body would be happy about the professionals' decisions to have left the children in the abusive home. On the other hand, it is more ethically struggling knowing the consequence of the decision could result in injustice that could be met

to a mother, when facts prove of no abusive tendencies of the mother towards the children. But I presume that, the reward of guilt or unhappiness experienced by the social workers in taking decision is arguably making room for a critical reflection on final decision taken on that case. Therefore, the exercise of measuring decisions against fundamental axioms as grounded in the normative ethics is crucial to prevent hasty decisions whose damage cannot be repaired.

Following the ethical problem on what is morally right or wrong decision, I build an insightful discussion around concern of social workers about putting children in conflict with families. Social workers deal with competing values and issues of loyalty, that occasionally necessitates professional and moral decisions affecting balance between society's and professional values, both interest of society and client(family)(O'Leary et al., 2013). In this context social workers owe children their loyalty to ensure social justice on their behalf, but this also does not take the moral obligation to see that social workers have children grow in their biological homes with their parents since it's the norm. It is therefore understandable from social workers perspective, when it is ethically challenging knowing the right course of action may be separating a child from the biological parent(s) for almost a lifetime, and that may not keep the fabrics of child's association with immediate family culture well knitted. This is because it is inevitable the displeasure of parents' absence in a child's life could set the premise for parent-child conflict in adulthood (Stadelmann et al., 2010). I suggest the worries of both immigrant parents and social workers is anchored on the ideals of society that parent socialize children in a fashion that ingrains the values of their culture (which includes the style of upbringing) in them, but instead the actions of social workers is contrary to such social ideal particularly where children are at risk of abuse. The ethics of the profession is claimed to assist professionals manage difficulties in terms of ethical dilemmas in order to sustain the balance (Bogács & Rácz, 2018; NASW, 1996). Normative ethics like deontology, utilitarianism also provide guiding principles to make choices, and the practice of reflections help social workers navigate the course of gaining skills through shared experience and learning from mistakes. As social worker concurrently employ all due process weighing the detrimental risk of one decision over the other (Arad & Wozner, 2001), certainly the need to separate a child from a parent may be the last resort in some occasions, but a consequential reward will also be to see the child grow in a healthy environment.

Again, through the reflection of social workers some feelings and concerns were revealed. Most important to be discussed includes social workers worry for immigrant families fear of child protection. Reflecting on immigrant parent being afraid of child protection social workers, Winter K (2009) posits that social work identifies the need for formidable relationships and it attempts as a profession to be in the lead of responding to or addressing broken relationships. Evidence of quality social work relationship with high risk families in a continuity have been shown by research(Winter, 2009). Unfortunately, social workers in this study do not have same quality and consistent relationship with some high risk immigrant families wherein children are faced with abuses. And this is so because, by the support of court verdict in favor of child protection officers, some immigrant parents lose their children to foster care. However, the claim of respondents expresses concern for some immigrant families' failure to recognize the greater intentions of social workers for interfering in family situation where the abuse is serious or less serious because of the fear. I think that it is ethically struggling, where a profession like social work, and by virtue of its professional authority disrupt the core value of importance of relationship it could form with some minority group of immigrant families because of 'fear'. But this is what social workers must deal with cautiously. Most social workers however, admits and I do agree that the displeasure of many immigrant families about court decision, and their inability to do anything about it or change the decisions partly instigate the fear. But whiles it is salient professional boundaries are maintained, and professional authority are expressed in relationships, it is also crucial to state that good interpersonal relationship is a precondition for effective social work which supports the consistency, quality and continuity of social work relationships with immigrant families here in Norway(Chu et al., 2009; Ward et al., 2010).

Furthermore, an inclination to the perspective of utilitarian theory, suggest the action that results in the greater happiness of the greatest number of people is the right decision(Mill, 2009). In view of that, as many immigrant families are unhappy with social workers decisions regarding taking children from their biological home legally, utilitarian theory suggest social worker must reconsider the circumstances of taking such decision of custody action. Then by critical theory the action must be looked at to see why people think it is wrong. This is because by proclivity to critical theory, intellectuals for that matter social work professionals are obliged to examine the contradiction, exploitations, domination and legitimations that is produced in negation to the expected professional relationships to be developed between immigrant families and social workers(Rexhepi & Torres, 2011). In doing so, a critical

examination of the decision could reflect on other factors, but this can be challenging too, if social workers also perceive the consequences of their action to be the greatest happiness of the professionals. For examples when it fulfills the need to give children the security they need to grow in a safe environment. Nevertheless, in retrospect to the relationship between immigrant families and the profession, where the importance of relationship with clients is concern, then immigrants' fear of social workers defeats the visions and goal of the profession because it is not healthy for others to leave in fear as this contradict the profession goal to ensure the wellbeing of individual, families and groups (IFSW, 2014; NASW, 1996). As a result, the proclaimed family cooperative approach in child protection should be encouraged. This is because it lays emphasis on family as partners in a collaborative effort with professional in addressing issues of child protection. Such cooperative effort between family and professionals allows for preliminary discussions on reported case that compromises the interest of the child and the family as unit. Social worker must encourage families to seek for help before any other secondary measures are taken in the interest of the child (Kindler, 2012).

