Education on social work ethics and ethical decision making

Обучение этике социальной работы и принятие этического решения

La formación en ética del trabajo social y toma de decisiones éticas

Written by:
Krasimira Benkova[93]
ORCID: https://orcid.org/0000-0003-2456-4698
SPIN-код: 4501-4131
Yavor Georgiev[94]
ORCID: https://orcid.org/0000-0002-0650-9962
https://elibrary.ru/author_items.asp?authorid=3232577

Abstract

The ethics of social work as applied ethics defines the purpose of teaching the course: to help students in their attempts to solve contemporary moral problems, associated with making an ethical decision. Social work education reflects social issues in society related to social inclusion, poverty and prosperity. Social work training at the Faculty of Medicine of Trakia University has an established tradition in cooperation with the institutions of social services and the state social agencies. This article highlights the importance of ethical education for students to acquire ethical decision-making skills, according to the specifics of practical situations. We argue that teaching by analysis of ethical dilemmas derived from the practice is one of the most effective means to develop and consolidate the practice of the real activity of performing the difficult but justified ethical choice. In this context, five groups of dilemmas that derive from the practice of social work in Bulgaria have been analyzed. The analysis and discussion of ethical dilemmas in teaching the ethics of social work are presented as a tool for orientation of students in the moral problematic situations with which they may encounter in the practice of social work.

Аннотация

Этика социальной работы, будучи прикладной этикой, обосновывает цель преподавания полного курса этой дисциплины, а именно: оказать помощь студентам в их попытках решать современные моральные проблемы, требующих принятия этического решения. Образование специальности „Социальная работа" отвечает на социальные проблемы общества, связанные с социальной интеграцией, бедностью и благополучием. В отношении обучения социальной работе Медицинский факультет Фракийского университета традиционно сотрудничает с учреждениями социальных услуг и государственными социальными агентствами. В настоящей статье подчеркивается большое значение профессионального этического обучения студентов для формирования у них умений по принятию этического решения в зависимости от специфических практических ситуаций. Мы придерживаемся тезиса, что преподавание путем анализа этических дилемм, возникших в практике, является одним из эффективнейших средств, способствующих развитию практики и ее прикреплению к реальной деятельности по осуществлению нелегкого, но обоснованного этического выбора. В данном контексте было проанализировано пять групп дилемм,

---

[93] PhD. Trakia University, Faculty of Medicine, Department of Social Activities, Stara Zagora, Bulgaria.
[94] PhD student. Trakia University, Faculty of Medicine, Department of Social Activities, Stara Zagora, Bulgaria.

возникающих в практике социальной работы в Болгарии. Анализ и обсуждение этических дилемм, применяемые в преподавании этики социальной работы, представлены нами как средство ориентации студентов в моральных проблемных ситуациях, с которыми они могли бы столкнуться в своей практике социальной работы.

Ключевые слова: этика социальной работы, прикладная этика, принятие этического решения, этические дилеммы, этический практикум.

Resumen

La ética del trabajo social como ética aplicada determina el propósito de la enseñanza del curso en la disciplina: ayudar a los estudiantes en sus intentos de resolver los problemas morales contemporáneos asociados con la toma de decisiones éticas. La formación en trabajo social refleja los problemas sociales en la sociedad relacionados con la inclusión social, la pobreza y el bienestar. La formación en Trabajo social en la Facultad de Medicina de la Universidad Tracia tiene una tradición bien establecida en cooperación con los organismos de servicios sociales y las agencias sociales del estado. Este artículo describe la importancia de la formación profesional ética de los estudiantes para adquirir habilidades de toma de decisiones éticas de acuerdo con las características de las situaciones prácticas. Nosotros apoyamos la tesis de que la enseñanza a través del análisis de dilemas éticos sacados de la práctica es uno de los medios más efectivos para desarrollar y consolidar la práctica de la actividad real al tomar decisiones éticas difíciles pero bien fundadas. En este contexto, se han analizado cinco grupos de dilemas que surgen de la práctica del trabajo social en Bulgaria. Nosotros presentamos el análisis y la discusión de los dilemas éticos en la enseñanza de la ética del trabajo social como un medio para orientar a los estudiantes en las situaciones morales problemáticas que la práctica del trabajo social podría traerles.

