A COMPARISON STUDY OF CHALLENGES FACING EFFECTIVE

SOCIAL WORK PRACTICE AND ADMINISTRATION IN BUCOLIC AREAS IN BOTH

SOUTH AFRICA AND NIGERIA

BY

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DECLARATION

I, Precious Tobechukwu Toby Nwachukwu declare that this thesis is original and independently written by me. It is a record of my research work and has not been presented to any institution or to any publication. All sources used or cited have been duly acknowledged by way of direct or indirect referencing.

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DEDICATION

I dedicate this work to all the ethically right-minded practitioners that would want to make a difference within the social services profession and those who believe in me especially my beloved ones Ndalo-Chinazo Tobey Mesuli Nwachukwu and Penelope Noluthando Dlamini. Of prime importance, I also dedicate this work to Almighty God, Jehovah for His Grace to see me through this task and journey.

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ABSTRACT

An analysis of the social service practitioners' practice tools in Africa towards the enhancement of professional responsibility to the client system is essential including investigating the ethical dilemmas experienced by the practitioners daily. These tools serve as sources of evaluating social work practice and administration that spur practitioners to provide a virtuous professional service and as enlightenment for the effective, efficient and reflective practice. The National Association of Social Workers (2008) and the South African Council of Social Service Professional (SACSSP, 2005) and their ethical values and principles served as this study principal document that directed this research venture. The researcher sought to understand the nature and extent of the challenges facing social work practitioners and administrators and compared their experiences within two different geo-political zones of Africa. Hence, the research philosophy engaged the "diamond metaphor,"in the sense it is multifaceted and within a blended research paradigm. It depicts the uniqueness and value of each study area. The study employed the comparison-evaluative approach depicting a Multi-Phase-Transformative mixed methods research design characterised by a six way dimensionalapproach of explorative, evaluative, descriptive, comparative, qualitative and quantitative approaches in order to reconnoiter the experiences of social work practitioners 135 and 47 administrators which in total 182 respondents from three different regions namely: KwaZulu-Natal (South Africa) and Lagos State and Imo State (Nigeria). Each setting for data collection differs within a multi-level mode and each data including the tested hypotheses were refined to actualise the subject situation and the analytical discussion of the methodology components. Data that was gleaned from the dispersed research tools used for the study were analysed by the utilisation of descriptive statistics, multiple comparisons and post hoc test correlations in testing the stated hypotheses with the Statistical Programme for Social Sciences (SPSS Version 21.0). However, the thematic gleaning of the responses was deciphered through discourse analysis (Soini and Birkeland, 2014:215-216; Gross, Alba, Glass, Schellenberg and Obrist, 2012:3). The findings of the study revealed that rural social work interventions are directly weakened by a poor support system that the social workers experience, thus, the lack of proper literacy and qualification levels in the rural areas largely contributes to weaker social work interventions in both Nigeria and South Africa.

Furthermore, the study revealed that administrators avail themselves to more continuous professional development than the social workers do, while the overall qualification attributes for the respondents needed upgrading to cater for specialised areas. The study revealed that the lack of the analysed and aligned training needs of individual practitioners serves in fact to clog personal development plans which the subsequently affects the development of work plans and the signing of performance agreement job descriptions, thus, the policies are not then applied. The study's results indicated that the administrators' gendered pattern impacted significantly on the ethical code outcome in the study areas. Outcome analysis confirmed that thesocial workers' understanding of ethical code application has significantly correlated with their integer years of practice experience, whereas, the perceived difficulties presumably had partial correlations within the study areas. Moreover, the ethics concerning the integrity of profession, the professional responsibility, the service delivery and the competence/confidentiality explained for the integer years of practice experience. Furthermore, the integer years significantly ensure that social workers are coping with ethical dilemmas on familiarity and their professed complaint anxieties on the Ethical Code in the three study areas. Conversely, the study advocated for the assimilation of interactional justice approach that would enhance advocacy on social justice, human rights and professional accountability as well as stimulate competence within the bucolic social worker's career. Social justice cognizance should be visible within the equity on performance. The study's recommendations included advocating for quality rural social work interventional support and improvement on qualification and literacy level in the rural areas; also that there should be the recognition of a greater prioritisation of NASW/SACSSP ethical codes. As such, experienced practitioners should mentor newer practitioners to enhance effective and efficient professional responsibility with client-systems. Additional studies should explore the professional responsibility of practitioners amid the Service Charter for Victims of Crime (victims' charter) designed to uphold social justice and to nurture a human rights philosophy in guaranteeing the material, psychosocial and emotional needs of victims. Hence, further research on utilising the study's finding models for urban domain and proper professional training, adherence to these models and awareness of legal ethics is recommended. Further studies should focus on examining administrators-practitioners relationship outcome to policies regulations as they are geared towards the Code; likewise to inspect social entrepreneurial activity using the Service Delivery Model to re-bolster industrial social work.

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CHAPTER ONE

1. ORIENTATION OF THE STUDY

1.0   INTRODUCTION

Human services professionals are guided by their ethical Code of Conduct; therefore non-utilisation of the Code for practice conveyance is an almost intolerable form of crime against humanity. The social service professionals are mostly the pivotal agencies that governments deploy to help within facilitating the welfare scheme in rural communities including those that are in remote locations. The aim is poverty alleviation and bringing government nearer to the people especially in the cases of disadvantaged persons and groups (Turbett, 2007:508-9; Doughty & Daley, 2006; Brown & Green, 2009: 294; Craig, 2002). Social work administrators, social care givers and workers, community development workers and other social and human services practitioners who are assigned in the rural settings face the demands of the profession, such as complex cultural and ethnic diversity in their management, training and supervision (Craig, 2002:673; Daley & Hickman, 2011; Berman, 2006; Green, Gregory & Mason, 2006:452); aimed at supporting the vulnerable and less privileged persons in the society, and engaging in policy implementation, community administration and consultations.

Incontrovertibly, cultural concerns can influence a rural residents' choice, and many bucolic residents may rely on informal arrangements for enabling child care practice, health care implementation and inter-relationships (Berman, 2006; Turbett, 2007:508-9). Nevertheless, rural dwellers have to engage with the familiar provisions because of traditional norms, mores and practices that have been with them for years and to which they are accustomed to. Nash (2003:23) admitted that the task of "identifying and utilising resources and encouraging the people to resolve their problems by sensitising and conscientising the rural residents without jeopardising the profession's ethics could create tension for the practitioner, social service providers and the community." Correspondingly, Weber, Duncan and Whitner (2002:86) observed that "identifying families in need at the rural areas is difficult for rural agency staff because of the sociological and psychological restraints to dependence arranged civic support that remain further dominant in the bucolic communities." Mullen & Shuluk (2011:49) argue that the "usage of comparable efficacy tactics and description of divergence effectiveness" must currently remain the emphasis of research inquiry to give response on questions such as

- "What kind of Intervention?"
- "Under what Circumstances?"
- "For what Problem?"
- "Under what Condition?"
- "In what Population?"
- "What will be the effect?"
- At what Cost?"

Engelbrecht (2014:4) revealed that the discrepancies between "roles of managerialism and supervision within the social work profession is heading towards impending expert situation of crisis." To improve administrators and practitioners' effectiveness during practice, Burghardt (2011:174) identified four powerful elements that impact strategic development which are "resources, constituencies, trust and collective identity." These elements were further enunciated by Burghardt (2011:175) who emphasised that it should be "efficiently internalized" and also the effective "use of internet technologies ought to stay focus of Neo- Social Work profession." The approaches to current social work practice should centre on utilising of internet expertise. Moreover, the usage of the above four powerful elements should explore the igniting campaigns that are capable of advocating and sustaining social justice movements in the rural social work practice.

Expeditious examinations of appropriate adherence such as their Codes of Ethics, Acts regulating practice, missions, visions and goals guidelines of the agencies have been the crux of their practice conveyances (Buila, 2010; DiFranks, 2008: 167; John & Crockwell, 2009). Therefore, there is a need to examine the diverse implements that practitioners within the social services utilise in conveying effective and efficient services, as well as the efficacy of such tools to the practicality of their usage in the bucolic milieu.

1.1   BACKGROUND TO THE TOPIC

The vital roles administrators and practitioners play in the form of leadership in social development is to create positive changes within the communities. Effective practice incorporates evaluating and appraising best the processes essential for "sound reasoning and judgement" that are comparative to direct service practice which are requisite for administrators

and social workers (Encyclopaedia of Social Work, 1995:3). This assertion calls for adequate "supervision, consultation, skills in perilous inquiry, use of appropriate study outcomes, evidence-based assessment of personal practice and networking with other professionals and services" (Engelbrecht, 2010:332; Johnson, 2008: 87; Encyclopaedia of Social Work, 1995:3-4; Schmidt 2005: 281).

Administrative duties within any profession need to incorporate managerial structure and principles including the intrinsic value of their organisational requirement from their administrative teams. Thus, Hoefer, Watson and Preble (2013:441) examined the value of social workers as managerial leaders in human services non-profits within their "favoured job skills that are desirable for top-level executives by surveying twenty-four skills." They found out that ethics, integrity, communication, leadership, emerging and handling different type of relationships and financial management" ranked the highest most important sought after skills required by the executive directors to possess, in order to be effective managers.Further studies have examined "boundary spanning" as an essential social competency in leadership and arranging organisational entities and coalitions for effective inter-organisational collaboration. The administrator's capability to form sustainable relationships and handling all influences, accountabilities, roles, and the endorsement of wide-ranging communication among organisations, as well as lessening tensions between organisations collaborating together for effective service conveyance is important (Leung, 2013:448; Isbell, 2012:160).

This study covers what could be mirrored as the three spheres of values in social work practice recommended by Shardlow (2002:32) cited in Barnard, Horner and Wild (2008:6) which are; "extended (social work as a social activity), mid-range (nature of social work as professional activity) and restricted (professional ethics and behaviour)" making a tripod cycle in consonant with three specific areas of social work activities. However, this study is based on the "restricted professional ethics and behaviour" through the evaluation of the Code of Ethics and examining strategies and priorities utilised by practitioners in projecting the "nature and extent" of challenges that face effective rural social work administration and practice in South Africa and Nigeria.

Hence, the application of the word "effective" within this study's topic illustrates that irrespective of a practice domain being operational, there would be challenges encountered by

practitioners that might stress and stretch the limited resources, which also constrains application and enforcement of the guidelines for daily practice. Therefore, service delivery becomes mere routine without consented efforts on the part of administrators and practitioners to evaluate ethical practice outcomes that distinguish the social work practice from other social services career.

This study outlined three specific areas that would be portrayed for the literature review which are stated as follow:

i) Necessary Knowledge, Values and Skills: "What is required from them?" i.e. the *Documents specific.*

ii) Effective Practice Conducts: "What is their performance?" i.e. the *Observations* including *other research studies.*

iii) Capability to implement: "What they possibly will do?" i.e. the *Dialogues.*

These specific areas form the literature frameworks that are ideally recognised data collection procedures for the study. The literature appraisal initiates with an analysis of the National Association of Social Workers (NASW, 2008) Code of Ethics, which is the set of standards guide that social work practitioners should implicitly adhere to in conjunction with the Council of Social Work Education (CSWE, 2008) world-wide. These documents mentioned above are compatible with the South African Council of Social Service Professional (SACSSP, 2005) and the NASW (2008) Code of Ethics that serves as the principal documents that directed this research venture.

The study carefully viewed the values and principles contained in the Service Delivery Model described by the then South African Minister of Social Development as "implementing a comprehensive, efficient, effective, quality service delivery system that contributes to a self-reliant society" (www.info.gov.za: 13). It was designed and modelled on the Batho Pele Principles (people first and the promotion of equity and freedom from harassment to be ensured in workplace and during service delivery) in the White Paper for the Transformation of the Public Service (www.info.gov.za: 14). These professional documents concurrently within the NASW and SACSSP Codes of Ethics guide form the fulcrum of the study as they try thoroughly ascertaining the inclination of practitioners' performance during practice within the social

services delivery. The standard Code of Ethics practice for social service practitioners specifically the social workers could be arranged as follows:

1. Integrity of the Profession
2. Competence/Confidentiality
3. Show Care and Concern for others
4. Professional Responsibility
5. Respect for Peoples' Worth, Human Rights and Dignity
6. Service Delivery
7. Social Justice

These ethical values and principles' standards were obtained from the NASW (2008) and SACSSP (2005) that are interrelated and recognised as the connections between professional practice requirement and organisational commitment for the effective social service delivery in the study areas within the exigencies to decipher the challenges confronting bucolic social work practice. The focus of the study is to analyse and synthesise social services professionals specifically social work practice in bucolic settings in South Africa and Nigeria by probing the nature and extent of the challenges facing practitioners and administrators using observations, pre-, mid- and post-interviews (Roberts, 2008) and questionnaires in a participant observatory model of job trailing i.e. work shadowing in their practice domain.

This study is an appraisal study of South Africa and Nigeria steeped in comparing and evaluating and exploring the goals, strategies and priorities as well as their outstanding views on practice in the bucolic domain and utilising the ethical code in revalidating practice settings adherence to the values, principles and standards inherent in it. The question is asked, can social work administrators and practitioners efficaciously and amply relate to the synchronised guidelines in the course of their practice? Are there dissonances that could result that would be challenging for them, specifically within the application of the Code of Ethics, even though they might be knowledgeable as its impact during their routine practices? The study reconnoitres or seeks to investigate to promote bucolic/rural social work practice realm.

1.2   STATEMENT ANALYSIS OF THE STUDY'S PROBLEM

This study's main statement problem emphasises the need to look for service interventional gaps and possibly be able to bolster them with the aim to improve social work interventions in a rural setting, as one of the problematic areas facing the profession in Africa. Therefore, it articulates what many scholars have envisaged as the various challenges facing African countries, with its vast rural areas and established indigenous systems of therapy, health care, counselling and allegiance to family ties, clan and tribe, that are community-based. In addition the non-appearance of "anonymity in small communal settings that is distinctive of rural areas, practitioners faces a high level of public scrutiny on judgements and assumptions over their decisions on situations of disagreement" and would therefore definitely create difficulties for practitioners working in a rural setting (Schmidt 2005:281; Berman, 2006; Johnson, 2008: 88; Turbeth, 2009).

The study hereby analyses in depth its problem statement within these various spheres that scholars have diagnosed as the chronic problems peculiar to bucolic practice with the aim of continued scholarly debate towards enhancing social work rural practice.In deliberating on the challenges faced by bucolic Social work practice, Alpaslan and Schenck (2012:416) recommended that further research endeavours should focus on areas pertaining to "perspectives derived from social workers in the bucolic milieu by examining the support needs of bucolic practitioners; social workers' experiences and coping strategies and the in-service preparation of practitioners practising at bucolic areas." Other scholars have examined the fusion of local ways of doing things with social work practice which is termed as "cultural competencies" (Buila, 2010; Sidell, Boughton, Hull, Ertz, Seeley, and Wieder, 2006; Schmidt 2005) to address any possible gaps that can derail actualisation of clients optimal functioning and commitments to societal goals and purposes which the social work profession addresses. Moreover, issues of salary conditions and the absence of expertise to create feasible funding attraction (possible ways of getting grant), career profile-raising prospects, retaining staff and other staffing concerns such as to promote efficient practice were aspects of challenges facing the profession (Engelbrecht, 2014: 23).

Reflecting on how the practitioners interpret situations critically within their cultural, social and political context, Askeland and Bradley (2007:682) found that some participants during

observation "presented critical events that could be based on the political situation in their country which they linked to various features of discrimination and oppression." They asserted that practitioners are apt to discover methods of knowing the veracity of their clients as those who experience problems would define and interpret such struggle concerns based on the foundation which surround and influence them. In Nigeria, for example, the vision and purpose of the Social Work in Nigeria Project (SWIN-P, 2007) is to assist women who are saddled with discrimination. Their problems involve issues such as "access to and control over property and financial assets, sexual exploitation through trafficking and exposure to HIV/AIDS." Furthermore, practitioners' concern is to strategise the "Social Work profession that is poised to back meaningfully towards empowering women, and supporting gender equality in investing and working with the disadvantaged and marginalised" (SWIN-P, 2007).

The social work profession has been identified as a technical profession due to its utilisation of a Code of Ethics during operation (Banks, 1998). Conceptualising dynamism within the Code of Ethics, would raise the problem of experience, creativity, innovation and ability to inspire community participants to rally them in meeting their necessities are essential skills for effective practice in bucolic settings (Hepworth *et al*, 2010:473). They agreed that the problem arises within the issue of "confidentiality and to separate personal life from professional competence, especially as residents know anyone having problems and in search of professional help." Scholars have linked the relationship between work settings and dilemma-prompted distress as well as their contributive qualities to job-stress to the Code of Ethics (Tartakorsky and Kovardinaky, 2013; Gallina, 2010; John and Crockwell, 2009; DiFranks, 2008; Ulrich, O'Donnell, Taylor, Farrar, Danis and Crady, 2007).

The criticism labelled against the professional Code of Ethics is that it does not offer a recipe for addressing conflicts and making decisions and or the requirements for the appropriate values, principles and standards that should be adhere to (John and Crockwell, 2009; Millstein, 2000; Reamer and Shardlow, 2009). Furthermore, they asserted that the explanation and implication inherent in the principles should be translated into practice; and that practitioners often do not employ the Ethical Code during practice and that practice is mostly directed by administrative processes and law, making the code superfluous (Reamer and Shardlow, 2009; Millstein, 2000; Clark, 1999). Researchers have explicated that practitioners are apt to create choices relying on

technical aspects contained in their job description than centring it on the Code of Ethics' principles and values; and that only an insignificant percent of practitioners (15.9%) consulted to the Code of Ethics when solving ethical dilemmas; thus, ensuing that most practitioners do not adhere to the legal regulation which make their practice incompatible to the Code (Kugelman, 1992; Millstein, 2000; Reamer, 2005). Reamer and Shardlow (2009) corroborate that the code's "fundamental shift contemporarily provides resources such as ethical theory with putatively centred decision-making framework, practice theory, research, agency policies, law and regulations; practitioners seek ethically knowledgeable trained persons and regulatory bodies when faced with challenging ethical choices."

Studies have looked at the Code of Ethics for social workers by comparing it and highlighting differences in "historical improvement, procedure, content and structure within professional regulations among several countries" (Reamer and Shardlow, 2009; John and Crockwell, 2009, Rodgers, 2009). Rodgers (2009) examined comparative outcomes of codes resources amongst Canadian, Indian, Australian and the British towards their efficacy on human rights and social justice advocacy endorsement; while another study by Reamer and Shardlow (2009) examined the associated characteristics inherent in United Kingdom and United States' Codes of Ethics. Scrutinising National Codes of Ethics by social workers towards analysing their efficacy was encouraged by Rodgers (2009). However, there has been no comparative study on national ethical codes among African countries, as well as their application processes and outcomes within the continent.

Trygged (2010:655) argues for focusing on comparison and theoretical contexts within the profession and the need for a greater shift to more comparative studies on social work. DiFranks' (2008) research on code application within work-place amongst social workers discovered that "behaviour is compatible with the code," giving credit to supervision as the solution towards limiting the anxiety that rises with the Code's implementation. Correspondingly, Tartakorsky and Kovardinaky (2013) study exposed cognitive-behaviour orientation that can be linked through better discernment of proficient efficacy. Therefore, the Code of Ethics would considerably influence the practitioners' approaches, attitude and beliefs and work processes. Additionally, DiFranks' (2008:176) study challenged researchers towards exploring if social workers' accumulative years of practice and the experience gained can convey to "belief,

behaviour, discordance, and disjuncture" of the Code. Subsequently, the study has as one of its practical purposes ascertaining if the integer years of practice involvement among the social workers could influence towards enhancing the Code of Ethics impasse, within beliefs on perceived problems as well as knowledgeability (familiarity with the contents of the Codes) awareness.

This study argues that inherent interventional gaps that would accompany bucolic social work practice effectiveness can certainly be difficult for practitioners. There is a need to ascertain possible strategies to improve social work interventions in the rural domain. These findings and recommendations for further studies are what stimulated the intention of this research endeavour. Further tasks for research have made it imperative that social workers are not immune to influences from their societal values, norms and experiences which can affect their practice and could dictate the flow of their services' conveyances. Furthermore, it argues that practitioners can only be effective within their own kind of expertise towards developing their own knowledgeableness and capabilities to the apparatuses that would assist in shaping their practice proficiency, thus, rendering quality service and equally understanding in the characteristics of its trouble zones within their practice milieu i.e. recognising what aspects of the Code can be difficult to implement during practice

The Codes of Ethics i.e. SACSSP (2005) and NASW (2008) were evaluated to ascertain knowledgeability (understanding the Code's contents) influence on practitioners and the apparent turmoil that they perceived would occur during practice. Documents were inspected to verify authentic occurrence of planned activities, while questionnaires and interviews were extended to elucidate the observations practised and apparent performances of constructed action. This feature mirrors this study's approaches in assisting in determining and eliciting the relevant information that shaped the course of the research.