Also, is the tension between resources and inadequacy of supervision as claimed by the social workers. The claim is based on social workers experience and comparison of previous supervision work with current supervision. Some social workers attributed the inadequacies to the new public management intention to cut down cost but at same time maximise efficiency of workers. Here, the bureaucracy that entangles child protection resulting political decisions that affect work of child protection institutions can be witnessed. Thus, it confirms the assertion that growing complexities of bureaucracy and lack of resources has an effect on modern child protection practice such that, it results in the tension between the ideal of keeping families at the heart of the system and the reality of engaging in effective decision making (Holt & Kelly, 2014). The inadequacy of supervision can be credited to lack of resources (staff, time) against the high number of child protection cases that must be resolved. In the study, it is suggested that social worker do not have enough time to properly address the needs of all families under their routine, and social workers practically do face dilemma on what case to handle at a time. Critically, such concern must be given the needed attention if the assumption that, the child protection institution is responsible for matters relating to child protection. Then it must be equipped with the resources at any given time to function properly. On this note, the lack of resources, pressure on social workers due to overload of cases, and consequently the frustration due to dilemmas should not be taken for granted because of the inevitable negative impact it could have on assessment. Closely connected to the inadequate

supervision is the claim of the need not only to put the focus on the best interest of the child. This concern is tangible in the rationality that, the child is an element of the family unit. Therefore, the healthy nature of the family affects the child positively. In consensus with respondent of this opinion, I do agree It will be a good course should the supervision be adequate to give immigrant families the needed longer period of support as suggested by the social workers.

Moving on, in relation to the second research objective, results indicated that impact of reflections on child protection practice resulted in promoting voices of immigrant children, social worker contentment with their roles, development of professionals' workers competences and eventually the need for professionals to get closer to immigrant families . Promoting social justice is core to the social work profession(IFSW, 2014), and this is translated into the promotion of the voice of immigrant children in Norway. One striking notice in the reflections of social workers about most immigrant families was how very often the child is subjected to having no say in the discussions by their parents during investigation. For most immigrants from Africa and Eastern europe this may have some cultural connotations to it. On the contrary it has been evident how social workers in Norway through the delegated power to enforce the interest of the child (Juhasz & Skivenes, 2017), many children voices in Norway have been heard. I assume the cultural diversity from social workers perspective which undermines the voice of the child has been the bone of contention between social worker and majority of immigrant family during custody cases per this study. This can be ethically challenging because social workers must show respect for cultural diversity, but what happens if a cultural way of upbringing is detrimental to the development of a child? I find the need for social workers protecting children in urgent situations deontologically a right decision by protecting the child's life and particularly promoting the voice of children. Nevertheless Alderson P. (2000) argues that other challenges could also persist that can be ethical. Thus, social workers must consider that there is also a moral responsibility to protect the child from harm during the process of giving the child a voice. Thus the dilemma to be reflected on is how do social workers promote the voice of the child in cases that atimes children are exposed to sensitive information, burden with the responsibility to make decisions and be mindful of the consequences of their decisions. This could be unhealthy for children and deprive them of proper childhood (Alderson, 2000). Perhaps this argument also justifies the concern of social workers about putting the child in conflict with parents because of the choices children have

make sometime against the wishes of their parents. Base on this argument social workers must consider the implication of the latent functions of promoting the voices of children.