Palabras clave: Ética del trabajo social, ética aplicada, toma de decisiones éticas, dilemas éticos, práctica ética.

Introduction

As a practice-based profession and academic discipline, social work promotes social change and development, social cohesion, empowerment and liberation of people (IFSW, 2014). In Bulgaria, social work has been officially recognized as a profession since the 1990s, although in the history of Bulgarian society many activities similar to the contemporary content of the term "social work" were organized long before this period. (Kusev, 1998 Minev, 2012; Popova & Angelova, 2004). The Social Assistance Act (1998) and the Regulation for the Implementation of the Social Assistance Act (1998) are considered the beginning of the social reform in Bulgaria. However, to the present moment, serious and expected results are still lacking. There is no comprehensive and synchronized approach between the institutions of the state and the civil sector for the active inclusion of the various vulnerable groups. Low incomes and worsening of the financial conditions are an indisputable fact. Large groups of the population live in extreme poverty and very often the services remain inaccessible and inadequate. The dialogue between the institutions on the values of important and meaningful concepts such as deinstitutionalization and decentralization as a part of a common framework of values has not yet taken place. The social worker faces new challenges in his position as an intermediary between vulnerable groups of persons on the one hand and the mandatory norms and standards set out in the normative acts, strategies and methodologies on the other hand. At the same time, he is forced to perform his tasks in a social environment in which social relations are governed by different legal and moral norms. This leads to a number of constraints and barriers, with relevant educational and socializing activities and efforts. The scientific and applied research on social work in Bulgaria

is largely initiated by the specific practical context. Practice articulates issues such as poverty and social inclusion, social change, equity in the distribution of wealth, care for people with resource shortages. Confidentiality issues, informed consent, self-determination become more complex and delicate in cases where consumers need not only support but their rights and decision-making capabilities are limited by their age, capacity, competence, legal and parental prerogatives. To deal with these problems, practice calls for professional competence on the one hand and the moral readiness of the social workers on the other hand. Social workers are bound by both the responsibility to protect and realize the values and principles of the profession and the need to respond to all the challenges associated with the practice of social work. Reflection of this problems is not possible without relevant professional expertise and knowledge of the specific empirical context of the specialized social practise or the social institutions, where these problems arise. To this should be added the obligation to know and understand the culture and values of the consumers. Thus, the social worker's practical work takes place in the environment of complex dilemmas that he analyzes and experiences, and the duty to solve them often leads to psychophysical and emotional exhaustion. Our personal experience and research (Benkova, et al., 2017) found that as a result, a high level of anxiety, emotional instability, aggression and frustration appear in the profile of the social worker. This, in turn, provokes the impossibility of realizing professional competence, impaired communication with colleagues and consumers, difficulties in making ethical decisions. Social workers are often included in interdisciplinary teams to provide social and healthcare services (e.g. doctors, nurses, psychologists, pedagogues). The members of these teams can act from the positions of various paradigms of assistance and support or express an attachment to different moral values. This, in turn, expands the perimeter of ethical dilemmas and the complexity of the ethical decision-making process in the context of specific situations in practice. In this sense, the social worker, when deciding, is in a complicated situation – to manage competing for professional values, to manage the influence of his own value system, and simultaneously - to take into account the values of his users.

Theoretical background

The aim of the article is to discuss the importance of professional ethics education for students in the sphere of ethical practicum to acquire ethical decision-making skills. We understand and apply the ethical practicum as a means of forming the culture of ethical decision-making, according to the specifics of the practical situations. The leading arguments of this analysis are related to the following considerations. The process of ethical decision-making is a systematic process of thinking through ethical dilemmas. Each such process is based on fundamental values derived from various philosophical approaches to ethics. In this sense, any such process cannot and should not be chosen uncritically. On the contrary, social workers must be aware of the strengths and limitations of the ethical theories upon which these processes are built. The ethical decision is a process that involves an effort to balance the values of the social work, the goals and responsibilities of the participants. This implies knowledge and awareness of the ethical principles regulating the actions of the social workers, the ability to analyze ethical dilemmas, understanding the strategies, stemming from philosophical approaches to ethics. In other words, social workers must have the ability to think critically. The acquisition of these skills with the perspective of improving the practice of social work is directly related to the training process. The preparation and ongoing education of the social workers must include not only traditional knowledge but also radical criticism of the social control, individual user issues and conventional interpretations of the society.