1.3   MOTIVATION FOR THE STUDY

Mwansa (2010:135) in assessing the challenges facing social work in Africa counselled on eradicating the "culture of inertia" amid instructors and field workers. He wished to stimulate active responses to the difficulties indigenous to Africans, which are bedevilling the profession

by its lack of an operational chart to proffer answers to numerous the challenges that are faced. The reality is that most African countries may lack functional monitoring guided principles for practice standards toward enhancing the values, expertise and approaches and their inherent impact of the professions within the social services practice. There has been a request aimed at indigenizing the social work profession (Rankopo & Osie-Hwedie, 2011) within the traditional perspectives to accommodate the yearnings for cultural innovations in many bucolic settings in Africa for effective social work service delivery. In furtherance of this idea, "social workers, social care givers, community development workers and other social services practitioners have a duty to develop their own amassed knowledge and delineate practice skills through local inputs" (Osie-Hwedie, 2002:321).

Development of skills for bucolic practice is essential for efficient and effective practice in the breeding of professional ethics with cultural diversity and responsiveness. Social Work administrators and managers are saddled with the tasks of identification and implementation of the ethical code guidelines and standards. Their proficiency must combine with both managerial and instructional leadership functions with a focus on practitioners' monitoring to ensure that all practitioners are ethically equipped for service especially in the rural areas. Furthermore, the Code of Ethics' values, principles and standards innately embedded in the National Association of Social Workers (NASW, 2008) and the South African Council of Social Services Professionals (SACSSP, 2005) focuses on effective service delivery towards determining efficient and monitoring conveyances of social services to clients' systems. Hence, service conveyances must incorporate approaches that are ethically-friendly with well-organised swift actions that ease peoples' burden and help to restore back their social functioning.

Another factor that helped formulate this study emanated from the ASASWEI's conference in Cape Town, South Africa for educators and practitioners. During the conference proceedings, Kreitzer (2010)urged educators, researchers, practitioners and stakeholders within the social work profession to participate in the project of analysing the documented progression of the profession in West and East Africa. She emphasised that the Association of Social Work Education (ASWEA) Seminars since 1971-1989 has not been properly documented in Africa or cited in international social work literature for an extensive period. This clarion call, ignited my enthusiasm, inspiration and interest to embark on this journey, and thus, motivated my interest in

this study. The study attempts to examine the nature and extent of all the challenges facing bucolic Social Work practice in Africa. Second, it would explore effective strategies that could be adopted by administrators and Social Workers in the professional settings. Thirdly, it would examines the behaviour of bucolic administrators and practitioners who are able to exhibit their capacity to be effective, despite the tremendous challenges that are faced in a rural practice.

1.4 AIMS AND GOAL OF THE STUDY

The aim of the study is to compare the challenges facing operative bucolic social work in Africa by comparing approaches that are efficiently employed by administrators and practitioners in carrying out effectual service conveyances; problems occur with effective processes and with the adherence to guided regulations. Thus, the main goal of the study is to compare and evaluate the effectiveness of rural social work practice in South Africa and Nigeria by comparing their shared goals, missions, strategies, priorities and purposes on service conveyances; as well as the appraisal of the Code of Ethics application and its outcome. Therefore, the study proposed that when investigatingthe outworking of effective and efficient administrators and social workers are, and seeking possible solutions to bucolic social work problems; emphasis would be on the comparison of their capabilities during practice hours across the two countries of South Africa and Nigeria by investigating their practice objectives, the outstanding features of their practice domain and strategic plans that they have employed to achieve their practice commitments. Theseare the aims of this research.

1.5 OBJECTIVES OF THE STUDY

1. To assess and compare the nature and the extent of the challenges facing bucolic social work administrators and practitioners in the study areas.

2. To explore and compare effective strategies that would be adopted toward achieving efficient bucolic social work administration and practice in both South Africa and Nigeria.

3. To evaluate and compare the application of NASW/SACSSP Code of Ethics impact on administrators and practitioners in bucolic practice in South Africa and Nigeria.

4. To evaluate all the possiblefactors to enhance the social work profession in rural practice and to draw conclusions and make recommendations on how to efficiently and effectively deal with all the challenges facing bucolic practice.

1.6   RESEARCH QUESTIONS

The intention of a research question rendered by Creswell (2007:129) is to be positioned to investigate the complex set of issues surrounding the dominant phenomenon, and to give the varied viewpoints or connotations the participants embrace as appropriate. The study research questions and objectives are tailored towards evaluating the nature and extent of the challenges facing rural social work practice and administration through two alliances; one part is for the strategies and priorities employed for effective and efficient service conveyances, while the other focuses on the exploratory and analyses the influence of the Code of Ethics on practice. The main study questions are stated as follows:

1. What is the nature and the extent of the challenges facing bucolic social work interventions for administrators and practitioners in South Africa and Nigeria within their practice domain?

2. What are the effective strategies and priorities that could be adopted aid achieving efficient bucolic social work practice in Nigeria and South Africa?

3. How has the application of NASW/SACSSP Code of Ethics impacted on administrators and practitioners in bucolic practice domains in South Africa and Nigeria?

4. Are there effective and efficient monitoring mechanisms in place to ensure adherence to the code of ethical values?

To strengthen the research questions outcome, the study posited three main sets of hypotheses (1) for mixed (2) qualitative and (3) quantitative methods to assess, to compare the nature and the extent of the challenges facing social work administration and practice that were formulated as follows:

1.7   RESEARCH HYPOTHESES

Hypothesis 1: This tested the nature and the extent of the challenges facing bucolic social work practice; thus, it compared the differences between performance and the capacity to be effective.

1.1: There are statistically significant differences concerning the nature and extent of challenges on goal attainment by the respondents from the study areas.

1.2: There are statistically significant differences as to the nature and the extent of the challenges concerning the outstanding aspects (exceptional features of rural practice) by respondents from the study areas.

1.3: There are statistical differences in the proportions of the respondents' strategies and priorities adopted during practice in the bucolic areas amongst the states/province.

Hypothesis 2: Tested the nature and the extent of challenges facing bucolic social work practice, thus, compared the bucolic social work interventional support system that practitioners experience in the study regions.

2.1: Bucolic social work interventions are not weakened by a poor support system that the social workers and administrators experience in both Nigeria and South Africa.

2.2: A lack of proper literacy level in the rural areas is what largely contributes to weaker social work interventions in both Nigeria and South Africa.

2.3: A lack of proper qualification levels among the respondents is what mainly contributes to weaker social work interventions in the study areas.

Hypothesis 3: Tested the nature and the extent of challenges facing bucolic social work practice, thus, compared the application of upholding virtues of NASW/SACSSP Code of Ethics focusing on Knowledgeability and certain problematic aspects during practice session stated as follows:

3.1: There are statistically significant differences in the proportions of respondents' choice of NASW/SACSSP Code of Ethics that are knowledgeable and problematic with coping across the different designations in the study areas.

3.2: There are statistically significant differences in the proportions of respondents' with regard to gender when using the NASW/SACSSP Code of Ethics that are knowledgeable and problematic with coping across the different designations in the study areas.

3.3: The social workers' integer years of practice experience has a significant relationship with their ethical code application in the study areas.

Figure 1: Literature/Theoretical Framework Review and Hypotheses

Biological Details
- State
- Communities
- Type of Practice Settings
- Years of experience
- Continuous Professional Development
- Age
- Gender
- Educational Attainment
- Marital status

Ethical theoretical Approaches
- Deontological Ethics
- Virtue Ethics
- Utilitarian Rule Ethics
- Feminist Ethics of Care
- Post-Modernism Ethics

Ho 1.1

Ho 2.3

Ho 2.2

Ho 2.1

Ho 3.3   Ho 3.2   Ho 3.1

Preferred Practice Commitment

Task abilities (Capability to

Possible gap

Ho 1.2

Ho 1.3

Existing Management Obligation
- Core Values of cluster /Ministries
- Batho Pele Principles
- Public Service Commission
- Service Delivery Model

Existing Management Commitment
(NASW/SACSSP Code of Ethics)
- Integrity of Profession
- Professional Responsibility
- Competence /Confidentiality
- Respect for people's worth's and Human Rights
- Social justice
- Show concern
- Service delivery

Source: Researcher's own construction based on Harrison and Stokes (1992); Louw and Boshoff (2006); and Meijen (2007)

The study adopted the organisational structured model by Harrison and Stokes (1992) to enhance the test of hypotheses and add heuristic knowledge and value to the study. Harrison and Stokes' (1992) research instrument developed to assess and classify organisational culture on role, task, power and person orientations were used and tested extensively in South Africa by Louw and Boshoff (2006) and Meijen (2007). Harrison and Stokes' study (1992) work on organisational

culture described power establishment based on the assumption that persons at the core of power were in charge of finding resolutions and exercising complete power (administrators/practitioners); that roles are centred within structures that there is loyalty towards using the procedures, guides and task descriptions (code of ethics for practitioners), that achievements are based on competence that can be attributed to a shared purpose, or mission or goal. This has effects on the personal orientations and support based on the relationships that are enhanced through trust among the organisations and practitioners who are then appreciated as human beings and not mere contributors to an assignment or there for only job-related reasons. Thus, this research which peers into the very nature and the extent of social work administration and practice was linked to the organisational structure, culture, mission and goals for effective service utilised by practitioners.

Figure 1 could be likened to an administrator's and/or practitioner's "personal and practice domains" (Wendt, Cheers, Francis, Lonne and Schiller, 2011:1), as it comprises of their bio-data details along with their existing management obligations and commitment as well as the theories they could utilise to tackle ethical concerns during practice. There is a need for social workers, supervisors and managers to cope withthe demand within their practice in rural areas, in offering social care to recognised "issues swaying their practice and information sources they adopt for practice" outlined by Wendt *et al* (2011:1). They attributed that the outstanding day to day practice and interactions with the locals could influence practitioners' life experiences, views, standards, thoughts and theories, coupled with individual relationships and features' which they refer to as "personal domain." In furtherance of the practitioners' "personal domain," there is the aspect of practitioners' social competence which defines their capabilities to construe cultural variances as articulated by Zwaans, Van der Volman and Ten Dam (2008:2120) that encompasses the "abilities in controlling social tensions and to acquire gleaned discernments of social structures in a multi ethnic society; and ascribe to professional competent experts in contributing critically to the society."

1.8 SIGNIFICANCE OF THE STUDY

This study was construed on the notion that the exposure of these bucolic social work practitioners and administrators to the study would be a means of being able to uncover towards the diverse issues that impede practice. Furthermore, as the research is embedded in African traditional practice systems, it would require a degree of sensitivity to the specific cultural norms as well as to expose the cultural customs that impede effective and efficient social work practice. The study is significant at the professional practice, research and policy level.

i)   *Professional practice:*

Practitioners ought to have progressive practice development in accelerating service conveyances taking into account the diversity of race, age, gender, ethnicity, sexual orientations and multiple cultural compliances which might serve to impede effective and efficient social work practice. Scholars such as Nash and Velaquez (2003:12); Nash (2003:24) and Berman (2006:103) have raised concerns pertaining to "training equilibrium among staff needs and clients' problem identification, cultural competences, extensive person-in environment assemblage," linking the "individual, social networks, physical domain, spiritual approaches, and life changing rites," as to "how can we train the expert in a society which requires expert for technological progress." Yet, newer practitioners even together with older professionals might find themselves enmeshed with the ethical dilemmas that could stagnate the operative and efficient practice domain, thus, this study would provide a clarion call for ethical intake and awareness of cultural, personal and structural social justice struggles common within the bucolic span of practice.

ii)   *Policy Enhancement:*

This study is likely to prompt the governments of both South Africa and Nigeria to consider training rural based practitioners with the hope of bolstering interventions in the bucolic areas. Important aspects of this being the untapped potential inherent in vast African rural areas, the recent rise of the dysfunctional family system; the economic meltdown that has affected the poorest continent in terms of policy and infrastructure; the traditional practices that have eroded human rights and dignity; the lack of advocacy for effective social justice mechanisms, the problem of child-headed households, the inheritance concerns especially in Western Africa region, and also the challenges that might have erupted due to the impact of globalisation. All these aspects have given impetus to this research study, as scholars, policy-makers, experts,

ethically-minded practitioners, administrators, supervisors, social workers, and social services personnel can learn from the outcomes and factually scrutinise and synthesise its recommendations as well as proffer more recent technological tools to increase the knowledge base.

iii) Research:

This study explores the various areas of social work research dealing with the realities faced by practitioners in Africa: with areas to tackle such as the ascendency of pitiable social work support systemsand how they can affect social workers, and how social justice types are exhibited within the practice domain, and how ethical knowledgeability and problematic aspects affects advocacy, utilising the study's findings models for proper professional training, adherence issues and cognizance to legal ethics. The research examined the administrators and practitioners' relationship outcomes toward policies regulations as they gear towards the Code; in an in-depth analysis of the outstanding aspects of bucolic practice, strategies employed, the prioritized standard and why prioritizing such chosen standard and goal settings is important. This research established how to enhance service delivery for quality service, strategies of maintaining good communication within the ethic of professional responsibility, managing dual relationships, using confidentiality to establish trust and honesty, processes in promoting ethical standard for integrity within the profession, and the suggestive of ways of harnessing competency effectively and promoting diversity within the code of ethics.Finally, this study will be useful to researchers and scholars who may replicate its outcome and who may use current research models to expand on the study findings.

1.9   ETHICAL CONSIDERATIONS

Ethical knowledge has been inherently vital to social service practitioners most specifically to social workers. To this end, Clark (2009:5-7) acknowledged that community-based research projects such as this present study should take into account the rural domain practice challenges. He recognised that the "nearness of community-based research to traditional ways of life as most clients were definitely attached within a group that is vulnerably linked to unethical practice

which could hamper human subjects protection during the bucolic setting type of research embarked by community-based researchers and practitioners" (Clark, 2009:6).

Clark (2009:5) recommends the "vetting by a university and other relevant bodies authorising such a project with the inclusion of regulatory body stamps and information itemised on the informed consent form which discusses categorically how the research should be conducted and understood in the clients' terms and signed." In consideration of Clark's (2009) recommendations, this study's ethical appraisal is comprised of the followings:

• To acquire consent from the practitioners, clients of the practitioners and entry keepers willing to participate.

•To maintain the privacy of the practitioners and their clients that were eager to partake in the study. This aspect is imperative owing to the anticipated delicate nature the research, as certain features of the inquiry may interfere with the respondents' and clients' confidentiality.

•To obtain consent from the practitioners, the clients of the practitioners and the entry keepers willing to participate.

•To obtain the authorisation of the participants, groups, agencies, practitioners and their clients involved in the study before publishing or before the issuing of factual documents or data to individuals, establishments and organisations not linked and associated in this study.

•To promise to desist from providing any part or parts of investigation materials such as audio-tapes, pictures, audio-visual, footage and recordings used at any phase of data collections procurement from the research, publication without the transcribed consent obtain from the subject.

1.10   OPERATIONAL DEFINITION OF TERMS

•**Administrator**- refers to a person in authority or managerial control for organizing work intended to advance the social work profession. Their job involves staff recruitment, placement, monitoring and evaluation of social work practitioners and the quality of their practice (New

Dictionary of Social Work, 1995; Dolgoff *et al*, 2012). In the context of this study supervisors and managers are graded as administrators.

•**Agency**- refers to a business that makes its facilities available to others for a fee or government parastatals established to aid service delivery in the community (Garthwaith, 2011).

•**Behavior**- refers here to the actions of a social work administrator or practitioner in relation to the practice environment (Zastrow, 2009).

•**Characteristics**- refers to the essential and distinguishing attributes of quality a social work administrator or practitioner may exhibit in the course of the practice (Dolgoff *et al*, 2012).

•**Clients**- are individuals, families, groups and communities for which professional services of a social service agency are rendered (Garthwaith, 2011).

•**Cultural Responsiveness**- refers to the quality of being responsive to the distinctive ways of living in relation to shared knowledge and the values of the community (Dolgoff *et al*, 2012).

•**Diversity**- refers to the acceptance of ethnic cultures and the social policy of encouraging tolerance of people of different backgrounds (Garthwaith, 2011).

•**Ethical Values and Principles**- refers to the broad-spectrum methods mirrored inside the guidelines connected towards the sequence of behaviour to be adhered by practitioners (social workers) in the practising of their profession according to the regulatory body of the country (Dolgoff *et al*, 2012).

•**Practitioner**– refers to individuals registered and approved in accordance with the Social Work Act, 1978 (Act 110 of 1978) to practice the social work profession (New Dictionary of Social Work, 1995:60). In the context of this study, it refers to both the social workers, community development workers and administrators.

•**Personal Value**- reflects a person's beliefs and preferences about what is good and right for people (Zastrow, 2009).

•**Professional Ethics**- is a guidance that offers ways of evaluating choices for their unfairness or appropriateness and assists a practitioner into transforming professional values into professional practice activities (Dolgoff *et al*, 2012).

•**Professional Values**- are guides that assists the work of a person in his/her professional life, it is the priorities and interpretations of practitioners' decision making and action in agreement with societal values in the society in which they practice (Dolgoff *et al*, 2012).

•**Reflection**– is a method employed by social workers to enhance the understanding and perceptions of the customers' problems circumstances and to get feedback of the feelings and attitudes of clients through selective repetitions of words and interpretation of their actions (New Dictionary of Social Work, 1995:52).

•**Rural/Bucolic Areas** -are used simultaneously in this study, they are settled places outside cities and townships that have limited access to public and social services, for example: utilities like water, sewerage, reliable transport, etc. In the context of this study, it is the deep remote areas that are regarded as rural or bucolic. For example, settings of Lagos State are depicted in this study as bucolic due to the fact that the administrators were mostly stationed in Ikeja, Oregun, Isolo and Alausa but convey their services at Epe, Badagry, Ibeju-Lekki and Ikorodu (Oyeyemi, Ogunnowo and Odukoya, 2014:164).

•**Service**– is the working component of a social service professional that provides for the clients in a programme (Dolgoff *et al*, 2012).

•**Societal Value**- reflects a consensus among a group of people about what is right and good reached through negotiations towards maintaining society's orderliness (Zastrow, 2009).

1.11   STRUCTURE OF THE STUDY

The structure of this study as depicted below contains six chapters as follows:

Chapter 1: comprises the general introduction to the study, the background of study, statement of the study, motivation of the study, objectives and hypotheses of the study, research questions, significance of the study and conceptual definitions.

Chapter 2: provides an overview of the literature survey which examines "what is required from" administrators and practitioners (documents specific), what they should do (performance), and their capacity to implement.

Chapter 3: clarifies the theoretical framework approaches to the study.

Chapter 4: describes the research methodology and research locations

Chapter 5: presents exposure and insights into the research findings and discussions

Chapter 6: presents the summary, conclusion and recommendations

1.12 DISSEMINATION OF THE STUDY'S OUTCOME

I want to acknowledge that this work has been presented in different International Conferences most importantly at the:

A. International Conference on Sustainable Development: Ontario International Development Agency OIDA, Center for Interdisciplinary Research in Law (ICIRL), Department of Politics and International Studies (POLIS) University of Zululand, 2014: December 2-3; www.ontariointernationalorg and oida@ontariointernationalorg. Paper titled:

- Weighing Models for Ethical Management within a Sustainable Development Framework for Practitioners in Advocacy for Human Rights and Social Justice.

B. International Social Work Conference "Professional Social Work in East Africa: Towards Social Development and Poverty Reduction"16-18th March 2014, Kampala, Uganda with a paper presentation called:

- Social Justice, human rights and dignity implementation: A comparison study of practitioners' perspectives on bucolic practice milieu.

C. ASSWA 2012 "Social Work: towards inclusion, social justice & human rights" 14-17th October 2012, White River, Mpumalanga, South Africa with two paper presentations:

- Practitioners' perspectives on human rights implementation: From professional domain in rural milieu.

- An explorative study on challenges of effective social work practice and administration in bucolic areas.

Two articles gleaned from this research work have been published by an accredited SAPE Journal: Mediterranean Center of Social and Educational Research. MCSER, **Mediterranean Journal of Social Science**. Vol 5, No 23, November 2014.

1. Conceptualizing Assimilation of Interactional Justice within Social Justice Ethical Code Application as Exemplified at Imo State, Nigeria: Widowhood and Inheritance Challenges, 5 (23), 2137-2147.

2. Comparing the Ethical Code Implementation among Social Workers in Africa: Can Years of Experience Make a Difference? 5 (23), 2305-2317.