Another relevant issue of discussion is the professionals claim for bonding and getting closer to understanding the culture of immigrant families. Majority of immigrants in Norway fall within the multiple cultural and minority group, poor and low income and education level (Enoksen, 2016). Base on critical theory which contends the need for questioning, reinterpretation and eventually liberation from suppressive 'assumption'- ideas (Harney, 2014), the idea to want to build bond with immigrant families or gain indepth understanding of what social wokers might be dealing with in relation to child-upbringing cultural wise, should not be taken for granted. From the reflections of social workers, enough knowledge on the cultural perspective of child-upbringing of immigrant families would have a better impact on child protection practice, and professsional's service relations with some of the immigrant families. Although the limitation of professional social workers "personal disclosure, expectations, extent, duration and focus of the relationship" has been highlighted in several studies with the reason that, it averts the formation of high risk bonds that are " personal, sexual, religious, financial, or business-oriented and allows the social worker to observe and help form a 'safe' distance (Turney, 2010 cited in O'Leary et al., 2013 p.3). Certainly, social workers must reinterpret lucidly the kind of bond and the limits necessary to achieve the objectives of getting closer to understand the cultural way of immigrant families in Norway without ethical problems. And this falls within the important axiom of the critical theory application to resolving problems of society. So that when social workers also get closer, they can be able to understand and be sensitive to the cultural interpretation and questioning of the upbringing style. This means will help social workers observe respect for culture in order to suggest a more appropriate and culturally sensitive way of helping immigrants' families with rearing of children in Norway. Perhaps, a stretch of rule in this context may be applicable in order to allow social workers apply their discretions in approaching abuse cases of immigrant families (Meysen & Kelly, 2018, p. 5). I suggest this because social workers are interested in getting professionally close to understand cultural situations of children upbringing amongst some immigrant families, and sometimes applying the draconian laws or institutional regulations only may disrupt the process of building trust and instigate fear rather. It may also present social workers as non-empathetic and professionally hostile (Hobson, 2012).

Furthermore, turning attension to the development of competence through reflection as social workers claim have been proven to be practical (Ferguson, 2018; Fook, 2007)

. Social workers mentioned they share experience and learn from mistakes, and by so doing when met with similar situation can be more professional about dealing with ethical issues. Indeed, this is described as using reflections on actions where social worker thoroughly think and link their practice to knowledge (Redmond, 2006). This process helps in the development of the skill because practitioners show some level of awareness of self, role and assumption underpinned in the practice. This is important because self-awareness is linked to emotional knowledge that help social workers to build relationship and also get closer to the emotions of clients (Ferguson, 2018; Sheppard, 2007). It is by this understanding the social workers concerns and expressed feeling are perceived as critically reflected upon. It also suggest that, through reflections social workers could establish competence in exposing parent to timely and appropriate resources, and information that could help them bring up children in manner that is culturally harmonious to both national and international standards of child up bringing devoid of abuse.

In closing, the obligation of child protection is a complex process infused with various regulations, values, obligations, and laws such that their observance constantly results in tension for social workers. In this work, comprehensive reflections of social workers dilemma and ethical issues have been explored. An understanding of the disposition of social workers with regards to some ethically challenging situations were critically analyzed with critical and normative theories (utilitarian and deontology). The perspectives of social workers revealed that, ethical issues and dilemmas are incited by, inadequate supervision and lack of resources (time and staff), and conflicting value and obligations from observance of professional values and laws. Notwithstanding that, insightful discussions were drawn on immigrant families fear of social workers that seems to disrupt the preservation of harmonious relationship between the two parties. Meanwhile, promoting the right of children, building of competence, getting close to understand immigrant families, and contentment with professional obligation are benefits of social workers reflections on ethical issues that have had positive impact on child protection in Norway. Nevertheless, dilemmas will persist in continuum in the profession of social work, but the implications of decisions of social workers remains accountable not only to the profession but the society at large.