Ethics of Social Work as applied ethics

In the field of social work ethics, there is an increase in the literature, the number of publications and the time spent on the topic of professional ethical training (Banks, 2008). The existing research on this subject analyzes the theoretical grounds for choosing solutions (Mattison, 2000; Walz & Ritchie, 2000), commenting on various violations of the ethics of social work, drawing up relevant recommendations for future practices (Dolgoff, Lowenberg & Harrington, 2005; Hoy & Feigenbaum, 2005; Mattison, 2000), or offer different models for ethical decision-making (Banks, 2009; Gray & Webb, 2010) from the perspective of normative (Bartels, 1967; Fritzsche, 1985, 1991; Dolgoff, Loewenberg, 1996) or descriptive ethics (Fritzsche, 1991).

In Bulgaria, the academic discipline *Ethics of Social Work* for students in the speciality *Social Work* is taught in all the universities teaching the future social workers, most often under the formulation *"Professional Ethics"*. A research circle on the issues of *Ethics of Social Work* is being formed, though the process is difficult. The general finding is that, compared to the development of this scientific field and the academic discipline in other countries, the process in our country is slow. The teaching of *Ethics of Social Work* in Bulgarian universities has its specificity and difficulties. They are not only related to the universal crisis of values, to the moral decline of society, nor to the general ambiguity and obvious underdevelopment of the social relations and practice of the social services in our country. Teaching is done in conditions of a cultural environment in which there is no agreement on basic values. This makes it both different and more difficult than teaching in societies where there is a consensus between a cultural and dynamic academic environment and intensive contacts and cooperation.

Although students are not particularly interested in moral philosophy and serious ethical theories, they have a need to know and understand some theoretical models of ethical analysis, situations that are adequate to the nature of social work. The *Ethics of Social Work*, like applied ethics, starts from the facts and sticks to them. The problems are treated critically and analytically in the context of their occurrence. That's why the ethics expert has split up with his role of a "pure" analyst. *The Ethics of Social work* is understood as a kind of correction of social work, as a professional and highly specialized practice. It is a critical, analytical and corrective participation in this practice (Benkova, 2013).

In the subject of *Ethics of Social Work* as applied ethics, not all "moral problems" can be included. (Demarco, Fox, 1989; Rosenthal, & Shehadi, 1988). At present, the subject of applied normative ethics is a kind of basic moral problems - the so-called moral dilemmas. The latter are defined as problems that do not have an unambiguous solution and contain a contradiction that is not subject to formal analysis. Their emergence is related to the fact that different rights and interests of the people are in conflict, where observance of some of them requires the violation of others (for example, the conflict between moral duty and self-interest). The most difficult question about the nature of moral dilemmas is whether the specific contradiction relates to morality or refers to a practical dilemma, in other words, to making

difficult decisions. Practical difficulties obviously exist. But more importantly, in this case, is that internal problems exist precisely in the morality itself, in the situation of its applicability in practice. Morality is the space in which dilemmas manifest and their solution is the calling of man. Ethics derives from the solution of the moral dilemmas, from the reflection on them and from the reasoning in the process of their analysis. The modern ethics of social work is provoked by the need to solve moral dilemmas, the sources of which are very diverse - from the situations of thermal state to pollution of the environment and the risk of losing money and markets; from situations where questions such as "How does a social worker come in when thinking about telling the client that he or she is terminally ill?" or "What will the employee do if he knows the policy of the agency he works with does not comply with the rules of the Code of Ethics?". However, the conclusions and recommendations of the *Ethics of Social Work* as applied ethics are relevant only when the problems faced by individuals can gain legitimacy outside the personality, that is, they can be recognized, justified and protected by ideas and real practice. *The Ethics of Social Work* as an applied ethics also defines the purpose of teaching the discipline: to help students in their attempts to solve modern moral problems associated with making an ethical decision about: (1) specific individuals as participants in a given situation and (2) the problematic situations, the outcome and the appropriate resolution of which only the professional knowledge, skills and competencies of the participants are not sufficient. To achieve this goal, the course of *Ethics of Social Work* suggest the use of different methods and instruments as a mean of forming the culture of ethical decision-making.