1.13   CHAPTER SUMMARY

This introductory chapter has provided a transitory history milieu on the nature and challenges that the administrators and social service practitioners experience, in the rural milieu, especially focusing on the experience of social workers and administrators in the bucolic practice milieu in the African context. The chapter has also given a descriptive pattern on how this study was conducted and the ethnographic locations of the research study areas and how the study could meaningfully encourage scholars and readers to strive to do research on the topic. The theoretical dimensions embarked upon by this study, have been explicated showing the aspiration of this study's goal and the purpose of practice constructs and their practical relatedness. The next chapter focuses on the study literature survey; starting with the basic features of study practitioners, it explores the Public Service Commission, Departments of Social Development Strategic Plan on Service Delivery Model and its connection with the Batho Pele Principles (BPP) in South Africa within the constitutional mandate for Public Administration in South Africa. In Nigeria, it has considered the vision and mission of the Ministry of Women and Social Development, Youths and Sports and Poverty Alleviation. The literature has explored all he outstanding aspects of the practice in the bucolic domains, the goals attainment and priorities of practitioners, and the strategies as well as the exploring of the vital needs of the communities.

CHAPTER TWO

2   REVIEW OF STUDY LITERATURE

2.0   INTRODUCTION

The literature review examines various scholarly works on the nature and extent of challenges facing bucolic social services practitioners but specifically on social work practice and it explores the effective strategies that are adopted by the administrators and social workers in the professional settings and environment. The study encompasses the three spheres of values in social work practice stated earlier in the study that was derived from Shardlow (2002) cited in Barnard et al (2008:6) which are namely; "extended (social work as a social activity), mid-range (nature of social work as professional activity) and restricted (professional ethics and behaviour)" making it a tripod cycle in consistent with three specific areas of social work activity.

The reviewing of the SACSSP (2008) Code of Conduct guide correspondingly derive processes of decisions-making as outlined in the Social Service Professional Act No 110 of 1978 which describes the limits of the social service professions (SACSSP, 2008:3). The areas of research study both describe and consider the specific documents, and the effective practice performance involving interpretations of other scholarly research studies' outcome, the capacity to implement towards assessing the task abilities of both the administrators and social workers; the theoretical structure utilised in the study are enunciated.

However, the study pivots on the restricted activity based on professional ethics and behaviour and some aspects are mid-range depicting the nature of professional activity with regards to assessing the nature and extent of the challenges of effective administration and social work practice in bucolic areas using the Code of Ethics to evaluate practice. Holistically, the literature review has examined three specific areas and they are:

- what administrators and practitioners are required to do,
- what does their performance entail, and
- what they are actually doing in view of the topical issues as well as the theoretical framework, which the study seeks to proffer solutions to?

The study insightfully explores the explicit nature of the study practitioners within social work practice in the three study areas of South Africa and Nigeria.It deliberates on the outstanding features of bucolic practice, and the social worker envisaged goals' attainment, strategies and prioritisation.

The following paragraph discusses the features of the study practitioners; both the administrators and social workers in the two different countries, in two different states and one province to explain the situational setting of the social work profession in Africa, and more specifically in South Africa and Nigeria respectively.

2.1   BASIC PHYSIOGNOMIC NATURE OF THE STUDY PRACTITIONERS

Kadushin & Kadushin (1997:11) using the United Nations (1963:105) definition of social service described it as "an organised activity and its objectives is facilitating towards attainment of joint adjustment of persons and their social environment." They went further to describe the insertion of the word "social" in the professional title in parallel to the Model Statute of Social Workers' Licensing Act as cited in National Association of Social Workers (1967:7). This stated that social work profession is "a specialised profession geared towards assisting persons, groups or communities improve, if not reinstate their ability for social functioning and producing societal conditions favourably to this goal" (NASW, 1967:11). They contended that the presence of the word "social" mirrors the professional key goal of social workers to direct services and effect change through intervening processes in the social environment; and thus mainly focusing on social phenomena to assist individuals, groups and the community (Kadushin & Kadushin, 1997: 12-13).

All social service professionals are committed to the social aspects of the relationship with clients within their various institutions, whether social, economic, legal, family, mental and physical health offered at the level of the community, groups and individuals to enhance effective change to help the public make order out of the chaos in their lives. The situation on ground within bucolic practice will be assessed to ascertain the extent of the challenges practitioners are facing within the study area.

2.1.1 The Nature and Extent of challenges facing Social Work Practice: KwaZulu-Natal Province

According to a study by Earle (2008) at the province of KwaZulu-Natal (KZN) has a proposed ratio of 1:4,500 which suggests the number of social work practitioners to the population was for 100,000 of the population there is needs to be an additional 7,631 social work practitioners in direct welfare service transformation process that was proposed by the Department of Social Development then for 2010-2015 period. The mean average of age proportions for practitioners within the social work and social work associated or related professions was below the age of 40 years of age and the largest numbers are in the age categories of 25-29 and 30-35 years of age respectively (Earle, 2008: 40).

This ratio exposed the need for sourcing adequately experienced personnel to be trained and engaged in social work in the province. The distinctive features of administrators within the social services profession has been in the average of 16.1% turnover at the supervisory level and 12.7% at the management level as of 2005, but there was a sharp increase on average turnover for management level as of 2006 was 16.9%. Furthermore, regarding gender, females constitutes the majority of social work practitioners according to the SACSSP figures for 2005 and 2006 within the range figures of 86.7% to 89.3%, while the males' counterpart had 13.3% to 10.7%. With respect to the race representation, 48.9% are classified as African with 73.2% of this figure being employed by the government, while 32.1% are classified as Whites; 13.9% are classified as Coloured and the remaining 5.0% are classified as Indian/Asian (Earle, 2008:30). This present study argues that in observing the above statistics is in dire need of more experienced practitioners to be employed to fill in the gap of training qualified personnel to practice in the remote bucolic areas in the province.

The likelihood of a heavy workload and cases could impact negatively on the efficiency and effectiveness of the practitioners. Barberton (2006: xii) states that the implementation of "integrated norms" for practitioners is worrisome because of a severe deficiency of social work practitioners and auxiliary social workers, but the 'Children's Bill' is more problematic for the Department of Social Development (DSD). Overall, the acute shortage and government employing strategy in "public welfare sector was half the requisite figure to satisfy the integrated norms even if all of them focused only on children was just over half the number required" in

2004, also "the Children's Bill surpasses the present figure of registered social workers nearly by 36,000 in 2005/06 and 55,000 in 2010/11" (Barberton, 2006: xiv).

The above analysis shows that more practitioners are needed to fill up the void in this sector. Ironically, the process of registration of the Child and Youth Care workers and the promulgation of their organisational regulation into law was being considered at the time of the study. There is an absence of distinction in the Department of Labour (2006) cited by Earle (2008:8-9) which states that the "Master List of Scarce and Critical Skills" especially concerning community workers and community development workers and equally on social workers and auxiliary social workers to carry out key service delivery in areas that are prioritised by government (Barberton, 2006; Swilling & Russell, 2001:28).

The above features revealed that the "Social Services sector is the most prioritised by the government of South Africa for Non- Profit Organisation (NPOs); with the highest percentage of 22,755 (23%) out of the total 98,920 NPOs in 11 different sectors with the Child welfare and Child services, Youth welfare and Youth services and the Family services having the bulk of spent funds available" (Swilling & Russell, 2001:28). Earle (2008:15) found that within the strategic framework plan of the DSD, that other services such as the "support services to victims of domestic violence, critical poverty relief and community development, people with disabilities, community services with older people, child protection services and other services are frequently under-budgeted." These findings depict the dire need for funds for practitioners especially when implementing the Child Rights Act and family services in KZN.

The scarcity of professionals to take up accumulative caseloads brought about the action plan by the DSD. The Hon. Minister of DSD, Ms. Dlamini while presenting the 2012 budget hinted that her Ministry was mobilising at least '100 communities to help facilitate the rollout plan for accessing community development workers, which is very encouraging for the social service professionals more especially in the rural areas (Social Development Strategic Plan 2012/13-2014/15). Additionally, the motivation above supported an earlier plan by the DSD to profile "200,000 household in 100 wards by March 2013 to assist in the Food-for-All programme campaign and to access equitable distribution to over 200,000 household in specific communities within KZN." This is one of the development plans thatadvances the occupational framework for community development workers (Social Development Strategic Plan, 2012/13-2014-15).

The researcher argued that from the nature and extent of all the challenges facing social work practice in KZN. It was indicated that a much needed hands on mentoring approach should be expanded to close the inherent gaps that were shown from the demographic challenges of the profession and to assist in giving the people the needed social services enablement.

2.1.2 Department of Social Development (DSD) Core Values and Co-operation (Ulundi Cluster):KwaZulu-Natal

The study was conducted at the Department of Social Development, KwaZulu-Natal Province under the auspices of the Ulundi Cluster's"Core Values and Co-operation" which stated the four main aspects of delivering efficient and effective services by social workers were:

☐ Commitment

☐ Consultation

☐ Communication

☐ Integrity

In the Ulundi Cluster Zone, the Service Ethics were derived from the ten Batho Pele Principles enshrined in the South African Constitution; in Section 195 (1) (b), it stated that the "Public Administration must be governed by the democratic values and principles for public service transformation." The focus on services provided for the Ulundi Cluster must have the following features stated here below and are:

☐ to ensure sustainable development takes place through poverty alleviation programme.

☐ to ensure that vulnerable groups requiring special protection are catered for in programmes delivered through the co-ordination of the department.

☐ to develop and implement comprehensive and integrated based services for offenders, victims and families (crime and survivors support); and

☐ to ensure the rendering of support services and the co-ordination and monitoring of the Population Development Policy.

Social work practitioners in South Africa were required to apply the Batho Pele Principles in accordance with the Section 27 of the Constitution that says that "each person has the right of access to social security which comprising social assistance (grants) which is in compatible with the Social Assistance Act, if they are unable to support themselves" (Department of Public Service and Administration: English book on Batho Pele, 2010). This study did not direct towards the application of the Batho Pele Principles (BPP) in practice settings; or investigates the processes involved by practitioners in implementing the BPP in the bucolic practice settings; neither did it use the values and principles inherent in the Service Delivery Model (SDM) or on the Public Service Commission (PSC) for other social services practitioners. This calls for future research, on these issues.

2.1.3 The Nature and Extent of Challenges of Social Work Practice: IMO State

In Nigeria, social work practitioners and other social services practitioners are employed in diverse ministries within the government parastatals and mostly by the private sectors especially the Faith Based Organisations. Irele (2011) outlined the historical evolution of social work and social welfare practice in Nigeria from missionary constellations such as "the Salvation Army, the Roman Catholic Church and some philanthropists" that commenced welfare programmes to alleviate poverty, enlighten about and eliminate some harmful cultural practices. The states in Nigeria have developed their own specific standards to cater for their cultural, political and social need of their areas, but it is only recently that the Bill to regulate the social service profession was sent to the Senate for ratification.

Mwansa (2010:129) further supports the notion of the pathetic conditions witnessed by the social work profession in Africa. He termed the phenomenon as "trial and tribulations" because it was obstructing the advancement and improvement of a better equipped social work practice that would address the acute societal challenges in the continent. His position on the matter pinpointed the state of social work practice in Africa. Studies have also established the gaps in evolving the home-grown knowledge base and philosophy to cater for the essential desires of the people that could be linked to efficient social work practice in the region (Mwansa, 2010; Anucha, 2008; Rankopo and Osie-Hwedie, 2011).

In Imo State, the social service professionals employed by the state government were spread around the respective 27 Local Government Council areas that make up the state and the three

senatorial zones of Owerri, Okigwe and Orlu. Practitioners in Imo state are mostly employed within the Ministry of Women Affairs and Social Development, the two Remand Homes at Ngor Okpala and Arondizuogu, the three Rehabilitation Centers at Umuneke, Ngor, Ezinihitte-Mbaise and Orlu; and the 145 registered NGOs and other private sectors as of the period this research study was conducted (Government of Imo State; Special August Meeting, 2012). There is a critical shortage of literature on the status of professional social workers in Nigeria especially pertaining to Imo State. It has been the extended family system and religious groups that have been offering solutions aimed at assisting individuals cope with some stressful life experiences in the communities for years.

Community organisations, age groups and social clubs in Nigeria have been the real antidote in providing social amenities especially in Imo State which is; characterised by remote bucolic areas where government neglect is regularly witnessed. The experiences of the past in Imo State as one of the oil-producing states but now enmeshed in an inherited community economy that has been charactarised by improvished populations and a lack of accountable government at the grassroots level, irrespective of the federal government's monthly allocation; all of these issues could be a source of concern to the upliftment of service conveyance and practice valuation (Federal Ministry of Women-Affairs and Social Development, 2012; Government of Imo State; Special August Meeting, 2012).

In exploring the study areas of the state and verification of documents by the researcher, it shown that the twenty–seven local government areas had two or more social work administrative staff managers in each of the local governments with some practitioners in various private set-ups and NGOs completing the circle of trained social workers in the state. The only exclusion is the state capital of Owerri a where substantial number of social work practitioners and managers were stationed and in diverse areas of specialisation (Government of Imo State; Special August Meeting, 2012). These systems within the social work practice and the lack of documented ratio of practitioners to populace cannot provide the desired estimate of an exact ratio; thus illustrating the extent of the challenges practitioners face in Imo State.

2.1.4   The Ministry of Women Affairs and Social Development (Imo State)

In Nigeria, the Ministry of Women's Affairs and Social Development's mission statement spelled out their aspirations which were to be the models for transformation of women, the youth and old people; and to accelerate social development services within their given jurisdictions. The focal objectives and goals were on providing adequate social welfare services to vulnerable people within the communities and to bring social development primarily as a function by the central ministry to supervise the social work practice, but often the state chapters can fuse the ministry with that of Social Welfare (www.ngex.com).

The central vision of the Ministry of Women Affairs and Social Development in Imo State centred on assisting in constructing a Nigerian society that replicates assurances of "equal accessibility to all genders in uplifting the social, economic and opportunities to create wealth, foster the advocacy on child protection, the protection of the disabled persons and older persons in the society to ensure their involvement to be part of the national development process" (Federal Ministry of Women-Affairs and Social Development, 2012). The central idea of the ministry is to function as the national carrier in evolving accelerated and healthy development of Nigerian women, children, the vulnerable, the disadvantaged and disabled persons in the promulgation of their rights and privileges in the national development process (Federal Ministry of Women-Affairs and Social Development, 2012). The ministry renders assistance through creating an enabling environment, motivating action to encourage civic, political, social and economic participation of women and organising and checking women's programmes. It provides technical and financial support to women and also the promotion of staff motivation committed to the visionary assignment of consultations. It also provides adequate information dissemination and communication to the public while maintaining the integrity of purpose (Government of Imo State; Special August Meeting, 2012).

The Ministry of Women Affairs and Social Development of Imo State accumulates the responsibility of assisting agricultural activities for women, promoting the development of women with the promotion of equal rights and in assisting the oppressed and the disadvantaged persons especially the rural women, with the impositions of cultural rights against their will. It gears towards challenging cultural practices that impede children's rights, promotes the widowhood rights and property ownership for the girl-child, gender policy transformation and

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recognition of women through the special-cultural August Meetings throughout the local communities in Imo State and other essential services rendered (Gender and Equal Opportunities Law, 2007 of Imo State).

The mission of the Ministry of Women Affairs and Social Development of Imo State highlights poverty reduction for women as a means towards achieving sustainable economic growth. What is required is rapid service delivery to the society to achieve this aim. The Ministry's vision is for the emancipation of the oppressed, the vulnerable and the disadvantaged groups living in the rural communities of Imo State.This Nigerian state is made up of rural communities that shape the greatest part of its population. Most means of livelihood for its rural women are based on farming, trading and fishing (www.ngex.com).

2.1.5   The Nature and Extent of Challenges of Social Work Practice: Lagos State

Lagos States also has the same patterned system of features with that of Imo State, as most social service professionals are spread within the Ministries of Youths, Sports and Social Development as well as that of Women Affairs and Poverty Alleviation; and also in the 20 Local Government Council areas and in the 37 Local Council Development areas (www.ngex.com). The social workers are employed in the Lagos State governmental departments' workforce are considerably large due to the diverse sections of practice domain they are engaged with such as the non-governmental and the community-based organisations in the state. There is a severe scarcity of literature on the status of professional social workers in the state; moreover, the large pool of practitioners in Lagos State cannot quantify the population ratio for each social worker. The researcher went through all the different libraries, internet, blogs and education institutions around the state to get information on the nature and extent of social work practice in Lagos State, yet, but there was scant data available as of the time of this study.

Anucha (2008) explains the main tenets dominant within the Social Work in Nigeria Project (SWIN-P), as including commitment towards discovering suitable social work theory and practice that is indigenous to the people in comparison to the services being offered. She notes specifically that developing and resource trapped nations, have evolved the means through "international collaborations," with its outcome being mutually advanced within world-wide

methods, that can uplift the countries involved, thus, conveying social and economic profits to those countries. Furthermore, the principle of "reciprocity" instead of "donor-recipient affiliation;" is described aswhere collaborating nations share equal prospect to advance within collective agendas and the infusion of ideas with their partners; in both advocating and sponsoring empowerment viewpoints as regards the status of women in Nigeria and Canada with the aim of curbing insistent and prevalent poverty, dictates such collaborations (Anucha, 2008).

This collaboration was further enhanced when the Nigerian Association of Social Work Educators (NASWE) in partnership with SWIN-P called for the Social Work Professionalisation Bill; and the incorporation and training of non-profession social workers and some workers in NGOs to develop personnel (Adebayo, 2011). The NASWE in partnership with other Canadian-based associations such as the Association of Universities and Colleges of Canada, Canadian International Development Agency, University of British Columbia, University of Windsor and York University engaged in assisting and promoting the social work education in Nigeria (Adebayo, 2011). The researcher maintains that these features of the workforce conditions in the social work practice in Nigeria have characterised some of the administrators and social workers practice settings which serve to inform the nature and extent of the challenges practitioners experience daily.

2.1.6   Ministry of Youths, Sports and Social Development (Lagos State)

The Ministry of Youth, Sports and Social Development (Lagos State) was carved out from the Ministry of Women and Social Development and Ministry of Information, Culture and Sports in 1999 (www.lagosstate.gov.ng). Administrators, social workers and community development practitioners within this agency had the task of organising and developing distinctive skill for needed for entrepreneurial social work towards the vision, goals and mission of the Ministry of Youth, Sports and Social Development. This Ministry equally provides "Volunteer Service Scheme for Social Care, devolution of Social Welfare structure, interfacing with NGOs and Private Sector, upsurge capacity for correctional centers, and enhancing land use for Social development endeavours and programmes" (www.lagosstate.gov.ng).

The characteristics of the social work practice in the study areas has been discussed depicting the general situation surrounding African social work practice and the work conditions of the study's practitioners have continuously and systematically been neglected and suppressed, even though

the vital role of social work is very important towards alleviating poor social functioning and the unparalleled poverty and want in Africa. The significance of bucolic practice would ensure inspecting the outstanding aspect of the practice settings to ascertain the extent of the challenges encountered by practitioners.

2.1.7 Outstanding Features of Social Work Bucolic Professional Practice

The stressful conditions, natural and environmental hazards and the economic recession all over the world has serious consequences to social professionals' services intervention especially the social workers operating in the bucolic milieu. Calma, Baldry, Briskman & Disney (2011) assert that social workers should endeavour to assist clients to know their rights and have informed choices, while Martinez-Brawley (2002:293) argues that the social work professional mission is the endeavour to bring out the "best of people's lives and situations and improve their condition within the societies 'past, cultures and environmental realistic goals."

Social workers assist to attain to the basic necessities of service-users for their clients' social functioning, and also support in the creating of opportunities and capacities for them; and combine these responsibilities toward satisfactorily performing their social roles as parents, spouses and citizens; thus, demands for an arduous task practitioners go through daily within their practice calling of the profession (Garthwaith, 2011:136) depicted features that are outstanding. This view may well further create tension as practitioners may have the dilemma of assisting clients to get proper services as well as respecting their clients' self-determination, as most clients would be aligned to continue in their cultural practices which could aggravate the clients' situation.

Turbett (2011:508) in distinguishing the rural context of the social work practice in Scotland revealed that "transportation problems hamper accessibility to services for the rural communities and adds to the causes of social exclusion" in bucolic areas. He argues that "distance decay" is a result of service users being constrained from health services, thereby leading to severe health concerns and the practitioners feel inadequate to consult with colleagues and other professionals due to the remoteness of their practice domain. In support of the same similar findings, Alpaslan and Schenck (2012:407) in their study of challenges facing social workers in bucolic settings in

South Africa, found that the lack of resources was identified by participants which then critically hampered service delivery. They asserted that an absence of office space and offices, inadequate office tools and the non-existence of workplace equipment, scarcity of transport (vehicles) appropriate for bucolic roads for service delivery conveyances were some of their findings that hampered effective rural practice.