7 REFERENCES:

- Adorno, T. W., & Horkheimer, M. (1972). *Dialectic of Enlightenment*. New York: Herder and Herder Inc.
- Alderson, P. (2000). *Young Children's Rights: Exploring Beliefs, Principles and Practice*. London: Jessica Kingsley.
- Arad, B. D., & Wozner, Y. (2001). The least detrimental alternative. *International Social Work*, 44(2), 229-240. doi:10.1177/002087280104400207
- Arksey, H., & O'Malley, L. (2005). Scoping Studies: Towards a Methodological Framework. *International Journal of Social Research Methodology*, 8(1), 19-32. doi:10.1080/1364557032000119616
- Banks, S. (2012). *Ethics and values in social work* (4th ed. ed.). Basingstoke: Palgrave Macmillan.
- Bogács, E., & Rácz, A. (2018). The Ethical Dimension of Professional Integrity in the Hungarian Child Protection System. *Acta Universitatis Sapientiae, Social Analysis*, 8(1), 75-89. doi:10.2478/aussoc-2018-0005
- Braye, S., & Preston-Shoot, M. (2006). The role of law in welfare reform: critical perspectives on the relationship between law and social work practice. *International Journal of Social Welfare*, 15(1), 19-26. doi:10.1111/j.1468-2397.2006.00603.x
- Brumels, K., & Beach, A. (2008). Professional role complexity and job satisfaction of collegiate certified athletic trainers.(original research)(Report). *Journal of Athletic Training*, 43(4), 373. doi:10.4085/1062-6050-43.4.373
- Brydon, K. (2006). Am I Still a Social Worker? Reflections on Child Protection Practice. *Asia Pacific Journal of Social Work & Development (Department of Social Work, National University of Singapore)*, 16(2), 31-41. doi:10.1080/21650993.2006.9756001
- Buckley, H. (2000). Child protection: an unreflective practice. *Social Work Education*, 19(3), 253-263. doi:10.1080/02615470050024068
- Child Welfare Act. (1992). Act of 17 July 1992 no 100 relating to Child Welfare Services(the Child Welfare Act): As subsequently amended, most recently by Act of 19 June 2009 No. 45. This version includes the amendments which came into force 1 January 2010. Retrieved from <https://www.regjeringen.no/globalassets/upload/bld/lover/barnevernloven-engelsk-01-01-2010.pdf>
- Christensen, A.-M. (2011). 'A Glorious Sun and a Bad Person'. Wittgenstein, Ethical Reflection and the Other. *Philosophical Quarterly of Israel*, 39(2), 207-223. doi:10.1007/s11406-010-9297-y
- Chu, W. C. K., Tsui, M. S., & Yan, M. C. (2009). 'Social work as moral and political practice'. *International Social Work*, 53(3), 287-298.
- Clifford, D., & Burke, B. (2008). *Anti-oppressive ethics and values in social work*: Macmillan International Higher Education.
- Cohen, P., McDaniels, M., & Qualters, D. (2005). Air Model: A Teaching Tool for Cultivating Reflective Ethical Inquiry. *College Teaching*, 120-127.
- Colton, C., & Welbourne, P. (2013). The United Kingdom In P. Welbourne, & J. Dixon (Eds.), *Child protection and child welfare. A global appraisal of cultures, policy and practice* (Vol.). London & Philadelphia: Jessica Kingsley Publishers.
- CRC. (1989). *Children's rights | Human rights and fundamental freedoms | Treaties / Agreements / Charters / Protocols / Conventions / Declarations* (Vol. 1577): UN General Assembly.
- Creswell, J. W. (2007). *Qualitative Inquiry and Research Design: Choosing among Five Approaches, 2nd edition [2nd ed.]*. Thousand Oaks, California: SAGE Publications, Inc.
- Czarniawska, B. (2004). *Narratives in social science research*. Thousand Oaks, CA: Sage.
- ECHR. (1950). European Convention for Protection of Human Rights and Fundamental Freedoms. Retrieved from <https://www.jus.uio.no/lm/coe.convention.on.human.rights.1950.and.protocols.to.1966.cnsoloidated/landscape.letter.pdf>