Materials and Methods

As a specific subject area, the ethics of social work implies a specific research methodology. It is necessary to combine different methods of research: interviewing, observation, experiment, analysis of moral and ethical situations, content analysis and others. Flexibility is required, both in the choice and in the combination of different methods of examination. We attach particular importance and attention to the formation of the ethical decision-making culture of thinking, the ability to make judgments, the ability to make decisions in one or another situation. The advantage of this method, in comparison with others, is the possibility that the trainees not only learn a certain algorithm for moral choice but to

participate in its elaboration when solving a specific ethical task or moral-ethical situation.

The ethical practicum is viewed as one of the topical and perspective forms of ethical education (Zhukova, 2007, Belyaeva & Zelenkova, 1997). The importance of the traditional lecture-seminar model in teaching ethics is emphasized (Viktoruk, E.N. & Viktoruk E.A., 2013). In the course of the practicum, not only is the formation of professional and ethical competences belonging to the field of moral, but opportunities are also opened for personal moral growth - forming ideas for self-esteem of the person, tolerance, understanding of the other, the importance of the universal moral values (Ardukova, Dovydenko, 2014). The ethical practicum opens the space for personal creative work. In the course of the practicum, ethical knowledge is internalized. It promotes development, not suppression of individuality.

The professional ethical practicum includes various tools (ethical tasks and exercises, analysis of specific moral situations, ethical business games) one of which is the analysis of ethical dilemmas, which is the subject of particular attention in this analysis.

Analysis

Ethical dilemmas and ethical decision making in social work

The importance of dilemmas in training on *Ethics of Social Work* is related to moral assessment, which is always a choice of alternative opportunities for participants in a discussion of a, particularly problematic situation. Some authors (Callahan, 1980) consider the possibility of an impact on decision-making and behaviour as a task of the ethics course to be questionable. Of course, if the task is to change behaviour, it is indeed questionable, as long as it presumes that students behave in a morally unacceptable way. But here the task is behavioural, and if the course of ethics of social work wants to be useful to students, it should be useful in the real and difficult practice of making an ethical decision. This means that ethical decision-making and appropriate behaviour must be based on in-depth analysis, strong arguments, intellectual responsibility, and moral assessment ability. The observed practise of social work enables students to distinguish the circumstances that result in ethical dilemmas and to reflect the complexity of the relationship between social worker behaviour and ethical decision-making. The examination of the practice-based and well-structured dilemmas that emotionally bind students and contain a time

perspective and a possibility for discussion in our opinion proved to be one of the most effective means to develop and consolidate the practice of the actual activity of performing the difficult but justified ethical choice. The accumulated experience of students during the internship held in various social services and state institutions as well as the regular meetings with social workers from practice allowed us to identify several groups of ethical dilemmas as a subject of discussion in the context of ethical practicum. The described organization of dilemmas in five groups is offered as a model for describing ethical issues. Although there are other paradigms for classifying and analyzing ethical dilemmas (Kidder, 1995; Reamer, 1983; 1998), which are not analyzed in the present work, the common among them is that they provide means and language for analyzing and discussing ethical issues and presenting dilemmas as a clash of principles, norms, values and roles.

Thus, the dilemmas described below, although containing universal dispositions of the practice of social work, are derived from the real practice of social work in Bulgaria:

1. When the application or the framework of the ethical standard is unclear. In this case, a dilemma arises in connection with the application of a standard. For example, on confidentiality limits in the case where the user exhibits behaviour that is dangerous to him and to the others. In line with a number of documents at an international and national level (IFSW, 2014; IASSW, 2018), the social worker must comply with the Code of Ethics and at the same time must support his clients. The question asked by the practice is: "Where should the green line be?" The dilemma of applying standards is compounded in practice with children, as long as the intent of the standard, although clearly formulated, may be contrary to other laws or policies relating to parental responsibility. The social worker is bound by the norm and the principle of respecting the client's right of self-determination and of supporting his efforts to identify his / her goals. "Clearly there are times when customer self-determination should be sacrificed when the social worker believes that the client's chosen course of action is not in the client's" best interests "or threatens client's safety" (Callahan, 1994). But what does the

clinician do for the reconciliation of the child's rights with those of his parents if they are different from his intentions? What is the practical meaning of informed consent to users who have no legal right to consent? What are the limits of the child's secret, whose parents cover the costs of the treatment and have their worries about its beneficial outcome? How should the social worker support the responsibility of the consumer and how does he commit to not abandon him if his parents deprive him of treatment? All these questions make it possible to see how dilemmas can arise when standards are applied in practice. Our answer to these questions determines the actions of the social worker as being determined by the specific case.