Landsman (2002) equally summarised these characteristics evident within bucolic practice such as "geographical barriers, shortage of resources, professional seclusion, challenges in retaining staff." The gainful insights to the plight of conditions of practice show that social workers have heavy caseloads (Alpaslan and Schenck, 2012). Furthermore, multiple caseloads, limited or shrinking resources and vulnerability to severe threat from some misguided persons towards social work practitioners; hitherto, practitioners have had to safe-guide their careers from litigations and dismissals (Dolgoff *et a*l, 2012). They seek to satisfy the clients' needs towards securing adequate service provision for the needy, the disadvantaged and the vulnerable service users and communities. They are also are required to promote the effective and efficient ethically-induced practice enshrined in upholding social justice and human rights. Most rural service recipients are ignorant of their rights and services accruable to them due to the severe poverty and illiteracy prevalence among them (Alpaslan and Schenck, 2012:411-413).

In the context of bucolic clients being poor and of low literacy levels, this provides impetus for social workers to direct their practice in achieving optimal service efficiency for their clients' system. Likewise, Buila (2010) explained that social workers have the responsibility of ensuring cultural competency practice in respecting the cultural norms that do not conflict with the professional ethical codes. Daley and Hickman (2011) argue that culturally sensitive method aligned towards professional ethical approach for rural practitioners is an idea that provides room to practice ethically within the rural context. Practitioners need to see themselves as part of the communities they serve as styled about the "positive feeling of neighborliness's that can ignite better rapport with rural clients" (Sidell *et al*, 2006: 33).

Practitioners working in bucolic practice require differentiating regarding "boundary violations and boundary crossing" as Galbreath(2005) as cited by Daley and Hickman (2011) have said. They acknowledge that in a situation whereby a practitioner takes a gift from an appreciative client with regards to the customs and norms in the practicing community, this could be regarded

as "boundary crossing" which has not violated ethical practice. Daley and Hickman (2011) argue that social workers in bucolic practice should boost their utilisation of the NASW Code of Ethics in practice by incorporating a culturally sensitive posture to practice. They suggested that social work practitioners must advance profound awareness and gain insights of historically, traditionally, and culturally of the background of the society, they serve.

2.1.8   Goal Attainment and its envisaged Challenges during Practice

The setting of goals and aspirations are the hallmarks of a dedicated practitioner who is capable of envisaging the terrain and is diligent in achieving the aims and objectives that are attainable. Attending to a practitioner's weekly scheduled plan of keeping to the dates could be construed that the practitioners are adhering to the principles of respecting clients and being truthful as the most central theme for ethical models (Appelbaum, 1997). The NASW (2008) Code of Ethics cautioned social workers to practice honorably and to act honestly. In carrying out the profession's mission and goal, social workers have to practice within specific standards and regulations via the Code. The compliance to a professional code of ethics evaluates the sincerity and confidence clients have for social workers and the public entrustment to the social work profession (Garthwaith, 2011:135).

The most interesting feature towards the setting and attaining of goals set is to enable social worker's accomplish to their social action skills established within the social justice value. Practitioners should utilise this skill as a device towards efficient service practice in assisting clients get their necessary entitlements. Communities needed to get better health facilities and adequate representation from government. Documentation, prior planning, collaboration, team work, assessing situations on the ground and readily reflective and reflexive thinking, all assist in reaching goal attainment. To attain goals set for achievement, social workers must not overlook the vital issue of professional accountability and responsibility. The envisaged professional accountability depicts that practitioners are abreast with the proper and current requirements inherent in the Codes of Ethics and is the key value of successful social work practice.

Looking at the trappings in the current code, Dolgoff *et al* (2012:198-199) deliberated on the NASW (2008, section 5.01) which stated that social workers' responsibility is to "defend the

values, ethics, knowledge and mission of the profession." The Code of Ethics (NASW, 2008, section 2.11a) stipulates the responsibilities of social workers to "take adequate measures to discourage, prevent, expose and correct the unethical conduct of colleagues." Time management is a vital concern among practitioners which would be needed to be employed to achieve set goals, be it in counselling, interviews and the working out of engagements within the set required period of time and agenda. Hence, it would enable goal accomplishment and assist the practitioners reach deadlines on their tasks.

This study argues that the views that have been examined in the outstanding aspects of bucolic practice uniqueness, involving both the Code of Ethics and professional value would always pose a challenge to render services to clients that do not understand the intricacies inherent within the profession, hitherto, social workers are judged by their professionalisation of services. The next paragraph will deliberate on the goals, strategies and priorities that practitioners could envisage and utilise in achieving efficiency and value during practice.

2.1.9   The Strategies and Priorities employed by Bucolic Practitioners

Burghardt (2011:174-175) classifies four influential fundamentals that impact on strategic development which are "resources, constituencies, trust and collective identity" which should be "efficiently internalized." However, effective utilisation of internet technologies should be the focus of Neo-social work profession. Supporting the usage of internet technologies to provide services, Reamer (2013) argues that "it is the responsibility of the practitioner to ensure that proper privacy techniques are observed and should be held liable for any lapses on confidential matters." The priorities and strategies that practitioners have employed to achieve efficient and effective service conveyances within the African context have to be very decisive as the preceding nature and extent of challenges facing the practice, is momentous.

Social work administrators and practitioners ought to be prepared to search for methods of interlinking the Western approaches with traditional approaches towards developing, empowering and enabling people living in the rural areas through the existing resources available in the community to solve their problems. Social workers need to prioritise needy clients in the communities, that are hindered due to inadequate "resources and unfavourable time" for

programmes or organisational implementation for social workers Dolgoff *et al* (2010: 187). They recommended the use of empowerment techniques by practitioners to assist the disadvantaged groups and persons to enable accessibility to equal life prospects, even though such results would encounter some ethical issues such as organisational rules that are incompatible with social work ethics in their working environment.

Clearly, empowerment requires involving community members to avail themselves of the opportunity. Realistically, one can't empower when there are no participants. This can be difficult especially if there has been no conscientious rapport between the practitioners and their clients. The requirement for participation is volunteerism which ensures that all categories of community members are represented. In ensuring volunteerism of community members, Craig (2002: 671) identified the importance of "participation for every person in the community includes also the most underprivileged towards actualising their fundamental necessities and be acquainted with dignity and worth to achieve fairness and equal outcomes and treatment."

This stance involves the vulnerable; the poorest of the poor and other disadvantaged individuals that should be the foremost clients for practitioners to inquire about in the community through investigation and discovering the neediest from the needy ones towards offering services. The bucolic practitioners encounter several "challenges which have led to inequalities in service provision," hence it thwarts accessibility to and conveyances of services (Alpaslan and Schenck, 2012:408). Social workers must appreciate the culture of each community they serve and try to live above board through leading exemplary lives.

2.1.10 Nature and Extent of Challenges Exploring the Vital Needs of the Community
In exploring the vital needs that are commensurate with the yearnings of the community, the practitioner should understand the intrinsic value of the clients' culture and diversity. The investigation into such community profiling would enhance the chances of the practitioner's acceptability with clients as well increased tension, where practitioner's training could come in conflict with deep rooted cultural beliefs. This approach needs social workers' competence in identifying the menacing difficulties clients are facing in order to enhance the social functioning of clients and problem management.

Connecting with community members by having insightful interviews with them, in order to understand theirneeds which are a priority to them is necessary. In assessing these vital needs of communities, Turbett (2011: 512) statesthat social workers should evaluate "local opinion on the effect of services rendered by practitioners and the resultant opinion centred on over-interfering, ineffectual and unresponsiveness of service providers." He argues that the use of "quiet behind – the- scenes work" with local authorities to "bridge the mis-trust and create awareness on insights to the restrictions and opportunities for social work intervention and options that can be explored to overcome barriers and manage opinions of the locals."

Turbett (2011:518) says that the social work profession could engage in "a pro-active role" in building community capacity especially in bucolic areas rather than only performing a "reactive role" of assisting disadvantaged and vulnerable persons in the society. The "pro-active role" according to Turbett (2011) requires engaging and initiating a series of activities involving community members, service users, carers and colleagues from other agencies." He emphasised that the "local forum" would create interaction and an exchange of ideas between all stakeholders and management. Social workers should have a "good working relationship with other government departments especially with the police protection to ward off attack" and he was of the view that the alleged "stereotypical stigma attached to beneficiaries of social work services and the services rendered" (Alpaslan and Schenck, 2012:414). It would assist in preventing abuse particularly when they are attending emergencies, as rural social workers can face challenges that can emanate from the knowledge about practitioner's own family" (Turbett, 2011:513).

Paradoxically, practice revelation indicates that when practitioners live and practice within their service areas, the effect of being domiciled in the same area as clients can result in a problematic situation becoming "more personal threatening; especially in conflictual statutory areas" such as the child protection services(Turbett, 2011:512). Thus, practitioners would be strengthened from other professionals that would offer relief through their expertise and experience. The child welfare practice has resultant ethical boundary concerns and administrative heads would have to mentor social workers in discussions and conformity. Handon (2009) in her recommendations on clients' relationship and ethical boundary concerns for social workers within the child welfare

practice argues that supervisors have a significant role in training and coaching them by engaging them in discussions that affect their daily practice.

Fortunately, Williamson & Gray (2011:1214) counsel that practitioners training and expertiseand their vital knowledge of the child welfare system enable them to gain the trust and build the respect of their case manager and supervisors. With regard to the ensuring that services offered by the organisation/department were integrated, Sobeck & Agius (2007:242) recommend a model of the services that would involve "an established system for consultation, technical support, service and resources that should concentrate on the problematic issues that disturbs organisational effectiveness." They have to give their best to the communities; as such, these are appreciated as leadership development, organisational system development and strategy formulation and management.

2.1.11 Developmental Social Work Service: Challenges and Opacity

In his definition of social development, Midgley (1995:25) described it as invoking a "holistic strategic procedure of social change intended to support the welfare of the masses within the combination of an accelerated progression towards economic development." The essence of a holistic approach resonates from the emerging partnerships within the social and economic segments to seek accurate and precise clarification on operational structures, as well as enthusiasm for its workability by politicians (Chikadzi and Pretorius, 2011; Holscher, 2008). The descriptive perspective on developmental social work service incorporates empowerment and emancipatory approaches, strengths-based and assets-based methods as well as interventional and preventive process models within a participatory experience and knowledge base of communities towards enhancement of their welfare and resource development.

The 1997 White Paper on Social Welfare gave warning to the Public Sector Transformation (1995:5-8); hence, the paper immediately after the democratic transformation in 1994 motivated the Developmental Social Work introduction in South Africa to end the former apartheid legacy. The Developmental Assessment Approach was introduced to enable holistic casement for every client offered services. Conversely, this approach was meant to achieve individual autonomy, create a sense of belonging and self-sufficiency and mastery for clients' self-determination

efforts towards integration to the society. However, the current role of social work in welfare services within the South African context can be envisaged as "passive players in fighting poverty, inequalities and undermining clients' self-determination" attributed by (Lombard, 2008:161). She described the role of social work in social welfare budget as that replicating disbursement tilted towards preference of "social security instead of social services." Therefore, social work has become bedfellows with government policies as they did during apartheid because of a lack of a resilient professional organisation to convey its concern (Gray and Lombard, 2008:6).

Hoefer *et al*(2013:437) labeled the current social work practice as "conservativeness and pro-business," as social workers have abandoned the core values that distinguished their profession. Furthermore, Chikadzi and Pretorius (2011:260) attest to the remedial "first aid" method being utilised by practitioners in dispensing service conveyance pertaining to relegating and deficiency of clients' socio-economic empowerment instead of employing a decisive approach to assist them out of the quagmire of their condition. In giving her analytical response to the socio-economic empowerment quagmire of social work service users, Lombard (2008) indicated that the South African budget for social welfare implementation rests on social security more than on the conveyances of social services.

Furthermore, Chikadzi and Pretorius (2011:261) argued that the "macro-level intervention" should ensure policy modifications at various levels coupled with creative plans towards the enablement of the social work profession to have significant success in addressing poverty alleviation. They traced the attributes of the government prioritising social security because of the historical past and, engaged the tactic to curb mass poverty to the detriment of social services as well as limitations in budget that have stalled macro-level interventions practicality for social workers.

The historical field that made the profession of social work a force to reckon with has been gradually reduced in this present era (Forde and Lynch, 2013; Harrison and Pierpont, 2006). Burghardt (2011:101) have challenged that the lapses that create crises within the social work practice is the "incapability to define an established practice outline that would effectively replicate the everyday problem tasks of social workers and their clients systems devoid of surrendering the historical statements of the profession." The meager service conveyance with

pruning budgets and bureaucracy are derailing the core social work values (Harrison and Pierpont, 2006:6) and it contributes to the barrier on social work right-ethical delivery of service. Thus, it's an affront to the professional goal attainment as well as an elusive paradox for several social workers depicting it as "developmental" (Chikadzi and Pretorius, 2011:261).

However, it is a known fact that governments in Africa with their abysmal approach to social services of their citizens' employs the bulk of social workers, and they dictate the terms of the activities of the profession. The issue of adhering to legislation and operational ethics is important. Social workers must be alert and practice within the current legislations and regulations that are mandatory for the profession. Bayhan and Sipal (2011:795) in their work with "families of children with cognitive disabilities" indicated that new legislations and regulations may become perplexing for effective service conveyances to practitioners in the course of applying them into practice. Therefore, they agreed that legislations should "involve clear explanations of professionals' responsibilities in their specific areas of proficiency during early interventions services." In her assessment of the encouragement of innovations by social workers, Martinez-Brawley (2009:287) supports such endeavours to sustain it, and with proper supervision practitioners should "conceptualize changes they believe in" towards promoting effective service delivery.

The opacity and reactivity that beclouds the profession in terms of evolving approaches to tackle professional and societal changes in tune with current issues is a serious concern for development of the social work service.There is a scarcity of willingness on the part of the practitioners to design, and incorporate techniques commensurate with the yearnings of the people and resources integrally accessible to assist them become self-sufficient or autonomous within the principles of self-determination to progress socially, economically, culturally with the entrance of current technological vision globally. Furthermore, when social workers aspire to examine their practice within the confinement of their ethical principles and values by ensuring competency for the professional calling through leading an exemplary life, Sobeck and Agius (2007:243) referred to it as "leadership development" for practitioners which would generate respect for them. Joffres *et al* (2004) advocated for the use of a bottom-up and top-down leadership approach which would help different organisational groupings in their study of agencies and community groups that participate in health education programmes. Ife (2001)

attests that developmental social work embraces partnership expansion as it offers space for innovative practice.

How then can the training of social workers and appraisal for passionate diligent service conveyances be raised within the current upheavals on-going in the social welfare services? Bayhan and Sipal (2011:795) recommended that practitioners should have "consistent team meetings, discussion sessions and interactive presentations with family participants" to assist in unburdening the problems their group colleagues would encounter to effect quality of service they offer to clients. Hepworth et al (2010:44) detailed that "therapeutic assistance during interview sessions has substantial effect on social work outcome" than detailing the facts of the case.

2.1.12 The Way Forward for Effective and Efficient Administration for Bucolic Practice

Administration in social work practice involves interventions geared towards efficiency and operative management transformation to assist practitioners get the best adequate training within "client-centred skills, knowledge and values" progression (Rwomire, 2011). Yet, Lombard (2010:127) revealed that participants' suggestions in CPD activities for development of social workers agreed that involvement in the activities have enabled them to acquire more "skills in their practice efficiency, build self-confidence and development." However, most of the participants in her study revealed that administrators employ nepotistic attitudes in the selection of those to attend and the use of official transport and a lot of "professional jealousy" was perceived by them. This re-echoes Chikadzi and Pretorius (2011:259) who questions the morality of self-determination of social workers when they themselves are being compromised to act as lackey to initiators of inequality and poverty re-cycling in the effort to keep governments and establishments happy with ineffective social policies and maladministration. Similarly, just as Gray and Lombard (2008:9) asserted that during the apartheid period, social workers like other professionals deliberately or else unsuspectingly supported the arrangement.

The strengthening of the collaboration, effective teamwork, in-house training and seminar of workshops attendance would enhance strategies used to offer efficient and effective practice. Administrators have a greater role ensuring conforming to ethical guidelines and monitoring the progress of such compliance to set standard ethics and values inherent in practice. Rwomire (2011) supports the notion that social workers are better equipped to tackle sustained imbalances

in the society by virtue of their professional training. However, it is vital to espouse distinct moral standards and norms within the developing countries in Africa. (Mwansa, 2010:135) described the situation inherent in Africa as a "culture of inertia or apathy" towards curbing the overall socio-cultural collapse, in connection with absence of the sense of belonging, identification and custom of having service-users.

The International Social Work element has aided the determinations of assimilating and reorienting dislocates persons from conflict prone areas through the United Nations' plan of engagements (Farley and Smith, 2006:13-14). Moreover, they argue that the profession's engagement within the spheres of public welfare, child welfare and protective services, schools and institutional services, substance and drug-abuse management, correctional and rehabilitation services, counselling and family/marriage services, clinical and medical services provide Social work diversity in improving the society.

The opacity that engulfs the profession within social development component could be tackled through what Sirolli (1999:3) termed "enterprise facilitator" by social workers serving as partners to the process. Hence, it is a "person-centred approach" as "individuals are paramount to be influencing prosperous business ventures, not formulations or technologies; incorporating notions of self-motivation, intelligence and the energy that are readily available to be tapped complimentary to people." This stance is recommended by the researcher to help in entrepreneurial ventures, as well as infusing social connectedness linkages for socio-economic growth.

The Department of Social Development in South Africa has its appraisal of practitioners towards the implementation of the Integrated Development Model of Values and Principles confined within the Service Delivery Model designed by the department through the expected outcome of "impacting a comprehensive, efficient, effective, quality service delivery system that contributes to a self-reliant society" (www.info.gov.za, 13). Cifci (2009: 2064) identified that the "training of social workers for efficient applications of social policies, planning and advocacy at different strata of the society" should be paramount for educators and administrators in the service.

Additionally, an industrialised social work model could aid towards empower entrepreneurial activities within communities, and addressing unemployment and creating self-reliant and self

sufficient societies that would utilise the emerging technologies and aspects of indigenous knowledge-based seriously needed in the global south i.e. developing countries. Moreover, social work has to facilitate procedures for social development by empowering communities and their members towards rallying themselves collectively for self-sufficiency and fulfillment, thus conveying various aspects of services (Rwomire, 2011).Nevertheless, with the sentiment of humanitarianism enshrined in the professional practice of social work, that would evolve a dynamic practice set-upintended towards responsive to contemporaryissues.

To illustrate, the Employee Performance Management Development Systems (EPMDS) policy is one of the current concerns that should enhance social work practice. Further, if the EPMDS is appropriately utilised towards the personal development of social workers within an operational plan for individual assessment, it will enhance to practice efficacy and promotion for effectiveness towards the professional call. The practitioners' Generic Assessment Factor (GAF) and Key Performance Area (KRA) are linked to their performance within skills assessment, knowledge inputs and attributive physiognomies towards achieving the strategies and goals. However, its central purposes are integral in the social development sector that would raise affective awareness and practice delivery. It also reinforces collaboration within the spheres of performance among the supervisors and supervisees or managers and employees, thus, enhancing the recognised stages of performance development of social workers towards refining competent delivery of service. Accordingly, Engelbrecht (2014:515) acknowledges competency within "transformational management, conflict resolution, cultural sensitivity, as well as defining current concerns around social work management towards a social development model."

2.1.13 Multi-Cultural Competence within a Cross-cultural Social Work Practice

The assessment and delegation of duties to practitioners must be accompanied by cultural awareness. However, the effectiveness of assessing culturally competent social workers has been challenged by Cox, Sullivan, Reiman and Vang (2009). They assert that "cultural consultation" is designed towards ascertaining "cultural-specific" knowledgeable practitioners that would enhance the purposeful social work professional standards inherent within the Code of Ethics. Reamer (2012:5) had a broader view of social work practice in which he states that ethical challenges can be interpreted within the acceptable norms and practice within any given society.

Thus, explaining that what could be an ethical challenge in a particular country may not necessarily be an ethical challenge due to the overwhelmingly distinctive cultural customs and perspective.