- Enoksen, E. (2016). Perceived discrimination against immigrants in the workplace. *Equality, Diversity and Inclusion: An International Journal*, 35(2), 66-80. doi:10.1108/EDI-07-2015-0058
- Falch-Eriksen, A. (2005). *Human Rights in Child Protection: A Manual of Good Practice*.
- Fandrem, H., Sam, D. L., & Roland, E. J. S. I. R. (2009). Depressive symptoms among native and immigrant adolescents in Norway: The role of gender and urbanization. 92(1), 91-109.
- Federico, S. (2016). The contribution of Critical Theory in understanding society. *Polis: Revista de Stiinte Politice*, IV(4(14)), 5-11.
- Ferguson, H. (2018). How social workers reflect in action and when and why they don't: the possibilities and limits to reflective practice in social work. *Social Work Education*, 37(4), 415-427. doi:10.1080/02615479.2017.1413083
- Flick, U. (2011). *Introducing Research Methodology – A Beginner's Guide Doing a Research Project* London SAGE Publishers.
- Fook, J. (2007). *Practising critical reflection : a resource handbook*. Maidenhead: Open University Press.
- Forschler, S. (2013). Kantian and consequentialist ethics: The gap can be bridged. *Metaphilosophy*, 44(1-2), 88-104. doi:10.1111/meta.12015
- Frankena, W. K. (1963). *Ethics* (Vol. 34): Englewood Cliffs, N.J., Prentice-Hall.
- Gilbert, N., Parton, N., & Skivenes, M. (Eds.). (2011). *Child Protection Systems: International Trends and Orientations*: Oxford University Press.
- Gillingham, P., & Humphreys, C. (2010). Child protection practitioners and decision-making tools: observations and reflections from the front line. *British Journal of Social Work*, 40(8), 2598-2616. doi:10.1093/bjsw/bcp155
- Hare, R. (2000). "Could Kant Have Been a Utilitarian?" In *In Hare 2000b, (Revised from its original publication, in Utilitas 5[1993].)* (pp. 147–165).
- Harney, B. (2014). Critical Theory. In *Encyclopedia of Management* (3rd ed.): Wiley.
- Healy, K. (2014). *Social work theories in context : creating frameworks for practice* (2nd ed. ed.). Basingstoke: Palgrave Macmillan.
- Heron, B. (2005). Self-reflection in critical social work practice: subjectivity and the possibilities of resistance. *Reflective Practice*, 6(3), 341-351. doi:10.1080/14623940500220095
- Hobson, L. (2012). Critical Reflections on Ethical Practice. *Ethics and Social Welfare*, 6(1), 80-87. doi:10.1080/17496535.2012.651895
- Holt, K., & Kelly, N. (2014). 'Administrative Decision Making in Child-Care Work: Exploring Issues of Judgement and Decision Making in the Context of Human Rights, and Its Relevance for Social Workers and Managers', . *British Journal of Social Work*, 44 (4), 1011-1026. doi:10.1093/bjsw/bcs168.
- IFSW. (2014). Global Definition of the Social Work Profession. Retrieved from <https://www.ifsw.org/what-is-social-work/global-definition-of-social-work/>
- Ingrid, N. (2018). Protests mount against Norwegian Child Welfare Service. Retrieved from <http://sciencenordic.com/protests-mount-against-norwegian-child-welfare-service>
- Janebová, R. (2019). 'But don't tell anybody': The dilemma of confidentiality for the lone social worker in the context of child protective services. *International Social Work*, 62(1), 363-375. doi:10.1177/0020872817731150
- Juhasz, I., & Skivenes, M. (2017). The Population's Confidence in the Child Protection System - A Survey Study of England, Finland, Norway and the United States (California). *Social Policy & Administration*, 51(7), 1330-1347. doi:10.1111/spol.12226
- Keeney, A. J., Smart, A. M., Richards, R., Harrison, S., Carrillo, M., & Valentie, D. (2014). Human Rights and Social Work Codes of Ethics: An International Analysis. *Journal of Social Science Welfare and Human Right*, 2(2), 01-16.
- Keles, S., Olseth, A. R., Idsøe, T., & Sørli, M. A. (2018). The longitudinal association between internalizing symptoms and academic achievement among immigrant and non-immigrant