2. When standards are in conflict with institutional requirements. The dilemma here may arise when an organization of policies or practices conflicts with standards. For example, the protection of personal data and access to information are regulated by the national legislation of Bulgaria with clearly defined powers of the various entities. However, the social worker may feel uncomfortable with this policy in the light of consumer protection information standards and guarding the confidentiality of the user documentation. The social worker must take reasonable steps to ensure that the user files are kept in a safe place and that they are not accessible to third parties who are not authorized to access. A social worker may claim greater data protection than data operators provide. Another, much more serious than the previous example, is related to the implementation of state policies and the protection of the specific child's personality - as in the deinstitutionalization of children with different types of disability.

3. When there is a loyalty conflict. The authors express their commitment to the loyalty concept in short as follow: „Loyalty is thoroughgoing in that it is not merely a casual interest but a wholehearted commitment to a cause" (Mullin, 2005). In the practice of social work, this may mean situations in which a social worker has to choose between loyalty to the employer and loyalty to the code of ethics or his responsibilities. It would be good for the social worker to be loyal to both, but there are cases that make them incompatible. Another manifestation of the loyalty conflict is observed in contradictory responses or contradictory loyalty with regard to different aspects of the case, as exemplified by Blennberger (2006) - *Conflicts of loyalty between defending client's best interests and support and defence of a colleague.* Very often, the social worker has to choose between the principles of confidentiality and safety, between loyalty to the consumer and loyalty to a parent or guardian. An argument in the analysis of this dilemma is taken by Reamer (2013), who comments that „social workers' primary responsibility is to clients", but „social workers responsibility to the larger society or specific legal obligations may, on limited occasions, supersede the loyalty owed clients".

4. When the professional finds it difficult to comply with or adhere to the ethical standard. These dilemmas arise as an internal conflict of the social worker's personality. Much of the professional training is related to personal development, considering the profile of practitioners in terms of their motivation, vulnerability and values, as well as ways in which they can facilitate or hinder effective practice. An important point is that work does not exclude difficulties when the values of a social worker are confronted with an ethical standard. A common case arises when the law or professional standard requires confidentiality, and the values and perceptions of social workers support openness. Even when it is obvious that the right solution is to follow the law or the responsibility for the client to be brought up to / over the social worker's own needs, it is not always right or good. And here we ask ourselves: ¿How can a social worker define the difference between the two options?

5. When good decisions seem unachievable. The above four situations are related to the choice of competitive "good" or "right" solutions. But sometimes dilemmas arise as long as

there are no good answers in a given situation and the final decision seems to be the only one, the choice of which must be made between competing "bad" or "wrong" decisions. In fact, the term dilemma describes solutions that have to be made between two unsatisfactory alternatives. For example, the child should be brought out of an unfavourable environment (situation), i.e. to be provided with safety protection; but on the other hand, he must be given the possibility of self-determination, which implies staying in the same environment (situation). His mother is confused by her child's violation and the fear that if she shares this, the child will have to be moved for specialized help; or the social worker in school offers a child special attention, but the family refuses to take it as a care, asserting that the child's condition does not have such a need. In each of the situations described, the dilemma arises because of a clear lack of willingness to understand.

The understanding and differentiation of dilemmas is the first important step, the beginning of their solution. Determining the nature of the conflict allows switching from the level of confusion to action. Differentiation helps to distinguish the elements of each dilemma in such a way that resolution options could develop. In the form of ethical practicum, the analysis of ethical dilemmas takes place in a sequence of stages similar to the ethical dilemmas analysis model, labelled as *Framework to Analyze Ethical Dilemmas*, developed by Mattison (2000, p. 206). At the same time, the steps, listed below, that have to lead to a reasoned decision are adapted to the conditions of training of the students in the Faculty of Medicine and the specific regional practice:

1. Identifying different possible alternatives to resolve the situation.

2. Identifying the facts - known, possible, probable – that support each of the proposed possible alternatives to resolve the situation.