The issues regarding statutes and regulations concerning confidentiality within hospice and healthcare practice milieu differs as some customs view discussions of client's living wills amid robust powers of attorney directives as forbidden, but in other situations it is a prerequisite for social work professional competent service (Reamer, 2012). Social workers can't divulge clients' directives to family members without consensual agreement. Contrariwise, in other cultures especially in Africa, a "family component including distant relatives would likely want to share information irrespective of client's consent." These circumstances pertaining to cultural settings, norms and values should be taken into consideration by the profession towards creating a more efficient and effective service to society without undue confrontation and misrepresentation.

Barrett (2011:120) endorsed support for a "multicultural social justice and leadership development academy," with the aim of serving and supporting the underprivileged and defenseless persons in the society. This would actualise the goals inherent in the NASW (2008) Code of Ethics. The Code of Ethics places significance on the:

"multicultural competence, advocacy, empowerment for human rights, dignity and worth of persons and social justice and the Universal Declaration of Human Rights (UDHR) that reaffirmed the respect for person's worth, human dignity to guarantee individual autonomy, full inclusion and participation in society" (Barrett, 2011:118).

Hoefer (2006:8) describes practitioners in "social justice advocacy as using systematic and purposeful ways to defend, represent and advance the cause of clients' systems." Hugman (2008:119) in elucidating the intrinsic principles of the ethical position of the International Association of Schools of Social Work (IASSW) and the International Federation of Social Workers (IFSW) in their definitions of practice values of the profession, emphasised human rights and social justice activism.

Moreover, Hugman (2008) expounded that the value inherent in human rights advocacy involves practitioners' engaging and incorporating the client's "participation, self-determination, full treatment that should be centred on strengths and empowerment of the service-

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user."Furthermore, he revealed that social justice value centers on "challenging negative discrimination, awareness of diversity, challenging injustice, equitable distribution of resources and solidarity." The usage of the word "challenging" in describing social justice advocacy for social workers encompasses those detrimental customs, norms and values within the practitioners' cultural and religious upbringing that might encourage social workers to fight any antagonistic and unconnected societal patterns emerging in their practice milieu and everyday encounters within the society they are working in. Analysing the words "equitable distribution of resources" in the community especially in rural areas can be particularly challenging; as relatives, friends, friends of relatives, age-group or social club members desire to seek favours from practitioners which can be detrimental to the adherence to the Code of Ethics and to efficient service delivery.

For instance, in some cultures, there is a stratification of power, of roles and of those with dignified status within the communities which may differ from others and result in an unfair distribution of resources. Indisputably, some cultures are gender stratified and relationship stratified especially in patriarchal societies of Africa. For example, the "Osu caste system," that is socio-cultural stratification of certain members in the society from marriage, rites of passage, even attaining to a certain leadership positions can infuse interactional, distributive and transitional injustices. Hence, social workers as members of the society might not challenge some forms of discrimination against community membersreferred to as "Osu," thereby failing to adhere to the humanitarian value of the profession even though it has been abolished by laws in Nigeria.Nevertheless, it has permeated within socio-cultural interactions among several communities in Igbo speaking areas up till this present day. The burden the practitioner has to bear in such circumstances could be unimaginable, if he/she practiced in such an environment in delivering service. However, if such a practitioner is identified as belonging to an ostracised group (Osu), the situation may be even very difficult. Hence, rendering social work services could be more challenging when dealing with the custodians of such traditional practices handed down from generations and centuries which are to the detriment of social justice and human rights advocacy of our modern era, thus debilitating social work practice competency diversity.

Cox, Sullivan, Reiman and Vang (2009:3) citing the NASW Ethical Standard 1.05, said that "social workers are under the obligation to practice within the confinement of individual client's

cultural and ethnic differences and socio-cultural and language diversity." Thus, they must evade stereotypes and they need to assimilate "comparative understanding of precise culture of groups, families and the society they offer service." In the promotion of a "cultural consultation," this 'involves the usage of "ethno-specific" culturally skilled individual that assists the principal practitioner in understanding the signs and symptoms inherent in the service-user's social milieu pertaining to their travail.' In this circumstance, social workers practising in bucolic practice must engage such expert service to "deduct any misinterpretation, inadequate valuations and incompatible analyses of distress and management of therapeutic functioning without the involvement of the belief system of service-users."

Hugman (2008:120) recognised that "declarations scheduled within ethics must accompany coherent treatise, consideration and discussion identified in fundamental improvement of professional ethical practice that would be receptive to actualities from different parts of the globe to have a uniformed right-ethical practice model for the advancement of social work." Thus, he was of the view of lessening the "value questioning for social workers on the contextual analysis of social structures and cultures" which can raise the impossibility of a unified ethical structure for practice. Reamer (2012:6) recognised that "ethical concerns in conceptual definitions of privacy, boundaries, confidentiality, self-determination are the principal social work ethical disputes;generalizing these principled values would be a disservice to other cultures and societies which he called "ethical hubris" which is then detrimental to practice.

On the other hand, the social work profession should not lie at the mercy of cultural affiliation in order to be culturally sensitive, or be at the dictates of traditional practices to be acceptable. It needs rather to adhere to the flexibility of holistic receptiveness of culture, while at the same time challenging culturally nuisances that are eroding human rights and dignity; as well as promoting social justice advocacy which are the valued principles enshrined in the statements of Code of Ethics. The continuous exposure to cultural values systems will always put a social workers' interpretation of subtle traditionally infused discrepancies within social justice and human rights advocacy as indirectly facilitating violations of the ethical principles and values. Thus, their competencies amid professional integrity and responsibility as duty-bound practitioners in coalition with cultural custodians would inevitably change the traditional pattern of the violations of rights, respect and dignity of the oppressed in the society.

However, consideration of the multi-cultural framework when intellectualising subjugation would aid in the interventional mechanism to be applied and define the problem. Critical appraisal of Western models and African indigenous models, also oriental approaches gives credence to the multi-cultural competence approach to efficacious cross-cultural social work practice that has a global appeal. The next sub-heading will deliberate on the documents specific to social work practice and as such, will give insights on what is the requirement for social work practitioners towards actualising the delivery of right-ethical practice creating an effective and efficient social service.

2.2   NECESSARY REQUIREMENT FOR PRACTITIONERS

In the documents specific, it illustrated the NASW/SACSSP Code of Ethics for social service professionals specifically the social workers and administrators geared towards effective service delivery, thus, it can envision what is required from practitioners from this study, in terms of effective and efficient ethical practice application. Furthermore, the study considers the various documents that have helped shape and regulate the activities of social service professionals in South Africa and Nigeria. This study compared bucolic practice in Southern and Western Africa regions using identical materials which are the NASW Code of Ethical Values and the Principles and Standards for Nigerian practice.

Hence, Nigerian social work practice has the same conceptual reinforcement as South African social work practice and it has the same conceptual framework when comparing challenges and the effectivity of bucolic social work practice and administration in the two states of Nigeria (Imo and Lagos States) and South Africa (KwaZulu-Natal Province). The position of the government of South Africa as entrenched in the Constitution (Act 108 of 1996) specifies that all the departments are obligated in their functioning to adhere to and to observe specific ethical codes of conduct for effective running of social work practice, and thus the evolution of the SACSSP Code of Ethics from the NASW. Priority setting by practitioners would be strengthened, when they are channelled to bring out the best of the practice strategies tools befitting social work profession.

Practitioners need more time to create rapport with clients. They would then be more at ease to collaborate with clients and even have more time, for their own refreshment or to rest, so to be able to function efficiently. This study explored other documents that are important in shaping social services professionals such as the Batho Pele Principles (Empathy to people/people first). This is one of the core values enshrined in the South African policy for public servants which social workers have to apply in their service. The Department of Social Development (DSD) Service Delivery Model (SDM) and the Public Service Commission (2002) were discussed as relevant documents that enhance the social work profession in South Africa.

2.2.1   Batho Pele Principles (BPP) of the Department of Social Development

The South African Constitution in Section 195 (1) (b) states that 'public administration must be governed through "democratic values and principles" for public service transformation.' Thus, the inclusion of the Batho Pele Principles which means "People First;" has 10Principles as the cardinal aspect that creates implementation of 'Value for Money in the Public Service.' The Department of Social Development of South Africa stated that the Social Service Professional Act of 1978 that was formerly the Social Work Act was amended in 1995, 1996, 1998 which "established the South African Council for Social Service Professionals and combines as professional boards for social service professional. Hence, it established the South African Council for Social Work and defines its power and functions as covered by the department's Strategic Plan" (DSD Strategic Plan 2010-15).

The Department of Social Development stated on its values and ethos that the consideration is to focus on 'the people we serve first in performing our duties' which are the tenets of Batho Pele Principles (DSD Strategic Plan 2010-15). These principles are stated as follows:

☐ Consultation- means to give effective and efficient service to meet clients' needs through consultations by the use of questionnaires and engaging in discussions with clients, the use of feedback to reflect on expected service from clients and staff.

☐ Service Standard- which demonstrates improving services rendered in agreement with communities with the availability of resources and it measures if they have met the required standard set.

Access- which validates ensuring easy accessibility of services by the citizens; they are eligible to commitment by staff to speak the language of the locals and to ensure that disadvantaged/ disabled persons can access services.

 Courtesy- and this confirms that every person must be treated with respect, dignity and considerate fashion and friendly manner. The provision of the Code of Conduct stipulates that all staff must be trained in customer care and monitored.

 Information- and this portrays that clients are given accurate informed services which they are eligible and the building of a Service Commitment Charter which will ensure the provision of the information the department deals with.

 Openness and Transparency- and this means explaining in encouraging details exactly how the resources allocated to the Department are utilised, the way it operates and all the necessary service improvements that are offered to make service more accountable and responsible.

 Redress- which expresses the manner of handling complaints for unfulfilled services, which the clients did not receive. The staffs are trained to handle complains in a quick responsive and obliging way.

 Best Value- which requires ensuring ways to improve service at a minimal cost, removing waste, preventing fraud and corruption and giving clients the best service value for their money.

 Innovation and Reward- which involves creativity regarding improving services better, making valuable changes to effect changes and rewarding excellence.

 Customer Impact- which indicates that benefits accrue to clients through servicesrendered either inside or outside the Department. It is the overall access that confirms how the other principles are related to service improvement (DSD Strategic Plan 2010-15).

2.2.2 The Service Delivery Model (SDM) of the Department of Social Development

The Department of Social Development justifies the formation of a Service Delivery Model to enhance an integrated approach to social services. Prior to this present time, the Department was engaged with only social security services to the disadvantage of other social services (www.info.gov.za). The acute caseloads, insufficient numbers of social service practitioners, probation officers, lack of appropriate structured protection, prevention and initiation intervention services, non-existence of infrastructures to cater for safety care amenities in the communities, increased poverty and inadequate information management system are some of the gaps that have characterised service delivery, which has then prompted the establishment of the Service Delivery Model (www.info.gov.za:11). The prospect and basis of creating the service delivery model (SDM) offers a comprehensive merged framework that would feature the scope, nature and level of services that practitioners should bring to their practice in service of the people (www.info.gov.za : 12).

The aim of the model is to provide a set of values that should be required for efficient, effective, reformed and transformational social service delivery and these values and principles outline the suitable norms and standards vital for service delivery pattern (www.info.gov.za :14). The central values are inherent within the developmental approach which provides that practitioners must observe and acknowledge the inclusive rights of every member of the community towards participating within their own policymaking and progression to become responsible citizens (www.info.gov.za:15). Furthermore, these values oblige the social service professional to observe with appreciation and respect the prospect of persons to change and develop. There is an obligation to enable the construction of real affiliation, regarding communities and organisations through progressive social processes (www.info.gov.za: 14).

The principles intrinsic in the Service Delivery Model (SDM) include the followings as depicted in the foreword speech of the then Minister of Social Development for a comprehensive developmental approach pertinent to the South African milieu (www.info.gov.za:15-16).

☐ Empowerment- which denotes that members of the community have access to more control about decisions and resources concerning the value and worth of their lives thus involving the power to decide their own fate.

☐ Self-reliance- linkages between individuals and groups in the community within their environment that would enhance cooperation geared towards effectiveness to improved life, decision-making, designing skills, inter-personal relationship and oneness.

☐ Participation- indicates the complete involvement of persons in their own development and the procedural pace or rate of taking in and in acquiring knowledge, progress and transformation.

☐ Equity- resources should be distributed on the basis of urgencies, needs requirement and past imbalances on South African history.

☐ Universal access- the main goal of service delivery for social development is geared towards accessibility to all vulnerable individuals and groups, and no deprivation of resources for the reasons of absence of knowledge and what means are lacking to access services.

☐ Transparency-denotes availability of information accessibility, honesty and sincerity concerning the administrative processes and management.

☐ Accountability- denotes conformation and adherence to all policy, legislation and regulations.

☐ Appropriateness- indicates receptiveness and sensitivity to social, cultural, economic and political circumstances.

☐ Accessibility- signifies that time, language, need, physical and geographical situations not hinder delivery of services.

☐ Partnership- denotes integral joint obligation of the business sector, civil society and government to provide services.

☐ Efficiency and effectiveness- denotes utilising the utmost cost-effective mode to achieve objectives.

☐ Sustainability- indicates an enduring upkeep and preservation of the desired goals.

☐ Social integration- denotes that social justice should be the fulcrum of policies and programmes.

These values and principles intrinsic in the Service Delivery Model (SDM) when exemplified during practice implementation and service conveyances would definitely enhance practice goals, strategies, priorities and the efficacy requirement for practitioners.

2.2.3   The Historical Legislation of Social Service Professionals in South Africa

Looking into the historical legislation of the social services professions in South Africa was traced by Gray and Lombard (2008:7) to the eighth of June 1999 when the various welfare organizations that deal with social services was inaugurated and endorsed to form the South African Council for Social Service Professionals. Prior to this event, there was an ad hoc Council for Social Work delegated to plan and strategise for legislation in 1996 utilising the standing framework of the 1978 Act which governed the professionalisation of the social work profession.

Allsopp and Mahery (2010:25) described the monumental speech of the Minister of Social Development, Ms. Fraser-Moloketi in 1998 when she noted that the Social Work Amendment Bill was passed with abundant hope concerning the prospective possibility of the bill working change the segment of human resources within social services. Furthermore, the challenges facing service delivery at the Department of Social Development (DSD) were "identified and designated towards the expansion of engagement to other types of social service workforces and as such professions like community development workers, child and youth care workers, probation workers" to enhance effective and efficient service conveyances (Allsopp and Mahery, 2010:25). The past decades there has been an attempt by those in the social work to address poverty, vagrancy and instability that can be hailed as commit-ant to the readjustment of societal ills. In contemporary time, focus is on the welfare needs for the majority of the general public who were deprived especially in developing countries in Africa; that still continually witness the worst maladministration and policy turn over,; and less improvement to their lives.

The researcher maintains that the legislation of social service professionals is guided by the values and principles enshrined in the Service Delivery Model (SDM); the South African Council for Social Service Professionals Code of Ethics; as well as other clusters' operational mission statements. These official guidelines are protocols for social workers and administrators to observe and comply with. They are expected to perform according to these standards in the

delivering of services daily. Thusthe SDM serves as a guide to administrators and social workers' professional ethical principles coupled with other social service workers with its connections with the Public Service Commission Code of Conduct for the Public Service (2002).

2.2.4 The South African Council for Social Services Professionals (SACSSP) for Social Workers

Allsopp and Mahery (2010:24) in describing the historical evolution of the South African Council of Social Service Professionals (SACSSP) stated that in 1998, the Social Work Act of 1978 was amended after a series of procedural consultation with diverse stakeholder alliances and agreements. The amended act of 1998 seeks to be on familiar terms with the purpose and the aim of the White paper on South Africa's welfare that requires to be serviced extremely by varieties of diverse professionals within the social services. It also equally provides the regulations for social work practitioners (Allsopp and Mahery, 2010:24). Furthermore, they stated that the amended act provided for a multi-faceted regulatory structure than the previously single regulatory system, which is the South African Council of Social Services Professionals unit. Thus, the new system will accommodate all the social services professional certified assemblages within a self-regulating arrangement.

The 1998 act provided the for the formation of the Professional Board for Social Work and made room for any social service professions to apply to the "Council for recognition and statutory regulation" of individuals that are operating in these fields (Allsopp and Mahery, 2010:25). They pinpointed that in 2008, the SACSSP drafted a bill in recognition and regulating of "professions and occupations" in practicaluniqueness among the two in terms of ranks on "development and sophistication," and the bill was labeled the Social Service Professions and Occupation Bill. In permitting to regulate diverse areas of the profession and occupations within the SACSSP, with precise specialised and ancillary levels, could be seen as progress for recognizing other social services professions. However, Allsopp and Mahery (2010:25) indicated that after many years of passing the legislation for development of social service professionals, only the social work profession has been regulated and registered. In the current dispensation, the Department of Social Development in its website on the 9th of September 2013 states that the child and youth care workers are duly registered now (http://www.naccw.org.za).

2.2.5   The Historical Development of the NASW Code of Ethics for Social Workers

Reamer (1999:5-6, 2001) revealed that the social work professional ethics has four eras of historical development, namely the "Morality period, the Values period, Ethical theory and Decision-making period, and the fourth one being the Ethical standards and Risk management era." In addition, he was of the view that the Morality period of the 1800's was characterised by organising relief for the poor as poverty was ascertained to be as a result of personal laziness and the unruly behavioural patterns of deprived persons, with emphasis on client morality. The establishment of settlement houses during the 1900's changed the philosophical approach of social work profession towards that of the influences within the environment that caused a social problem, rather than ascribing it to the individual. Thus, the practitioner's duty was inherently predisposed to carry out social justice and transformation (Reamer, 2001, 1999:7).

The next stage of the social work professional development was the Values period (Reamer, 2001, 1999:5) which stated that it started in 1915 when the debate concerning considering the social work as a profession was raised by the Flexner Report which led to development of the Code of Ethics for social work. In the 1920s Mary Richmond developed the first informal experimental code of ethics for caseworkers (Congress, 1999). This era was characterised by ethics and the principal values of respect of an individual's capability to change, client empowerment, their worth and dignity and, self-determination and the profession's commitment to social justice and social change (Reamer, 1999).

In the 1960s, the National Association of Social Workers (NASW) was an amalgamation of various social worker practitioners in different fields in America such as the American Association of Social Workers, American Association of Psychiatric Social Workers, National Association of School of Social Workers, Social Work Research Groups, Association of the Study of Community Organisation, and the American Association of Group Workers. All the organisations came together and framed the first Code of Ethics for their practice (Reamer, 1999). The NASW (1960) Code of ethics has 14 overall principled declarations which designate the practitioners' responsibilities and duties to the profession.

The third stage of historical development was the ethical theory and decision-making period of the 1970s that was influenced by medical ethics and the leading role it played. Professional ethics and ideas were gleaned from philosophy and applied ethics, with respect to the issues

concerning healthcare matters, prisoners' rights, welfare rights, abortion and organ transplants issues including life termination concerns (Reamer, 2001; Congress, 2000). Consequently, this era promoted the profession's values aiming at ethical tests surrounding the practitioners in in the direct practice setting such as the notion of informed consent, self-determination and the practitioner's relationship with colleagues. However, focus was emphasised on ethical decision-making and the application of ethical theories (Reamer, 1999).

The revised second edition of 1979 (NASW) code of ethics consisted of "conducts and obligations of social workers' to their clients, general public, professional field and fellow colleagues and included the abiding of disciplinary decisions based on the code for practitioners" (Congress, 1999, 2000:8). There was a revision that produces the third edition of the NASW Code of Ethics in 1990 and it abolished soliciting colleagues' clients, and prohibited exploitation of clients for the practitioner's own benefit. The history of the evolution of Code of Ethics for social work practitioners has been continually amended to improving service. The fourth iteration in 1993 specified a practitioners' duty towards the disable clients and banningthe dual relationship issue (Congress, 1999, 2000:9).

The final and fourth stage of ethical development according to Reamer (2001; 1999) was the ethical standards and risk management period, with the revision of the Code of Ethics for social workers; Guidelines were presented toward service advancement and progress to cater for different clients' systems in the society, such that several clients that have diverse social problems can be catered for. There was the inclusion of self-protection of practitioners against litigations, as such professionals became more ethically cognisant to practice obligation. The issues pertaining to confidentiality, cultural sensitivity, managed care, sexual harassment, competence and technology formed the fulcrum of the NASW (1996) Code of Ethics while the 2008 Code of Ethics included immigration status and, gender identity (NASW, 2008).

The social work profession is part of social services that emphasises cultural competency advocates for social justice and equality including respect for person's worth and human rights enshrined in the regulations. The profession has the responsibility to protect the indigenous people's cultures from becoming extinct. Furthermore, social work is an important human services profession that conveys quality and skillfully social functioning; also assist the disadvantaged and oppressed people. There is necessity to fine-tune its Code of Ethics to the

yearnings of the contemporary societies in this 21st century. Thus, ensuring that future practitioners should be competently equipped which will enhance the future of the profession.