- children in Norway. *Scandinavian Journal of Psychology*, 59(4), 392-406.
doi:10.1111/sjop.12454
- Kindler, H. (2012). Child protection in Germany In J. C. Nett, & T. Spratt (Eds.), *Child protection systems: An international comparison of 'good practice examples' of five countries (Australia, Germany, Finland, Sweden, United Kingdom) with recommendations for Switzerland* (pp. 258-286). Zurich: Fonds Suisse pour des projets de protection de l'enfance.
- Littlechild, B. (2000). The rights of children in statutory decision-making. In Ethical Practice and the Abuse of Power in Social Responsibility: Leave no Stone Unturned, Payne NL, Loudon B (eds). In *Ethical Practice and the Abuse of Power in Social Responsibility: Leave no Stone Unturned, Payne NL, Loudon B (eds)*. (pp. 37-58). Jessica Kingsley London.
- Marcuse, H. (1968). *Philosophy and Critical Theory, in Negations: Essays in Critical Theory*, trans. J.J. Shapiro Boston Beacon Press.
- Marcuse, H. (1977). *The Aesthetic Dimension: Toward a Critique of Marxist Aesthetic*. Boston: Beacon Press.
- Marian, M. (2000). Ethical decision making: the person in the process. *Social Work*, 45(3), 201-212.
doi:sw/45.3.201
- Maxwell, J. A. (2012). *Qualitative research design: An interactive approach* (Vol. 41): Sage publications.
- McKaskill, M. (Producer). (2007, June 24). Something to talk about. Retrieved from <http://mckaskill.blogspot.com/2007/06/ethical-reflection.html>
- Meysen, T., & Kelly, L. (2018). Child protection systems between professional cooperation and trustful relationships: A comparison of professional practical and ethical dilemmas in England/Wales, Germany, Portugal, and Slovenia. *Child & Family Social Work*, 23(2), 222-229. doi:10.1111/cfs.12403
- Mill, J. S. (2009). *Utilitarianism*. Auckland: The Floating Press.
- Ministry of Children Equality and Social Inclusion. (2009). Veiledende retningslinjer for sakkyndig arbeid i barnevernssaker [Guidelines for Expert Work in Child Care], Oslo, Ministry of Children, Equality and Social Inclusion. Retrieved from www.regjeringen.no/nb/dokumenter/NOU-2006-9/id158184/
- Misca, G., & Neamtu, N. (2016). *Contemporary Challenges in Social Work Practice in Multicultural Societies* (Vol. 14).
- Morrow, R. A., & Brown, D. D. (1994). *Critical theory and methodology* Thousand Oaks, CA: Sage.
- Munro, E. (2011). *The munro review of child protection: Final report. A child-centred system* London The Stationery Office.
- NASW. (1996). Read the Code of Ethics. Retrieved from <https://www.socialworkers.org/About/Ethics/Code-of-Ethics/Code-of-Ethics-English>
- Nuse, I. P. (2018). Researchers are working to understand why Norway's child protective services sometimes resort to the dramatic step of taking a child from its mother right after birth. Retrieved from <http://sciencenordic.com/protests-mount-against-norwegian-child-welfare-service>
- O'Leary, P., Tsui, M.-S., & Ruch, G. (2013). The Boundaries of the Social Work Relationship Revisited: Towards a Connected, Inclusive and Dynamic Conceptualisation. *British Journal of Social Work*, 43(1), 135-153.
- Oppedal, B. (2017). Mental health among immigrant background youth in Norway. In F. Travato (Ed.), *Migration, health and survival: International perspective* (pp. 67-87). Cheltenham: Edward Elgar Publishing.
- Parton, N. (2014). Social Work, Child Protection and Politics: Some Critical and Constructive Reflections. *The British Journal of Social Work*, 44(7), 2042-2056. doi:10.1093/bjsw/bcu091
- Parton, N., & Berridge, D. (2011). Child protection in England In N. Gilbert, N. Parton, & M. Skivenes (Eds.), *Child protection systems. International trends and orientations* (pp. 60-85). New York: Oxford Press.

- Pierson, J., & Thomas, M. (2011). *Dictionary of Social Work* Berkshire Open University Press, McGraw-Hill House.
- Pinnegar, S., & Daynes, J. G. (2007). Locating narrative inquiry historically: Thematics in the turn to narrative In *In D. J. Clandinin (Ed.), Handbook of narrative inquiry: Mapping a methodology* (pp. 3–34). Thousand Oaks, CA: Sage.
- Polkinghorne, D. (1983a). *Methodology for human science: System of Inquiry*. Albany State university of Newyork Press.
- Polkinghorne, D. (1983b). *Methodology for the Human Sciences: Systems of Inquiry*: State University of New York Press.
- Pösö, T., Skivenes, M., & Hestbæk, A.-D. (2014). Child protection systems within the Danish, Finnish and Norwegian welfare states—time for a child centric approach? *European Journal of Social Work*, 17(4), 475-490. doi:10.1080/13691457.2013.829802
- Public Administration Act. (1967). Act of 10 February 1967 relating to procedure in cases concerning the public administration as subsequently amended, most recently by Act of 1 August 2003, No. 86 (short title: Public Administration Act) Retrieved from <https://app.uio.no/ub/ujur/oversatte-lover/data/lov-19670210-000-eng.pdf>
- Redmond, B. (2006). *Reflection in action*. Farnham: Ashgate. Farnham Ashgate.
- Reichel, R. (2000). The Truth: From the Trenches. *Reflections: Narratives of Professional Helping*, 44-45.
- Rexhepi, J., & Torres, C. A. (2011). Reimagining Critical Theory. *British Journal of Sociology of Education*, 32(5), 679-698. doi:10.1080/01425692.2011.596363
- Rich, M., & Ginsburg, K. R. (1999). The reason and rhyme of qualitative research: why, when, and how to use qualitative methods in the study of adolescent health.
- Riessman, C. K. (2008). *Narrative methods for the human sciences*. Los Angeles: Sage.
- Sanders, R., & Mace, S. (2006). Agency policy and the participation of children and young people in the child protection process. *Child Abuse Review*, 15(2), 89-109. doi:10.1002/car.927
- Schön, D. A. (2017). *The reflective practitioner: How professionals think in action*: Routledge.
- Sheppard, M. (2007). Assessment: From reflexivity to process knowledge In *In J. Lishman (Ed.), Handbook for practice learning in social work and social care* London Jessica Kingsley.
- Skivenes, M., Barn, R., Križ, K., & Pösö, T. (2015). *Child welfare systems and migrant children. A cross country study of policies and practices*. New York Oxford Press.
- Stadelmann, S., Perren, S., Groeben, M., & Von Klitzing, K. (2010). Parental separation and children's behavioural/emotional problems: The impact of parental representations and family conflict. *Family Process*, 9, 92-108. doi:doi:10.1111/j.1545-5300.2010.01310.x
- Stafford, A., Parton, N., Vincent, S., & Smith, C. (2012). *Child protection systems in the United Kingdom. A comparative analysis* London & Philadelphia Jessica Kingsley Publishers.
- Thompson, E. I., Melia, M. K., & Boyd, M. K. (2000). *Nursing Ethics, 4th edn*. Edinburg: Churchill Livingstone.
- Tienda, M., & Haskins, R. (2011). Immigrant Children: Introducing the Issue. *The Future of Children*, 21(1), 3-18. doi:10.1353/foc.2011.0010
- Tongco, M. D. C. (2007). Purposive sampling as a tool for informant selection. 5, 147-158.
- Trotter, C. (2006). *Working with involuntary clients : a guide to practice* (2. utg. ed.). London: Sage Publ.
- Turner III, D. W. (2010). Qualitative interview design: A practical guide for novice investigators. 15(3), 754-760.
- Vallentyne, P. (1987). The teleological/deontological distinction. *The Journal of Value Inquiry*, 21(1), 21-32. doi:10.1007/BF00135526
- Ward, A., Turney, D., & Ruch, G. (2010). 'Introduction'. In *in G. Ruch, D. Turney and A. Ward (eds), Relationship-Based Practice: Getting to the Heart of Social Work* London Jessica Kingsley.