3. Determination of the ethical principles that are the basis for the selection of facts. In this way, any fact, defined in support of a possible solution, becomes relevant due to the ethical principle underlying it. The relevant principles, in this case, can be: respect, fairness, responsibility, utility, etc. The combination of principles with the selected relevant facts provides the so-called moral argumentation for established possible solutions.

4. Moving towards a solution and its formulation. After careful consideration of all the options and their supporting arguments, the choice of one of them is subordinate to what the participant in the discussion considers to be chosen.

5. Argumentation of the decision. The evocation of the positive grounds for the choice requires the determination of the most convincing and irrefutable considerations of the chosen facts and principles.

6. Predicting the most serious possible objections to the decision taken and an attempt to respond.

7. Awareness of the value of the decision.

Thus, the procedure of analysis and discussion of ethical dilemmas in teaching *Ethics of Social Work* enables the students to prepare themselves to participate in a dynamic and complex discussion. Moreover, it offers students a method and an instrument that help them orient in a particular moral problem situation that the practice of social work could bring to them.

Conclusion

The social worker's practical work takes place in the space of complex dilemmas that he analyzes and experiences, as well as the obligation to solve them. Social work training shapes the future of the profession through training of competent professionals (CSWE, 2015). Vocational ethical training for students is one of the most important factors for acquiring ethical decision-making skills. How a social worker takes an ethical decision depends on how he has been trained to recognize, interpret and resolve ethical dilemmas in his / her learning process. Personal experience gives the authors a reason to adhere to the belief that studying the ethics of social work should assist students in their ability to solve moral problems. Of course, it is dangerous to suggest that everyone with ethical knowledge and moral imagination can agree on how to solve a moral dilemma or a moral problem. Rather, it is important to realize that in-depth and critical analysis of what initially seems to be an

unresolved case may reveal that some of the possible solutions are not consistent with baseline moral principles, or that a case where only one decision seemed valid, could be resolved in a different way. Therefore, the educations of *Ethics of Social Work* provides prospective professionals with the knowledge and critical understanding of the different frameworks for ethical decision making and understanding of how their personal attitude affects professional behaviour and decisions.

Disclosure statement

No potential conflict of interest was reported by the authors.

References

1. Ardukova, O.S., Dovydenko, L.V. (2014). Formation of ethical skills: Ethics workshop. Bulletin of the Krasnoyarsk State Pedagogical University. VP Astafieva, 3 (29)
2. Banks, S. (2009) 'From professional ethics to ethics in professional life: implications for learning, teaching and study.', Ethics and social welfare., 3 (1). pp. 55-63, http://dx.doi.org/10.1080/17496530902819078
3. Banks, S. (2008) 'Critical commentary: social work ethics.', British journal of social work., 38 (6). pp. 1238-1249; http://dx.doi.org/10.1093/bjsw/bcn099
4. Bartels, R. (1967). A model for ethics in marketing. Journal of Marketing, 31(1), 20-26. https://doi.org/10.1177/002224296703100105
5. Benkova, K. (2013). Ethics of social work. Kontrast. ISBN 987-954-338-061-9
6. Benkova, K., Georgiev, Y., Vlaeva, N., Kolev, G., Peeva, K. (2017). Supervision of professional burnout of social workers in Bulgaria. SGEM2017 Conference Proceedings. ISBN 978-619-7408-20-1 / ISSN 2367-5659. Book 3. Vol 3. (pp. 751-758)
7. Blennberger, E. (2006). Ethics in Social Work - An ethical code for social work professionals; The Swedish Association of Graduates in Social Science, Personnel and Public Administration. Economics and Social Work
8. Callahan D. (1980) Goals in the Teaching of Ethics. In: Callahan D., Bok S. (eds) Ethics Teaching in Higher Education. The Hastings Center Series in Ethics. Springer, Boston, MA. https://doi.org/10.1007/978-1-4613-3138-4_2
9. Callahan, J. (1994). The ethics of assisted suicide. Health & Social Work, 19, 237-244. https://doi.org/10.1093/hsw/19.4.237
10. Council on Social Work Education. 2015. Educational policy and accreditation standards Retrieved April 5. 2019. Retrieved from https://www.cswe.org/getattachment/Accreditation/Accreditation-Process/2015-EPAS/2015EPAS_Web_FINAL.pdf.aspx
11. Demarco, I., & Fox, R. M. (1989). New Directions in Ethics: A Text of readings. 3 ed. Ed. Belmonf, Calif., Wadsworth, 1989
12. Dolgoff, R., Harrington, D., & Lowenberg, F. M. (2005). Ethical decisions for social work practice. Pacific Grove, CA: Brooks.
13. Fritzsche, D. J. (1985). Ethical issues in multinational marketing (pp. 85-96). Lexington Books, Lexington, MA.
14. Fritzsche, D. J. (1991). A model of decision-making incorporating ethical values. Journal of Business Ethics, 10(11), 841-852. Retrieved from http://www.jstor.org/stable/25072223
15. Gray, M., & Webb, S. A. (Eds.). (2010). Ethics and value perspectives in social work. Macmillan International Higher Education.
16. Hoy, J., & Feigenbaum, E. (2005). Ethics in Community Care Making the Case for Ethics Consults in Community Mental Health Centers. Community mental health journal, 41(3), 235-250. https://doi.org/10.1007/s10597-005-4995-9
17. IASSW (2018). Global social work statement of ethical principles. Retrieved from https://www.iassw-aiets.org/
18. IFSW. (2018). Global definition of social work. Retrieved from https://www.ifsw.org/global-definition-of-social-work/
19. Kidder, R. M. (1995). How good people make tough choices. New York: Morrow.
20. Kusev, I. (1998). Основи на социалната работа (Bases of social work). Kabri. Sofia