The researcher argues that the professional ethical code with its dynamic changes over the years has significantly improved the social work profession and for the profession to continue growing, more concrete effort must be channelled towards enhancing efficient and ethical practice regularly. Moreover, the impact of globalisation sweeping across the world with its ardent cultural and ethical pluralism, could have an adverse effect on the indigenous peoples' way of life and influencing the developing nations patterned worldview. Thus, there is a need to keep abreast of the current interrelatedness of the dynamic world of social work practice and duty in diverse settings and domains.

2.2.6 The Essential Features of the NASW Code of Ethics

The NASW (2008) stated that the major goal of the Code of Ethics was to offer a synopsis pertaining to the functions and purpose of the Code. The Code recognizes six central aims. These major aims includes the identification of the key social work values, the bringing together of wide-ranging ethical principles to guide social work practice and to regulate pertinent deliberations in tackling envisaged ethical dilemmas for practitioners. Furthermore, it includes assisting in the provision of wide ethical standards for accountability of practitioners by the public, to educate new practitioners as to the ethics, objectives and mission in social work practice. Hence, it will offer provision for guidance towards the implementation and adherence to specific standards and the disciplinary action to be taken against erring practitioners.

The NASW Code of Ethics (2008) recognised six basic values that were summarised and defined. These values are: "Service" which is described as the delivery of relief and support, resources, benefits and provision to enable persons to realise and attain their potentials." The second value being "social justice"which denotes the central focus for the social work practice and it is referred to the premise that people are equal and they must have accessibility to opportunities, and full rights to social welfare. Congress (1999) traced the social justice value to a social work's obligation towards eliminating domination and inequality, encouraging customary miscellany and compassion and it promotes "social and economic reform." In

consideration of what Congress (1999) outlines regarding social justice within the social work's profession; it is defined as a professional duty that could be traced to "distributive justice" (Wakefield, 1988a), while Swenson (2001) emphasised the strengths perspectives relying on "ethnic-sensitive social work practice."

The third value is "dignity and worth of the person." This refers to positioning or holding high regard for persons and appreciating individual variances. The intention is to uphold client's self-determination and autonomy. Congress (1999) expounded on the differing values inherent in this scenario, and said that practitioners would encounter "conflict pertaining to this value. To illustrate, this she argued that in the case of wife battering where the woman continually is sent back to her abuser, this will run foul of the "value of encouraging self-determination and client autonomy." Thus, this scenario"might not be reliable with the professional's view of apparently what should consider the best option." Connectedness needs to be reinforced among practitioners when dealing with other social services professions, organisations and communities (Hugman, 2003; Congress, 1999). This helps towards enhanced networking among the various helping professions and their host areas of practice; as a result, there would be improvement in effective and efficient service delivery.

The fourth value is the "importance of human relationships" and this that ensures an optimistic operational rapport for practitioners and their clients by the social worker cherishing, valuing and treasuring communication, associations, and interchange and bonding with the clients. This value encourages the practitioner to liaise with other human helping professionals to reinforce networks (Krist-Ashman and Hull, 2002; Congress, 1999). The fifth value is "integrity" that entails both the reliability and observance of a practitioner to the ethical principles and is vital in developing trust with clients and building partnerships with other professionals (Congress, 1999). It is one of the building values that specificallydescribe what a good social worker can thus, considering the effect of human relationship in actualising social functioning; this value helps to build the social worker to become an ethical constructive practitioner that is competently fortified. The sixth value is "competence" and that refers to the acquired skills and capabilities of a social worker to effectively and efficiently carry out their professional duties and add to the progress and improvement of the profession (Krist-Ashman and Hull, 1999).

Ethics are defined as the standards of conduct or behaviour and beliefs that enable persons or groups to act in appropriate manner, when making decisions (Gladding, 2000; Corey, Corey and Callanan, 1998). In composite agreement with the core values of social work, ethical principles which contain the six values entrenched within the NASW (2008) Code of Ethics are intertwined with the six broad principles that are derived from the six core values discussed above.

The six ethical principles drawn from the core values of practice service stated that social workers' key aims are to assist persons in need and to tackle social problems. The social worker is duty bound to challenge social injustice; they have to respect the intrinsic dignity and worth of person. Social workers must identify the main vital aspect of human relationships; they should perform their tasks in an honest and trustworthy manner and they should practice according to their professional expertise and competence, including development of their career. These ethical principles were drawn from the core values of service, social justice, dignity and worth of persons, importance of human relationships, integrity and competence. The entwinement of both the main values and fundamental principles denotes the freely usability of them; in terms of referencing and advocacy within the social work practice towards enhancing effective service conveyance to the clients' users and the public in general.

The NASW Code of Ethics also has six ethical standards that encompass detailed principles assembled around six main groups that discuss the ethical responsibilities that the social work practitioners must adhere to when dealing with clients, colleagues, practice settings, other professionals, the broader societies and the social work profession. The researcher utilisation of ethical values principles standard connect in this study, depicts the merging of values, ethics and standards of social work derived from the NASW Code of Ethics and is the main source reviewed by this study.

2.2.7   The NASW Code of Ethics and the Bucolic Challenges on Practitioners

From the historical beginnings of the social work profession according to Reamer (2006: ix) initially focused on practitioners' nurturing of values based on the mission of social work. The Social work profession has a "rich value base" which can be found in their "long-term commitment towards assisting vulnerable and oppressed persons, enhancing individual well-

being, social justice and political action with commitment to ethical practice and value exploration" (Reamer, 2006:3). This assertion was shared by the NASW (1996) Code of Ethics articulating professional ethics and core values for the profession's unique purpose and perspectives (Chechak, 2011). The National Association of Social Work (NASW, 2008) Values and Ethics directs the social work foundation for ethical code of practice. Thus, its conduct perspectives and its unique purpose is followed by social workers all over the world.

Dolgoff *et al* (2012:41) stated that every profession endeavours to attain professional status and adhere to the professional ethical codes for effective service conveyances. They asserted that the Code typically comprises the assembling of the ethical principles appropriate for the practice. Thereby, asserting to a particular profession adherence and evoking proper sanctions on deterrents that could not measure up to the Code's expectations. Dolgoff *et al* (2012:41-42) stated that the Code of Ethics for social workers takes into account practice guidance for every imaginable circumstance, as it is laced with guiding principles for practitioners who encounter ethical dilemmas. Furthermore, the agreed standards of ethical practice and conduct and misconduct were also transcribed in relation to the general principles, but not the exact rules inherent in the code. For instance, the current version of the ethical Code (NASW, 2008) contains six principles and approximately 150 standards in comparison with previous versions of 1990 that had 66 standards and the 1960 version with 14 standards thus showing specifications and a greater coverage of specific circumstances (Dolgoff *et al*, 2012:41). Some foremost hitches of the NASW (2008) version according to Dolgoff *et al* (2012:42) is the

> "avoidance to the specification of a hierarchy of values, principles and standards thus making all the codes equal to each other, and that every professional code of ethics seldom did not offer responses to ethical dilemmas due to their system-maintaining alignment than on system-challenging orientation."

The parity of all the professional Code of Ethics is the notion that "one size for all," might have prompted the dissuading of a specific model practice for bucolic practitioners to have at least some recognised sections peculiar to their practice environment.However, scholars have faulted that some particular principles in the NASW (2008) Code of Ethics should not warrant a distinct code of ethics for bucolic practice but should reflect the environment in consideration to the practice area's cultural diversity and norms. (Daley and Doughty, 2006; Ginsberg, 2005 cited in

Daley and Hickman, 2011). In acknowledgement of the bucolic challenges for social workers, Daley and Hickman (2011) described the condition of the NASW Code of Ethics in the 1990s, and said that it did generate a lot of interest from the bucolic practitioners on ethical practices and aided in the development of more literature on the phenomenon. Irrefutably, the NASW (2008) Code of Ethics is the 'required guide to professional conduct in regulating practitioners behaviour through licensing regulations and also the Council on Social Work Education recognizes the value of the code in social work curricula specified for teaching ethics and values in schools' (Daley and Hickman 2011).

The bucolic practice has its own peculiarities. For instance, in the principles of dual relationship specifically a nonsexual one, Daley and Hickman citing Miller (1998) stated that the evolving of the 1996 code of ethics version on this concept was due to the revision of the 1993 code of ethics version that stirred debate due to the complications in evading these sorts of relationship in the bucolic areas. In composite agreement to the changes made to Code of Ethics to accommodate distinctive rural practice, Congress (2000:5) stated that the new code of ethics of 1999 version with its inclusion of cultural competence and social diversity, "for the first time in code of ethics" have enabled the understanding of peoples' cultural intricacies and belief systems in the functioning of human behaviour by practitioners.

Congress (2000:6) in assessing the NASW (1996:9) asserted that practitioners' became acquainted with diverse and oppressed groups "in reference to national origin, religious beliefs, disabilities, color, sex, marital status, political beliefs, race, ethnicity and sexual orientation." She advocated on the issue of social diversity that practitioners are now geared to have knowledge of diversity within groups with clear emphasis on strengths perspectives. This understanding of clients' culture and diversity enhances more in the rural practice setting where practitioner's training could come into conflict with deep rooted cultural beliefs of the clients. The researcher agrees with the strengths viewpoints as it gives the practitioners a wider scope to practice value intrinsic in the code. Furthermore, the strengths perspective encourages diversity enshrined in NASW (1999). For example, Buila (2010) in her analysis of fifty-five Codes of Ethics from different professions and regulatory bodies, found that only the 'NASW (1999) and the Canadian Nurses Association specified both mental and physical disability and only four codes including

the NASW Code of Ethics that included political beliefs' to show the "distinctiveness" of NASW Code in enunciating ethical responsibilities in favours to "social justice and social activism."

Social justice and social activism should be focal issues for bucolic practitioners to advocate assisting communities to address "truncated proportions of protective support services including lack of access to resources, scarcity of employment and education, lack of proper health facilities and insurance" (Bardley, Werth, Jr. and Hastings, 2012). In enunciation on social justice and social activism practice to social work, it is embedded on the notions of 'voluntarism, community self-help and expediting access to services that are local, which has been described as "community-based social work" aimed at empowering collectively in fighting poverty' and also in pursuing every aspects of justice and liberation to address societal transformation (Mantle and Beckwith, 2010 cited in Forde and Lynch, 2013:3; Gray and Webb, 2013).

Furthermore, in articulating community based social work to enhance advocacy to social justice and activism, studies have endorsed the "bottom-up arrangement commitment to identify root causes of social exclusion and injustice characterised by discourses of administration and proficiency, engaged in addressing the rights of marginalized peoples and enabling communities" (Ife, 2009, Forde and Lynch, 2013). Social justice discussion is a critical area of vital interest as the social work profession value base, is rooted in social justice principles as previously deliberated on by Young (2006:102). She has argued that duties of justice emanates due to 'social processes that connect people such as structural processes that give rise to structural injustice" and she posited that moral agents have the responsibility to conceptualise their interpretation of duties pertaining to justice that stems from structural social processes.

Young's (2006) postulations can be placed within the social work professional obligations to tackle structural injustices in the society. O'Brien (2010:175) revealed that the "values and principles of social justice should be a fundamental part of social work practice interpreted into everyday practice situations." Barrett (2011:120) advocated for a "multicultural social justice and leadership development where the infusing of social justice and human rights models toward assisting the vulnerable and marginalized groups" in the communities in order to access equal opportunity for services offered. The role of the Code of Ethics has been refined to address the imbalances of conceptualizing social justice which has led to the continuous elaboration and additions to the attributes within social work. Thus, the practitioners can envisage in

understanding current trends on social justice. For example, Buila (2010) discovered that the code of ethics classifies twelve attributes that have the possibility to be the source of discrimination" which she divided into three segments. She stated that the first was discrimination because of "race, ethnicity, national origin, color, sex, marital status, sexual orientations, age, religion and political beliefs, mental or physical disabilities."

The second attribute of NASW (1999) according to Buila, being in the same 'section titled "Social and Political Action, as practitioners should perform to avoid and eradicate misuse of power and being partial against any group, class or person arranged within race, sex, national origin, color, political beliefs, marital status, sexual orientation, mental or physical disability." The third being section 604 of the Code of Ethics that social work practitioners "should be involved in social and political action that pursues to assure that all people have equal access to the resources, assets, engagement to job, facilities and opportunity" (Buila, 2010:28). The expectations for a social worker is much as Gallina (2010) found that practitioners acknowledge discord when they are frequently encountering work duties that are in conflict with professional values as they struggle to lessen the ensuing uneasiness such as falsifying report on information to grant funding and performance outcomes to gratify reporting requests.

Social justice interpretation for social workers should be laced with "subsequent action" that is "entrenched in the practitioner's mind-set," thus; becoming a personalised dictum for practice (O'Brien, 2010:181) centering on the person and families therein. Social workers have the responsibility to become practical advocates for implementing social justice and ensuring human rights are adhered to. The researcher argues that the rural practice need for such an ethical guide for its unique practice apart from those of the urban practice, because most violations, ethical risks and dilemmas, would be more challenging in bucolic and remote areas. The bucolic areas have a deeply placed practice situation, as people are familiar with each other and community involvement by practitioners provides the environment for ethical items to be constantly violated and thus posing an ethical risk for effective practice.

2.2.8   Ethical Risk Areas of Vital Concerns for Bucolic Practitioners

In the discussion of ethical risks that should be a concern for bucolic practitioners, Daley & Hickman (2011) described themes that could be more vital for rural practitioners that needed more attention within the bucolic practice milieu. These themes were:

☐ Issues of Dual Relationship- this area has commonality with boundary violations i.e. (sexual and nonsexual) affiliation between practitioner and clients. Therefore, it has generated most concern in both rural practitioners in psychology and social work professions. For example, in describing sections 106(a), 106 (b) and 106(c) of NASW (2008); the code stipulates that "social, family or business relationships and exchange that creates possibility for exploitation or harm of clients." Additionally, on section 113(b) it discusses exchange with clients in relation to barter, which generates the risk of exploitation and thus, should be carefully examined by bucolic practice (NASW, 2008).

Daley and Hickman (2011) in citing Doughty (2006) found that "accusations of boundary violations placed second to poor practice and that fifty-two percent of the boundary violations for bucolic practitioners were on dual relationship." They were of the view that "bartering generates difficulties to establish fair value in exchange" and that "when barter is used in this relationship, it could create an avenue for role confusion and exploitation as the real challenge for rural practitioners is how to manage unavoidable dual relationship" (Daley and Hickman, 2011; Reamer, 1998:490). The researcher argues that issues pertaining to dual relationships are always difficult to manage, more especially in the bucolic practice domain as community members might not understand the practice principle stance of social work practitioners particularly when it involves relatives and close friends.

☐ Competence and Poor Practice- are those methods employed by practitioners that do not conform to the accepted standards of practice of the profession and lack supervision which would result in ethical violations (Daley and Hickman, 2011). They were of the notion that most of the areas that have been identified and referred to as poor practice are failed standards on the part of social workers, so that practitioners can evaluate progress, the proper use of supervision, and making suitable referrals to clients. These situations are widespread in the bucolic area, as Doughy (2006) in Daley and Hickman (2011) recognised "poor practices as the difference between urban and rural practitioner during his study of reports on ethical violations." The

researcher contends that without proper supervision of practitioners' caseloads and regular in-house briefing and workshops, competence and poor practice would prevail.

☐ Confidentiality- involves internalised practice judgment by the practitioner, Section 1.07 of Code of Ethics specifies on this principle. Confidentiality is more problematic in rural practice than in urban practice. Daley and Doughty (2006) study recommended that to attach confidentiality to one's practice, informed consent should be used to assist in reducing the violations in bucolic practice milieu. Similarly, a cultural sensitive approach which includes boundary crossing, but not violations was recommended by Gumpert and Black (2005) also cited by Daley and Hickman (2011). Hence, it would be a method of creating working interactions with clients and agencies working in the bucolic areas. The researcher argues that confidentiality could be very crucial in the bucolic practice domain, as a communal lifestyle could erode practice principles as practitioners strive to maintain discretion in dealing with community members.

☐ Privacy and Self-Disclosure- the Code of Ethics in Section 4.05(b) obligates practitioners to search for assistance when problems and hitches affect their performance. Thus, such assistance would enable the practitioner to adapt to the norms associated with personal relationships in rural settings and to gain acceptance inside the practice domain (Daley and Hickman, 2011; Strom-Gottfried, 2005 and Martinez-Brawley, 2002). Daley and Hickman (2011) were of the view that clear assessment of the ethical risk and dilemma is the most vital aspect of bucolic practice milieu. They further disclosed that awareness of ethical risks and managing them by the practitioner would promote professionalism, but failure to do this can result in matters of misrepresentation and incompetence (Section 4.01 and 4.06) in terms of the ethical code.

Self-disclosure if not managed properly, could result in conflict between private conduct versus professional conduct and the practitioners level of competence being affected (section 4.03 and section 4.01) of ethical code (NASW, 2008) the researcher contends.

☐ Ethical Practice with Professional colleagues- the ethical code (section 2.11) specify the ethical responsibility for practitioners to "address ethical conduct of colleagues, seek resolution, provide assistance and take proper action through recognized channels and for social workers to act in professional way" (NASW, 2008) cited in (Daley and Hickman, 2011). The code of ethics

on these sections has not been "prescriptive" as confirmed by Daley and Hickman (2011) who maintain that the code only allows practitioners to be discreet in managing these problematic situations. One study found that "supervisors could be compromised" in the situation of "close knit rural community" where a close relationship within the practitioner and the supervisor's circle of relatives or friends affects sensitive discussions of issues by the practitioner (Green, 2003; Martinez-Brawley, 2002).

Galbreath (2005) examined the issue of boundary crossing versus boundary violations among practitioners. The study asserted that social workers could refuse gifts as stipulated by the Code of Ethics, however, rural customs may find it "rude and offensive, if the practitioner refuse small gifts and that could affect their relationship" with bucolic clients. The Code of Ethical Values (NASW, 2008) illustrated by Daley and Hickman (2011), Doughty and Daley (2006), Gumpert & Black (2005); Strom-Gottfried (2005); Green (2003) and Martinez-Brawley (2002) have shown that the Code cannot be "interpreted as one size fits all" mostly on bucolic social work practice. Hence, reasonably distinctive consideration should be specified and attached to bucolic social workers; as they would be prone to a higher risk in applying the ethical code to practice milieu situations (Daley and Hickman, 2011).

The recommendations for effective service in rural milieu were that bucolic practitioners should endeavour to "identify potential ethical conflicts by having rich knowledge of NASW Code of Ethics and apply it on regular basis to all practice interventions" (Daley and Hickman, 2011; Gumpert and Black, 2005). Another recommendation was that bucolic practitioners need to regularly and carefully seek consultation and supervision as they are further secluded from their colleagues and overseers (Doughty and Daley, 2006). The regular use of documentation of records to show proper decision making procedures that validate those professional boundaries are maintained, and hence displays thorough expert practice (Reamer, 2006; Galbreath, 2005).

The use of informed consent often, when ethical professional boundaries are unclear and therefore, handbills should be handy to verify stipulations of roles and limitations of social work practitioner and it should be accessible to practitioners as reminders and they should fully discussed it with clients. Thus, this would enhance empowerment of clients right to choices about the service they seek and are available (Daley and Hickman, 2011; Strom-Gottfried, 2005). The researcher contends that these themes indicate aspects of the distinctiveness of bucolic

practice and how it affects the interaction mechanism for effective practice by practitioners and thus should be given serious consideration in comparison with urban or semi-urban practice settings.

2.2.9 Support for the inclusion of Principles, Values and Ethics of NASW/SACSSP Code of Ethics for Social Work Practitioners

To offer the indications for the inclusion of the NASW/SACSSP Code of Ethics for this study, the conceptualization of social work profession has been recognised as a "technical profession," fixed through a code of ethics that legalise practice was indicated by the various studies of (DiFranks, 2008; Buila, 2010; Farley, Feaster, Schapmire, D'Ambrosio, Bruce, Oak and Sar, 2009; Banks, 1998). Furthermore, ethical practice efficiency could also be attained by peering into the two most dominant ethical code theories of teleological and deontological evaluations which can be applied harmoniously by social workers' during decision-making (Shanahan and Hyman, 2003). Thus, Wendt *et al* (2011:1) stated that "routine practice situations, relations and connections within communal populaces could influence social workers' views, standards, thoughts, and life experiences and theories" which possibly will effect the service and information bases that are ratified for practice. They further assert that administrators should look inwards to this concern and identify the impact and adopt coping mechanism to guide the practitioners.