STUD NO. 243801

Winter, K. (2009). 'Relationships matter: The problems and prospects for social workers' relationships with young children in care' *Child and Family Social Work*, 14, 450-460.

8 APPENDIX

CONSENT FORM

Are you interested in taking part in the research project?

“(SOCIAL WORK PRACTITIONERS’ ETHICAL REFLECTIONS AFTER RESOLVED CHILD PROTECTION (CUSTODY) CASES OF IMMIGRANT CHILDREN AND THE EFFECTS ON CHILD PROTECTION PRACTICE)”

This is an inquiry about participation in a research project where the main purpose of the project research is to ascertain the professional child protection social workers’ reflections on ethical issues concerning immigrant child(ren) protection after the case is resolved and how these ethical reflections influence child protection practice.

In this letter we will give you information about the purpose of the project and what your participation will involve.

Who is responsible for the research project?

The project is conducted by Amos Atteh Tetteh a master student at the university of Stavanger reading the Nordic master’s in social work and welfare program (NOSWEL). The project is performed under the close supervision of an associate professor of the same institution. The student and supervisor of the project are both responsible for the project.

Why are you being asked to participate?

Your voluntary participation in this project will be relevant because the project will require information on the topic from child protection social workers (research participants) in the Stavanger municipality. The participants are expected to have one or more years working experience in child protection practice and should have dealt with immigrant child(ren) child protection case(s) as part of the criteria for participants in the research work.

What does participation involve for you?

Your participation in this project involves you taking part in an interview after confirming consent. The interviews will take approximately 35minutes and will be recorded for further data processing.

Participation

Participation in the project is voluntary. If you chose to participate, you can withdraw your consent at any time without giving a reason. All information about you will then be made anonymous. There will be no negative consequences for you if you chose not to participate or later decide to withdraw.

Your personal privacy – how we will store and use your personal data

we will only use your personal data for the purpose(s) specified in this information letter. We will process your personal data confidentially and in accordance with data protection legislation (the General Data Protection Regulation and Personal Data Act). Your personal data will be accessed by the researcher and the supervisor of the project.

Your personal data will be accessed only by the researcher and the supervisor of the project

Any traceable information will be strictly anonymized for the sake of confidentiality

What will happen to your personal data at the end of the research project?

The project is scheduled to end May 30th, 2019. Personal data like sound recordings shall be deleted and transcripts stored until the end of the year shall contain no personal data information.

Your rights

So long as you can be identified in the collected data, you have the right to:

- access the personal data that is being processed about you
- request that your personal data is deleted
- request that incorrect personal data about you is corrected/rectified
- receive a copy of your personal data (data portability), and
- send a complaint to the Data Protection Officer or The Norwegian Data Protection Authority regarding the processing of your personal data

What gives us the right to process your personal data?

We will process your personal data based on your consent.