21. Loewenberg, F. M., Dolgoff, R., & Harrington, D. (2000). Ethical decisions for social work practice, Itasca, IL. IL: FE Peacock.

22. Mattison, M. (2000). Ethical Decision Making: The Person in the Process. Social Work, 45(3), 201-212. Retrieved from http://www.jstor.org/stable/23718603

23. Mattison, M. (2000). Ethical decision making: The person in the process. Social Work, 45(3), 201-212. https://doi.org/10.1093/sw/45.3.201

24. Minev, T. (2012). Теоретични и методически основи на социалната работа (Theoretical and methodical bases of social work). Велико Търново. Faber. ISBN 978-545-400-811-6

25. Mullin, Richard P. (2005). "Josiah Royce's Philosophy of Loyalty as the Basis for Democratic Ethics". In Leszek Koczanowicz; Beth J. Singer. Democracy and the post-totalitarian experience. Value inquiry book series: Studies in pragmatism and values. pp. 183–84. ISBN 978-90-420-1635-4.

26. Popova, K., Angelova, M. (2004); The History of Social Work in Eastern Europe 1900 – 1960; Research Project: History of Social Work in Eastern Europe (1900-1960) Country Report Bulgaria 2/2004

27. Reamer, F. G. (1983). Ethical dilemmas in social work practice. Social Work, 28(1), 31-35. https://doi.org/10.1093/sw/28.1.31

28. Reamer, F. G. (1998). The evolution of social work ethics. Social work, 43(6), 488-500. Retrieved from http://www.jstor.org/stable/23717765

29. Reamer, F. (2013, September 03). The NASW Code of Ethics. Encyclopedia of Social Work. Ed. Retrieved 5 Apr. 2019. Retrieved from http://oxfordre.com/socialwork/view/10.1093/acrefore/9780199975839.001.0001/acrefore-9780199975839-e-829

30. Regulation for the Implementation of the Social Assistance Act (1998); State Gazette No.133 of 11 November 1998

31. Rosenthal, D. M., & Shehadi, F. (1988). Applied ethics and ethical theory. Salt Lake City: University of Utah Press

32. Social Assistance Act (1998); State Gazette No.56 of 19 May 1998

33. Viktoruk, E.N., Viktoruk, E.A. (2013). Ethics at university: temptations and prospects of "The user format". Bulletin of the Krasnoyarsk State Pedagogical University. VP Astafiev, 4 (26)

34. Walz, T., & Ritchie, H. (2000). Gandhian principles in social work practice: Ethics revisited. Social Work, 45(3), 213-222. Retrieved from http://www.jstor.org/stable/23718604

35. Zelenkova, I.L, Belyaeva, E.V (1997). Ethics: Study Guide and Workshop. Minsk: NTOOO TetraSystems

36. Zhukova, S.P. (2007). Workshop as a form of training on ethics at the university. Conditions and mechanisms for ensuring high-quality training of humanitarian specialists, 48