To further buttress the inclusion of evaluating bucolic practice effectiveness through the Code of Ethics, studies have discussed extensively the development of the NASW Code. Consequently, such discussions about the NASW Code of Ethics have been on

> "respecting beliefs about the code and behaviour in relation to the code, utilising of the code, evaluating the capability of the code as the code as a guide to professionals, code violations, criticisms of the NASW code, prescriptive ethical decision-making models, suitability of code-prohibited dual relationship" (Daley and Hickman, 2011; Campbell, 2010; DiFranks, 2008; Reamer, 2001).

Others have discussed the social work values entrenched in the code, belief in the code and behaviour that implements the code and behaviours that reflects the tenets of the code"

(DiFranks, 2008; Reamer, 2001, 1998; Congress, 2000 and Ain, 2001). Yet, researchers have examined the "relationship between dilemma-induced distress and work settings" (Gallina, 2010; Egan & Kadushin, 2002 and DiFranks, 2008).

A study also discovered that ethics and integrity were essential job skills that the participants revealed would enable practitioners at the administrative level to achieve improvement within that capacity, therefore ethics contributes towards an improved administrative role (Hoefer, Watson and Preble, 2013:443). Hereafter, Hoefer, Watson and Preble (2013) analysed the required job skills of executives from the social work profession pertaining to the chairman of a the board and the non-profit administrators; and they discovered that participants in the study asserted that ethical behaviour, having an official working guidelines for everyday service, ethical concerns in relationship with clients' system in respect to diverse age groups, having ethics covers the practice goals for managerial effectiveness. Thus, these were some of the reasons chosen for the importance of an ethics to job skills evaluation.

Therefore, thoughtful reflections of social service practice apparatuses in Africa to improve capable service conveyance that are obligated to the clients' system are indispensable. However, if the daunting task of assisting and providing desirable assistance to the majority of the disadvantaged and oppressed populace seeking a route away from a basic life existence, should impact on the offered services from social workers. Thus, administrators must seek ways to halt this aggravating ethical dilemmas experienced by practitioners daily during and after practice. As a reflective and ethical value base profession, social work practitioners' commitment have to strive for ethical "value construal within a reflective reference to their private value base, thus connecting it to their relationship to the professional goals" (Reamer, 2006:6). Hence, there is the necessity to enable practitioners toward liberating people from concerns such as discriminatory judgment, domination, social inequality, welfare rights, social responsibility, interactional and restorative justices, and also procedural and distributive justices' modes mostly inherent in disadvantaged societies especially in the bucolic areas.

In this second phase of literature review, it was deliberated within the "documents specific" which is necessary towards assessment of the requirement for practitioners for effective practice and equally regulates the activities of social service professionals in both research areas. The second phase of the literature review evaluated the distinctiveness of rural practice. Hence, the

heuristic value of this study's literature was achieved by viewing the values and principles enshrined in the Service Delivery Model for social service professionals that uphold an integrated, effective and comprehensive quality service delivery and by viewing the Public Service Commission appraisal.

The NASW/SACSSP Code of Ethics inclusion in the study would enhance the derivation of some features pertaining to study questions, hypotheses and objectives raised in the onset of this study. The social work profession in recent times has undergone several processes, fragmentation and increased focus on client's user involvement and consumer rights linking to the notion of the practitioners' derision or half-hearted approach in implementing the code of ethics intention. The next phase of the literature examines the conduction of effective practice, which thenhighlights the actual performances of administrators and social workers precisely.

2.3   EFFECTIVE PRACTICE CONDUCTS

This study's effective practice conducts involves the notion of "What is their performance?" i.e. the routine practice observations of professionals accrued from scholarly works especially in the explanation of practical value application to the Code of Ethics. The study explores areas that connect the explanations and understandings from other research studies in defining the practical principles and values inherent in the code, as derived from the National Association of Social Work (NASW, 2008) Values and Ethics. Therefore, the NASW Code represents the social work professional foundation for practice perspectives globally; as such it has different variations specific to the county's needs; as such it is compatible with the South African Council for Social Service Professionals (SACSSP) Ethical, Values and Principles Code which is the principal document that was used for the study. This combined appraisal of both the NASW (2008) Code of Ethics and the SACSSP (2005) Code of Conducts derived standards for ethical values and principles and it consists of seven standards. Therefore, social workers and other social services practitioners must adhere to the code in their practice performance as stated in the onset of this study. These standards would be further enunciated as follows:

2.3.1   Standard Code for Value and Ethical Principle One:

"Integrity of the profession"- social work practitioners support and defend the improvement inherent within "the values, ethics, knowledge and mission of the profession and social workers must act in an honest way" (SACSSP, 2005; NASW, 2008: 2). Knowledge, Values and Skills- "In the practice milieu, practitioners have to explain their roles to their clients/others; hence, they are mindful of "their personal belief, standards, desires and boundaries. However, social workers uphold honesty, fair, respect of others endorse honesty in the science, teaching and practice of the profession; promote ethical practices within their employed organisation" (NASW, 2008; SACSSP, 2005; Section 4.4).

Studies have depicted the situations social workers find themselves in during the course of discharging their dutiful service to the communities. For example, the practitioner's private life is closely scrutinised and the expectation of high moral and personal standard will lower the esteem held in the community if it is compromised (Pugh, 2000:84). Physical threats against practitioners, "verbal or emotional abuse are concededly hooked on life outside work, public involvement, unwarranted romantic attention, malicious gossip and complaints, theft of personal belongings" are some of the hazards practitioners working in remote rural setting can expect (Turbeth, 2009:508; Sidell *et al*, 2006:29; Green *et al*, 2003:100). Besides, once social workers remain engrossed between the tussle regarding professional value and work duties, they are enthralled towards practicing within the condition that might produce outcome contradictory around their professional ideologies and capable uniqueness subjected to disharmony (Gallina, 2010). There is always a need to balance job responsibilities with professional ethical value fairly, but they should be congisant when both become incompatible to each other as to make the right choice.

Studies have queried the practice integrity of social workers when they deliberated on "incongruities of thoughtful misrepresenting and disguising clients' particulars from funding institutions towards conservancy of services, instituting unethical eligibility benchmarks, openness to welfare services and greater request for performance turnover and valuation" (Abramowitz, 2005; Gallina, 2010; Taylor, 2006; Reamer, 2013). Discrepancies concerning professional obligation and organisational-administrative situational requests that limits practice efficacy are a requisite for scrutiny between the two ethical demands encountered by social

workers in the work milieu. In addressing the concerns pertaining to conflicts of interest, section 1.06 a, b and c (NASW, 2008:3) specifies quite a few possibilities towards protecting clients and curbing dilemmatic conditions experienced by social workers which includes the usage of "professional discretion and impartial judgment or yielding to unjust benefit to exploit clients." Moreover, when their working environment encourages unfair practices and falsification of records to get funds, for example, the code specifications for this type of dilemma is termination or to act properly to curtail such conflict of interest.

The concept of "clarification of their role with the parties involved and takes appropriate action to minimize any conflicts of interest" (NASW, 2008:3); could be a tricky one as the employing agency might not be favourably disposed to such a stance by the social worker. Vandervort, Gonzalex and Faller (2007) divulged the tension between the lawyers and social workers within the child and protective service. Ethical dilemmas erupt between legal and ethical compatibility, where social worker's orders are overruled by the organisation's attorneys; especially when such instructions are fluctuating with agency's policies, thus, adding to more turmoil for the practitioner. In role conflict which breeds dissonance, that practitioners "might either change their evaluation of the situation as it violates ethical values, thus, compromising the integrity of the profession, or minimize the occurrences as the reality is decreased, protecting them from conflict and guilt" (Gallina, 2010:5). John and Crockwell's (2009) study specifies that social workers apparent conflict amid legal requests and their professional values and code's specification is dilemmatic.

Section 3.09 a, b of NASW (2008:6) which details a social worker's commitments to employers states that practitioners should adhere to their pledge made to their organisation and employers and assist in order to improve efficiency and effectiveness. Section 3.09 c and d specify that practitioners should ensure that the NASW Code of Ethics is consistent with organisational practices of employing agency. In examining this situation, Abramowitz (2005) study on 107 administrators in non-profit organisations viewed the impact of welfare reforms on their jobs, clients and service delivery revealed service dilemmas such as additional ethical conflicts, reduced control of the job, increased burnout and less effectiveness, less time for social services, crises and paper work. The study reveals that "restrictive eligibility criteria" and "access to welfare" in addition to "performance assessment" and "high demands for outcomes" are

perceived as unethical and have negative effects on practitioners in a practice environment (Abramowitz, 2005:185).

Dual relationship is another facet of testing the integrity of the social work profession. Reamer (2003:121) asserted that a "dual relationship" may create "boundary issue for practitioner due to actual conditional encounters prevalent to human service professionals." Otherwise, it could be possible that its battles concerning balancing specialised responsibilities and communal, sexual, spiritual or commercial/professional relationship' amid practice assignment. Furthermore, Turbett (2009) gave an in-depth study of rural practice of social work in remote Scotland surrounding the issues that are located at the level of administrative and policy that does not depict sensitivity to the practitioners' practice condition. His study explored the importance for resource provision with exactitude to the bucolic milieu, and discussed service delivery issues around key factors of inequality and the disadvantaged.

Turbett's study addressed the effects of the dual relationship between practice and lack of understanding of cultural and community parameters of orientation within the rural context by employing agencies. This can be addressed by the practitioners' better "understanding and awareness of the procedures intricately accommodated within the existing legislative and practice framework by training in professional development in post graduate/graduate level acknowledged by employing agencies and government" (Turbeth, 2009:519).

In later agreement with these outcomes, Turbett (2009) advocated for distinctive rural and remote practice from the "poorly fitting urban-based model" to discourage "isolation and disadvantage to service users" and practitioners residing in the bucolic areas. In assessing the integrity of the profession, he asserted that there are some concerns among the two dichotomies among the rural and urban practitioners on maintaining the integrity which is one of the pillars to professional values and respect for social work profession. Other studies involving the comparison between urban and rural social work practice by Landsman (2002) found that the key features of uniqueness to bucolic milieu such as: low educational attainment of rural practitioners, reported lower degree of specialisation, and lack of professional education were negative factors, but positive factors were stability of lifestyle, informal support system, formality of practice decision making, community friendliness and personal safety of

practitioner. The varied responsibilities of the rural practitioners were more than the urban practitioners (Gregory, 2005: 272-273).

Landsman's study on organisations between rural and urban agencies where social work practitioners practice revealed that "rurality is strongly negatively correlated with agency size signifying closely relations between the two variables and rurality enhances meaningfully to the variation in degree of specialisation, formalization and resource inadequacy." It also reveals that the rurality variable expected a number of statistically important outcome variables such as agency fairness, agency support, more practice experience, autonomy or decision making, over load of work, professional growth, job satisfaction (Alpaslan and Schenck, 2012: 407-409) and opportunities among the Missouri child welfare survey participants for the study. Their study recommends administrators in the recruitment of staff to work at bucolic milieu to "prefer diverse practice that is more applicable to rural agencies" in linking generalist or specialised practice (Landsman, 2002). Furthermore, the Landsman's study endorses that administrators should be supportive of practitioners with "funding device for professional education and engage themselves in long-term community planned processes and address the problematic issue of insufficient resources through detailed information of unmet needs."

The integrity of the profession has ethical implications between social work and its related sister professions. For example, Bodor (2009) argues that the imminent prospect for mental health and social work practice in bucolic and remote north Canada could impact on the integrity of the profession which might be challenging with the decrease resource base for service users. He alleged that this fall out might affect service delivery due to the "intensity of service needs and scope increase in addition to raised standards for certification and accreditation of social worker practitioners" by council regulators. The situation exemplifies administrative apathy for social workers with the "continuous proliferation usage of other professionals as well as para-professionals because of agency/department's fiscal concern," rather than the employing of social work practitioners within the scope of needing social work expertise; which calls for profession concern.

What is now revealed by Bodor (2009) could have impacted on the encroachment and fielding of untrained personnel to handle organisational areas that require expertly trained social work practitioners, thus the denial of proper services to clients. Gradually, the less technical expertise

on the field would disfranchise service users as Martinez-Brawley (2009:286) in her arguments questioned if the social work profession is "going flat?" She found that managers are prompting "cutting cost" which has become universally acceptable due to shrinking resources. Moreover, the absences of attentions for unique qualities for rural population, either natives or non-natives have sprung the "calibration of one size fits all solutions" approach which might be unsuitable for diverse and rural groups. She recommended that it was vital to "encourage innovations by practitioners and conceptualizing changes they can trust and believe in practice milieu" (Martinez-Brawley, 2009:288).

The negative effect of scare funding can distort service conveyances to the needy ones, and the practitioners trying to help them and abiding by the policy of the employing agencies. Also, the integrity of the social work profession could be eroded by current trends in the society as Brown and Green (2009) in their study respecting the prospect of bucolic social work practice in Australia, were of the opinion that more challenges are faced by rural communities due to the fact that globalisation and changes in primary industries and mining have distorted demographics in rural settings. The demographic changes influences on services delivery coupled with many social problems such as the exclusion of "indigenous and non-English speaking Australians, others in this category such as the aged, the single mothers, unemployed" thus calling into question the upholding of the integrity of the profession (Brown and Green, 2009: 236).

Abramowitz (2005:185) found out that the organisational goal for "fiscal solvency among the non-profits has increased and requirements are stiffer to some level that until outcome target has been met before grants for funding are released" which has been attributed to the situation of breeding "deliberate misreporting, hiding client information from funding sources by some practitioners" (Daley and Hickman, 2011; Abramowitz, 2005:186). Practitioners working in such an environment would find it hard to compile with the core value of integrity of profession.

In manifestation of the adverse threat to the integrity of the profession, could have resulted because of the inadequate training of practitioners and lack of further continuous professional development; also necessary is the knowledge base on regarding social work concepts, scope and theories. Thus, one could even question the integrity of the profession, for instance, if a "staff member who could be an asset on local knowledge" yet, deficient on practice expertise (Brown and Green, 2009:295). However, the solution could be their recommendation that that there

should be emphasis on rural school placement to curb the unattractiveness of working in the rural areas by social services students, as most human services agencies cannot entice as well as hold competent social workers in isolated bucolic parts of Australia. They advocated for implementing the policy of "on-the-job training" for students placement on rural areas through the regional social work distance education and development of Australian models of supporting students willing to practice in the rural field. This is done in conjunction with industry support in areas of accommodation, travel allowance and, communication equipment.

In furtherance to the impact of practitioners, expertise can have on the integrity of the social work profession., Adams, Dominelli & Payne (2009:373) further summarised the adverse effect that could distort the integrity of the profession which they described as barriers to professional development and additional learning stated as follows;

(i) "There could be tensions between a local authorities' requirement for technically competent workers and the professional requirement for critical reflective practice, which may include criticism of the agency practice.

(ii) There might be a lack of agency recognition involving the pay checks and rank for the attainment to professional development.

(iii) There could be a lack of agency time allowed for professional development.

(iv) There might be a wider lack of organisational investment in continuous professional development and learning organisations".

They were of the view that practitioners require improving their expertise which is crucial to development, practice and to stimulate efficient service to users and carers in the background of swift changes of legislation and policies (Adams *et al*, 2009: 374). The integrity of the profession can be questioned in some instances if the social worker cannot properly represent the clients with adequate technicalities on insights to other professional views when they conflict with that of the profession. For example, Vandervort *et al* (2007) recommended for legal ethics consultations between the attorney and the social worker in order to make appropriate decisions before presentations in courts.

The ethical concerns discussed above on the integrity of the profession were what practitioners encounter daily. John and Crockwell (2009) attested that the knowledge within the Code's directives for effective practice would promote illuminating non-social work experts concerning to the role and advancement of the profession. Hence, assist in elucidating understanding around social work's professional principles and values that have been erroneously perceived. This study maintains that the rural practice is characterised by generalist practice model occasioned with multiple caseloads including heavy work-related tasks inside the agencies can hamper the professional development of practitioners. Supportive encouragement from the management for social workers to upgrade knowledge especially in remote bucolic areas would enable them tackle inefficiency of maintaining the integrity of the profession, thus, promoting the ruralnature of their practice. Of importance in this regard would be cultural competency.

The combination of required task for practice specification and pressures to upgrade one's practice ability in order to be an effective and efficient practitioner; through workshops and to obtaining continuous professional development points (CPD) requirement for yearly registration, could actually stress out social workers. Additional, career upliftment could be daunting and new reforms on policies and regulations would be emanating daily, thus, accumulating more concerns on maintaining the integrity of the profession for practitioners.

2.3.2 Standard Code for Value and Ethical Principle Two:

"Professional Responsibility"-Social workers advocate "proficient standards of behaviour, elucidate professional roles for social work and duties, assent to applicable responsibilities for their performance as well as adjust the requirements for diverse structures of clients" (SACSSP, 2008; Section 4.5). Knowledge, Values and Skills- this specifies upholding the professional standards of conduct, changing to meet the needs of the different approaches to the requests from diverse clients' circumstances, accepting appropriate responsibility and explaining social work roles and obligation (SACSSP, 2005:7 NASW, 2008, Section 2.11a).

Professional responsibility embedded in the SACSSP (2005:7; NASW, Section 5.01) obligates the social worker to cooperate with colleagues and their practicing institutions in ensuring the application of ethical conduct and to consult with the council when encountering ethical

dilemmas. This particular ethic is concerned with the profession's tenacity to uphold and advance quality practice and to sift out the fraudulent workers and the unskilled ones. A closer examination of the professional responsibility embedded in the SACSSP shows that it is derived from the general ethical standards in Section 5 and it takes the greater part of the SACSSP Code of Ethics, but unfortunately, it does not feature as a core prominent value and principle in the NASW Code of Ethics. However, it appears in a wider scope, to ascertain social workers' ethical responsibilities towards clients, colleagues, within practice settings, as per specialists and to the broader society. The manifestation of the gaps inherently revealed in the ethical code regarding professional responsibility, can be shadowed by the nature of supervision and commitment by administrators and practitioners of the social work practice.

In this assessment to professional responsibility, Dhemba's (2012) study on field work placements in bucolic practice that spans three African countries envisage challenges pertaining to the effective supervision of student social workers. He revealed that 50% of the students at the Institute of Social Work (ISW) in Tanzania, 63% of students in National University in Lesotho and 52.5% of students who enrolled with the School of Social Work in Zimbabwe specified that their supervisors did not possess the requisite qualifications for supervising students on practicum. Moreover, he found that out of the 104 students and 32 agencies' supervisors monitored from three institutions from 2004-2008; it was indicated that school supervisors did not inquire about students' written material on their assessment visits and that numbers of contact hours were not sufficient (Dhemba, 2012).

Furthermore, Dhemba's study has a significant effect on professional responsibility and integrity, on social work practice in Africa. Consequently, revealing that training institutions did not provide agency supervisors a guide or programme to follow by presenting the model blended teaching and learning that should transpire ethical practice. Section 3.02 (a) and (b) of NASW (2005:6) specified that "field instructors for students could merely provide instructions within their areas of competence and knowledge based on furthermost recent information available in the profession." Thus, Dhemba's study has pinpointed the failure in maintaining professional responsibilities; nevertheless, the supervisors might have performed according to their own areas of knowledge and competence within their specific roles in the organisation.

Role conflicts presentan ethical dilemma that hinges on professional responsibility. For example, Section 3.09 b of the NASW (2008) states that social workers should assist in promoting the effectiveness of the organisation where they have been employed to practicesocial work. However, John and Crockwell's (2009) study discovered that social workers perceived that the code lacks sufficient respect within the non-social work milieu in comparison with the employed organisational procedural policy outlook, thus, provoking the sentiment of "being managed instead of clinically supervised." Moreover, they asserted that the "code is generic-subjective not precise," therefore, visibly tuned towards interpretation. This connotes that the Code seeks to generalise practice without pinpointing relief towards grey areas that should address specific ethical concern during practice. Equally, they re-affirmed that the Code offers understanding for supervision purposes and material evidence in inspiring social workers to engaging in right-ethical practice and balancing organisational policies.

In appraising the professional responsibility of social workers to other professional colleagues who are their subordinates; the question is raised, can the social workers in a managerial leadership have the authorisation to sanction a non-social worker who is not duty–bound by the Code of Ethics? Dolgoff *et al* (2010) argues that it would be impossible as both do not have the same ethical perspectives when approaching ethical problems. As such, the predicament can be enormous with its legal implications to the employing organisation. In public policy, programmes and policies should have flexibility in order to respond to the local needs of the rural service users. Opportunity should be created and efforts should be geared towards capacity-building to get individuals and groups involved in developmental efforts.