Based on an agreement with University of Stavanger, NSD – The Norwegian Centre for Research Data AS has assessed that the processing of personal data in this project is in accordance with data protection legislation.

Where can I find out more?

If you have questions about the project, or want to exercise your rights, contact:

University of Stavanger via tore.tjora@uis.no &

aa.tetteh@uis.no or by +47 4656347

NSD – The Norwegian Centre for Research Data AS, by email: (personverntjenester@nsd.no)
or by telephone: +47 55 58 21 17.

Yours sincerely,

Project Leader

Student (if applicable)

(Researcher/supervisor)

Consent form

I have received and understood information about the project [**SOCIAL WORK PRACTITIONERS' ETHICAL REFLECTIONS AFTER RESOLVED CHILD PROTECTION (CHILD CUSTODY) CASES OF IMMIGRANT CHILDREN AND THE EFFECTS ON CHILD PROTECTION PRACTIC**] and have been given the opportunity to ask questions. I give consent:

to participate in an interview

I give consent for my personal data to be processed until the end of the project 30 May, 2019.

(Signed by participant, date)

NSDPersonvern

11.02.2019 08:08

Det innsendte meldeskjemaet med referansekode 457061 er nå vurdert av NSD.

Følgende vurdering er gitt:

Our assessment is that the processing of personal data in this project will comply with data protection legislation, presupposing that it is carried out in accordance with the information given in the Notification Form and attachments, dated 11.02.2019, as well as dialogue with NSD. Everything is in place for the processing to begin.

NOTIFY CHANGES

If you intend to make changes to the processing of personal data in this project it may be necessary to notify NSD. This is done by updating the information registered in the Notification Form. On our website we explain which changes must be notified. Wait until you receive an answer from us before you carry out the changes.

TYPE OF DATA AND DURATION

The project will be processing general categories of personal data until 30.05.2019. LEGAL BASIS The project will gain consent from data subjects to process their personal data. We find that consent will meet the necessary requirements under art. 4 (11) and 7, in that it will be a freely given, specific, informed and unambiguous statement or action, which will be documented and can be withdrawn. The legal basis for processing personal data is therefore consent given by the data subject, cf. the General Data Protection Regulation art. 6.1 a).

PRINCIPLES RELATING TO PROCESSING PERSONAL DATA

NSD finds that the planned processing of personal data will be in accordance with the principles under the General Data Protection Regulation regarding: - lawfulness, fairness and

transparency (art. 5.1 a), in that data subjects will receive sufficient information about the processing and will give their consent - purpose limitation (art. 5.1 b), in that personal data will be collected for specified, explicit and legitimate purposes, and will not be processed for new, incompatible purposes - data minimisation (art. 5.1 c), in that only personal data which are adequate, relevant and necessary for the purpose of the project will be processed - storage limitation (art. 5.1 e), in that personal data will not be stored for longer than is necessary to fulfil the project's purpose

THE RIGHTS OF DATA SUBJECTS

Data subjects will have the following rights in this project: transparency (art. 12), information (art. 13), access (art. 15), rectification (art. 16), erasure (art. 17), restriction of processing (art. 18), notification (art. 19), data portability (art. 20). These rights apply so long as the data subject can be identified in the collected data. NSD finds that the information that will be given to data subjects about the processing of their personal data will meet the legal requirements for form and content, cf. art. 12.1 and art. 13. We remind you that if a data subject contacts you about their rights, the data controller has a duty to reply within a month.

FOLLOW YOUR INSTITUTION'S GUIDELINES

NSD presupposes that the project will meet the requirements of accuracy (art. 5.1 d), integrity and confidentiality (art. 5.1 f) and security (art. 32) when processing personal data. To ensure that these requirements are met you must follow your institution's internal guidelines and/or consult with your institution (i.e. the institution responsible for the project).

FOLLOW-UP OF THE PROJECT

NSD will follow up the progress of the project at the planned end date in order to determine whether the processing of personal data has been concluded.

Good luck with the project!

Contact person at NSD: Data Protection Services for Research: [+47 55 58 21 17](tel:+4755582117) (press

1)

INTERVIEW GUIDE

Research question: social work practitioner's ethical reflections after resolved child protection (child custody) cases of immigrant children and the effect of ethical reflection on child protection practice

Interview question

- What are your ethical reflections on/after resolved immigrant child protection case?
 - What ethical dilemmas did you face as social worker when protecting children?
 - how did you deal with it?
 - What other ethical issue are common in the process of child protection?
- How has the ethical reflections influence your child protection practice?
 - What have you improved about the way you handle immigrant child protection cases?
 - What have you learnt from your experience that is vital for your practice?