Specifically, Gallina's (2010) study sample of 376 NASW members on role conflicts in making professional decisions viewed two sets of burdens; one being the "ethical mission of the profession" to professional commitment and other on the "market forces." Hence, illustrating administrative and organisational settings, where practice conveyance is sustained, with attributive variables such as constricted eligibility requirements for services, allocation of service distribution to states, cities and resource depletion for service. The study explored three perceptions of condition of practice that revealed the characteristic matters of discordance between administrative prospects concerning decisions around the clients and professional ethical principles.

Gallina's (2010) study found that "financially-related situation" such as the selection of clients based on ability and a great potential to pay for services including double bookings and dismissing those who cannot afford to pay were viewed as a source of ethical conflict and equally inevitable by majority of the respondents. Her findings attributed what she termed a "dissonance experience" to the practitioners when referring to the tussle between the professional values and job responsibilities. In addition, with these situations being frequent, they felt coerced to practice in a mode that is unethical. Furthermore, she advocates for "clients and professionals raising awareness and lobbying for change." Hence, such alliances should "form coalitions which ought to be amplified by researches addressing guidelines for developing processes, also to equip the profession on financial and market pressures and their indicators within the practice."

Bucolic studies' appraisal of the ethical responsibility of social workers towards their clients, Section 1.05 a, b, c, (NASW, 2008:2) discloses the importance of practitioners becoming culturally competent and sensitive to social diversity. They must play a professional role in understanding other people's cultures and human behaviour coupled with the strengths therein. Riebschleger's (2007) study with two focus group discussion throughout the National Institute on Social Work and Human Services in Rural Areas Conference in 2003 revealed that rural practice was purely generic. The participants at that conference asserted the need for practitioners in the bucolic milieu to be eclectic, meaning they should be "forming small multi-professional groups inside or else among the agency employees to improve interactions." Organisations can improve professional support for practitioners by providing technological and communication systems (Riebschleger, 2007).

She revealed that most of the frame work of rural social work professional's knowledge bases around "descriptions, case studies, theoretical models of rural folks and publics." Riebschleger's stance was in agreement with to the NASW (2008, section 3.08) stipulation on continuing education and staff development as part of the ethical professional responsibility in practice settings. The professional responsibility of social workers to the broader society was pictured by Lynn (2001: 906) who asserted the views of fusing indigenous systems to social work practice as other studies had depicted (Rankopo and Osie-Hwedie, 2011; Mwansa, 2010; Anucha, 2008).

Professional responsibility as an ethical guide for practice in social work has to take into consideration the traditionally responsive pattern of service delivery structure, thereby fulfilling the role of responsibilities to a broader society and to the profession. Lynn (2001:910)'s study recognised that the rural dwellers would identify that the source and nature of health and disease may be defined as a "holistic worldview that comprises the mind, body, spirit and environment, while the Western intervention prescribes a bio-medical and linear cause-and effect cognitive that reflects a mind-body dichotomy regularly negated of human dealings." Bucolic residents might have issues relating to the health care, the delivery systems in the rural areas are often non-existent due to a scarcity of infrastructures, services and personnel. The bucolic social worker needs to understand the nature of deprivation situations in the rural milieu, but must be competent. Furthermore, Chow and Austin (2008:61) stated that on "cultural responsiveness requires happening at several stages within internal and external of the agency, in this scenario, community members, and organisations, clients, and staff fellows should perform a significant part towards fashioning a culturally responsive service delivery system" link to the area.

The concern for effective and efficient practice value seeks to assess how social workers can keenly assist the rural clienteles irrespective of clients' traditional views, which have stayed with them for centuries; to embrace the contemporary services available without jeopardising their practice ethics amid ensuring clients' self-determination. The remote and often isolated communities are given assistance, provided with the needed services and their cultural practices are accepted. In addition, their beliefs, norms and values that have significant standards to direct social service requirements should be incorporated into the professional ethics and principles. Often this process is linked to evidence-based practices employed by the service providers to help remote bucolic areas to have access to the services rather than adhering to ethically guided procedures.

2.3.2.1 Professional Responsibility of Social workers and Victims Charter

The linkage between professional responsibility and victim charter comes in four different dimensions. These are firstly, the social dimension and that involves victims and offenders; secondly, the service providers and community; it involves delivery of quality services to improve service and value for availability of funds; thirdly is governance where accountability

and openness, also involves the value of the worth of offenders and victims restoration, service providers and society are assessed; and lastly the environment by implementing strategies to reduce waste, and the protection of the biodiversity (Social Responsibility Charter:4).

Professional responsibility bestowed on social work practitioners is to offer further support to clients that needed such services in order for them to attain their complete prospective re-integration and well-being. It involves identifying the significance of assisting crime victims, awareness of cultural competencies, social needs, information and privacy of victim's data, guarding the security of victims during the discharging of reprobates from custody and knowledge of the justice system within the jurisdiction of the clients.

The South African government established the Victim Empowerment Practitioners' Minimum Standards for service delivery which is an obligatory role enshrined in the Victims Charter of Rights in relation to the National Crime Prevention Strategy of 1996 and the United Nations Declaration of Basic Principles of Justice for Victims of Crime and Abuse of Power (Madonsela cited in Department of Social Development, 2008:4). These standards refers to a unique technique of managing persons to enable them to deal with incidents of ill-treatment, persecution, harassment i.e. victimisation by service professionals across any sector and department in agreement with the needs of clients been utilised for effective and responsive Criminal Justice System for service-users (Department of Social Development, 2008:9).

The purpose and function of the minimum standards is to seek goals efficient and effective conveyance of service towards assistance within victim empowerment, whereas, its functions were to facilitate practitioners working in the sector to be acquainted with developmental parts and to sort out suitable and precise modifications, as offered services are supervised remarkably in a way that guarantees excellence and monitors transformation and progress towards conveyance of service (Department of Social Development, 2008:7). Practitioners need to be realistic about priorities and goal settings, not to set high standards which may result in failure but to be modest in their personal expectations. Engelbrecht (2014:4) cautioned that appropriate description on the roles of managers and supervisors must be addressed to avoid "professional condition of crisis." The principles inherent in victims' empowerment services includes accountability, empowerment, participation, family-centred, community-centred, continuum of

care and development, integration, continuity of care and development, normalisation, effectiveness and efficiency, person-centred, rights, restorative justice and appropriateness.

The study envisaged that social workers have an obligation as duty-bearers to re-strategise victims of neglect, oppressions and brutality within the society. Thus, this study ventured to explore the professional responsibility of practitioners amid the Service Charter for Victims of Crime (victims' charter) designed to uphold justice and to nurture human rights philosophy in guaranteeing that the material, psychosocial and emotional needs of victims are upheld. The next sub-heading will assess the competency and confidentiality requisite for practitioners and how they can handle this vital ethic within their practice milieu efficiently.

2.3.3   Standard Code for Value and Ethical Principle Three:

"Competence & Confidentiality" This principle denotes that practitioners should:

> "uphold high values in competency within the right to privacy of clients and in areas of service provision and epitomise competency simply within the limits of their education, training, certification, consultation received, supervised experience otherwise additional pertinent knowledge to social work practice" (SACSSP, 2005: 6; NASW, 2008: 2).

Knowledge, Values and Skills- Social worker's ethical responsibility towards client systems is aimed at the context of the clients' right to confidentiality that is a necessity given the uppermost respect. The main two rights being specifically the "right against intrusion" and the "right to confidentiality" and practitioners also able to identify the limitations set for specific competencies and the capability to restriction of the rights (SACSSP, 2005:6).

Sections 1.04 a, b, c of the NASW (2008) recognises that social workers must have had the proper training to offer their expertise according to their training, education, professional experience and in offering interventions that should be supervised by superiors competent enough. Turbett (2009:511) in analysing the dual relationship on rural and remote Scotland revealed that practitioners that reside with service users have more personal threatening problems because of working with the "strains and problems encountered in potentially conflictual statutory areas like the child protection." Practitioners encounter more "close public scrutiny

over their decisions in circumstances that encourage controversy and witness physical threats, verbal and emotional abuses including some directed to personal family members, incursion of privacy at social and public places, theft, excessive and pestering phone calls including scandalous and malicious gossips " (Turbett, 2009:511-512; Pugh, 2006; Alpaslan and Schenck, 2012: 408).

Galambos, Wilson-Watt, Anderson and Danis (2006:1-4) examined the dual relationship in bucolic practice specifically that of maintaining confidentiality for clinical social work practitioners. Their study revealed the standard limits set by the NASW or the licensing boards in respect to privacy and confidentiality. They asserted that there are no practice strategies or guidance to address these issues within the bucolic areas. Their study further asserted that in direct practice situations, that inconsequential or no information in whichever way should be exposed by social work practitioners in rural practice, in order to implement confidentiality and that dual relationship should be avoided, these concerns impact on the macro practice in bucolic areas. They recommended that there should be a the"development of a handbill in the rural practice that discusses boundary issues, confidentiality policies, and clients' rights in the employed organisation/agency."

However, other studies have argued that rural practice should merely be well-intentioned social work that replicates and bears in mind in the bucolic milieu. This challenges experienced, with situational activities ingenious to bucolic milieu do not necessarily denote a separate Code for practice (Daley and Doughty, 2006; Ginsberg, 2005 cited in Daley and Hickman, 2011). Daley and Hickman (2011) pointed out areas to concentrate in the bucolic practice milieu pertaining to ethical boundary issues. These include "dual relationships, poor practice and competency, confidentiality, anonymity and self-disclosure, ethical issues with colleagues," seeking consultation and supervision, documentation and the use of informed consent.

In assessing rural ethical practice relating to confidentiality, Galambos *et al* (2006:3) argue that the specific areas should be the concern for not crossing theclient-worker boundary crossing. There should be guidelines for protecting clients' confidentiality, organisational policies on confidentiality and the use of consultants who are urged to sign a confidential pledge form. They argue that to enhance and strengthen rural practice, more studies should "focus on how organisations in bucolic domain handle confidentiality and dual relationship and advocated that

practitioners ought to refuse employment wherever safeguarding clients' privacy could not be guaranteed or cannot be established."

The SACSSP (2005, Section 5.2.1) recapped its derivations on the idea of confidentiality with respect to the Code for Social work practice emanating from the aspect of the Right of Privacy enshrined in Chapter Two of the South African Constitution of 1996. This reveals the principal significance of confidentiality towards understanding the mission and value of social work practice in South Africa. Thus, the right to privacy comprises of rights contrary to intrusion. It portrays individual rights such as to retain concealed information without the encroachment of the social worker. The other part of the right to privacy, involves the right to confidentiality. In certain situations the clients choose to divulge information to the social worker, therefore, the practitioner has the obligation to keep the gathered information private between the two parties, without damaging to the client or the community.

Galambos *et al* (2006:3-4) in their recommendations for the guidelines for protecting clients' confidentiality advocated the use of informed consent procedures in the professional relationship. They maintained that informed consent arrangement should deliberate on "kinds relating to boundary crossing in addition to their potential dangers to customer's privacy and the client should be given a leaflet to show examples on areas of boundary crossing." To further buttress the concerns on dual relationships as it affects competence, Boland-Prom's (2009) study revealed ethical lapses in 874 cases in 27 states in the USA of NASW members who were "certified and licensed social workers" for the duration period of 1999-2004 and were sanctioned by the state regulatory boards. The study identified the most serious offenses or types of unprofessional conduct that included the followings: dual relationships that are either nonsexual or sexual; licensed-related problems such as working with expired or lapsed licenses and undocumented/incomplete continuing education units; criminal behaviour which includes "theft, and driving or operating under the influence of drugs related offenses and sex crimes related to child pornography."

Boland-Prom (2009) take into account other unprofessional conducts by practitioners violating the basic practice standards such as "non-keeping of notes and records and confidentiality breaches and a lack of competence with standards of care for specific and future understanding in relation to confidentiality. Hereafter, Reamer (2005:2013) advocated that every management

must have rules geared towards maintaining 'confidentiality' that should be privy to agency personnel and their clients. Documentation of contents, credibility, language and terms, the right to usage of records and documents were the four categories the author defined as vital areas for risk-management documentation and care recordings. He was of the view that proper documentation accelerates the protection of practitioners and clients in legal situations and during complaints to the regulatory body. The idea is that of having a conscious alertness about the mind frame of practitioners on the need to present an informed consent agreement prior to starting consultations with clients. This would assist in curbing the various ethical boundary concerns. The presentation of the informed consent attached to each client's file would definitely pose as a reminder to practitioners of the professional roles they must adhere to when circumstances that would emanate from ethical dilemma arises.

2.3.3.1 Administrative Supervision's Role ignites Competency and Confidentiality

Administrative supervision will assist and encourage confidentiality building process for practitioners. Supervisors during in–house training should encourage practitioners to construct informed ethical guidelines for various clients' settings and work on them to achieve ethically-framed minded professionals. Engelbrecht (2014:15) attest that absence of "performance evaluation for supervisees" is part of the challenges facing confidentiality as an ethically supervision dilemma. In Reamer's (2001) assessment of organisational policies on confidentiality, he recommended that policies towards enhancing confidentiality should comprise "standards for discharging vital information concerning clients. Furthermore, it should include boundaries on confidentiality, data appropriate for state statutes and funding establishment guidelines, ways to tackle subpoenaed information, required procedures for what is involved and omitted in permanent clients' files and persons that should have admittance to clients documentations" even in the digital age of technology (Reamer, 2001:490; 2013).

Disseminating the ideas of competence issues, the NASW Personal Communication of December 21, 2009 disclosed that as of 2002 to 2005, "the most common complaints and law suits against social work practitioners covered through the NASW Insurance Trust were on incorrect treatment, sexual misconduct, suicide or suicide attempts of patients, dual relationships (non-sexual) and reporting abuse to authorities" (Dolgoff, Harrington, Loewenberg, 2012:34).

Additionally, a study done by Strom-Gottfried (2003) that investigated '900 ethical cases between 1986 and 1997 filed with NASW, 267 of the 900 cases discovered substantiated violations after hearing and the total number of substantiated violations were 781in total.' The study further clarified that out of the boundary violations i.e. on dual or multiple relationships with clients, "40 per cent of such violations were on sexual relationship." Strom-Gottfried (2000) exposed the unethical behaviours around competency which comprised misapplication of the value and principles of self-determination and boundaries, utilisation of procedures inappropriate to condition of clients and age-range, abrupt closure of therapy, mishandling of expertise: lurid usage of pejorative words at clients, lack of compassion and empathy and session mission gaps were the particular features that creates intolerable conduct approaches that invokes incompetency for social workers and low ratings for the profession.

Dolgoff *et al* (2012) urged social work practitioners to be familiar and to be well informed about several risks of malpractice and the general principles of malpractice litigation as well as about the risk-reduction methods. They advocated for knowledge and good practices as the best mechanism for fortifications against liability and thus listed "four main issues in relation to malpractice and risk which are; incorrect diagnosis and treatment, issues related to confidentiality, issues related to documentation in ethical, legal and clinical accountability and on boundary violations"(Dolgoff *et al*, 2012:11). To the furtherance of ensuring competent practitioners, Dolgoff *et al* (2012:13) recommended sound risk management where supervision and consultation should be accessible and utilised by practitioners who would then equally improve insight about policies and procedures in the employed organisation and would be abreast with the best ethical professional practices including skills in 'transference' and 'counter-transference.

If there are gaps around the managers/supervisors regarding theoretical understanding of supervision as illustrated by Engelbrecht (2010:330), there could result a situation whereby a practitioner might be more theoretically knowledgably than his/her supervisor. It is imperative therefore that supervisors should be well attuned to the current practice mechanisms, such as on assimilating of "theory into practice appraisals of interventions and spotting strengths" to enhance the efficacy of practitioners. Therefore, efficacy enhancement comprises an "outcomes-based approach" which is highly prioritised and inclusive of self-evaluations and the wide-

ranging clarifications of programmes would be mapped out (Engelbrecht, 2014:16; 2004:2). Nevertheless, he prescribed an "empowerment and outcome-based supervision within a competence model" to ensure the functioning of the model inclusive on the cultural and linguistically oriented pattern of the community.

In the light of discussions, pertaining to competence of practitioners towards a cultural-centred approach to social work practice serious debateshave been raisedamong experts and researchers working in the Western world and the indigenization of social work approaches. For example, studies have emphasised the inclusion of local cultures inherent in indigenous societies to the practice model and the involvement of social environment, cultural patterns for social work practice and education (Gray and Coates, 2010; Rankopo and Osie-Hwedie, 2011). They emphasised about the diverse "ways and voices peculiar inside specific socio-historical and cultural settings conveyed through indigenization; that recognised basis of practice aimed at localizing social work practice" (Gray and Coates, 2010:8; Rankopo and Osie-Hwedie, 2011).

Nevertheless, other scholars argued differently and attested to the influence of the positive role of Western social work practice in main land China in the development of liberty and freedom against indigenous practices (Yunong and Xiong, 2012:45). They avidly reasoned that in examining the effect of Western social work theories against the proponents of indigenization of social work practice, one should take into considerations of the Western approach to social work practice that promotes non-main stream aspects such as "individualism, collectivism, humanitarism, liberalism, social democracy and government interventions (capitalism)" which are not often inherent within indigenous practices. They asserted that some indigenous cultures limit freedom of beliefs, values and behaviour and that could lead to legal, social and political havocs committed against indigenous cultural structures," that further disfranchise the vulnerable and oppressed in such societies from insistent for liberty and freedom.

In the light of pressing for liberty and freedom, practitioners need to be conversant with Western and indigenous cultures toward becoming professionally competent social workers, thus, marrying these approaches with universal values and standards and modernity to enable vulnerable citizens to obtain basic human rights and social justice (Ife, 2000 cited in Yunong and Xiong, 2012:46). Social work practitioners should constantly engage themselves increasingly in obtaining adequate insights and awareness of local environments. Hence, advancing clients'

system patterns that will enable them to develop skills and knowledge in improving their practice. The National Association of Social Workers (NASW, 2008), International Federation of Social Workers (IFSW) and the International Association of Schools of Social Workers (IASSW, 2004) encouraged these ideas for practice ethical competence, skills and knowledgeableness (Yunong and Xiong, 2012: 43).

Brydon (2012:161) stressed the need for practitioners to "identify commonalities and embrace differences by relating western social work practice with indigenous models of practice." Hence, harmonising universality in social work approaches to social problems and problem solving within any peculiar society. She identifies how professional relationships are built and the consequences inherent within the simple helping interventional skills and how professional role could be enunciated within the indigenous and Western Social Work paradigm. For example, she described the issue of professional distance within clients' system in Western Social Work approaches which underline "ethical principles and values of social work practice that encourages clients' identification of one's own problems solutions." The culturally-centred approach would be different to how clients perceive the "practitioner as being an expert" that can suggest solutions (Lee, 2004 cited in Brydon, 2012:162). From this view point, the NASW (2008) specifies that "practitioners' relationships should be centred on unequal power as the paramount responsibility for them is not to exploit or misuse power in whichever way."

The concerns within these two approaches to practice could stimulate an ethical dilemma for practitioners especially on rural field domain, but the practitioner's ability to unite both approaches and to apply them to practice settings could be tricky as social workers are prone to many caseloads daily with little time for reflections. The NASW (2008) Code of Ethics acknowledgement of the intricacy and variety of boundary matters that would arise in practice setting within the Code's values, principles and standards encourages practitioners to consider their decisions and actions to be continually aligned with the "spirit as well as the letter of the Code."

How then can the practitioner authenticate the exact "spirit and the letter of the code" in conveying ethically competence service? Dolgoff *et al* (2012: 52) stated the fact that social work practitioners in daily practice encounter numerous choices that involves negative and positive features. However, skilled competent practitioners should evaluate and ponder on all options and

consequences and pick the choice that reveals most ethical when compared to others. They went further on to describe options that would be termed the "most ethical" defining it from the foundations that prompted ethical decision making and mirroring the consistency within a person's behavioural patterns that are ingrained significantly in a value system of practitioner's' resolution (Dolgoff et al, 2012: 52).

John and Crockwell's (2009) study disclosed that social workers submitted that applying the code inspire restrictions by way of their reflective practice while engaged in confidentiality and competence concerns. They acknowledged that the Code brightens the path concerning disputes regarding confidentiality and the circumstances of risk of liability, thus it assured provision for self-assurance, confidence and lesser uncertainties. The suggestions of Reamer (2001) that social work practitioners should not seek to evade "dual relationships all the time but stressed on risk management and assessment" is in order for them to be effective and efficient, and thus becoming professionally and ethically competent practitioners. He structured boundary concerns into five groupings and suggested a conceptual outline to enable practitioners to identify, assess and manage dual relationships.

According to Reamer (2001) practitioners should endeavour to be alert to cultural, religious and the values of their clients and that of their own. He prescribed five steps required in the usage of comprehensive risk management protocol that access ethically, legally and clinically desirable consultation, directing every appropriate codes, laws, documentation, policies and the follow-up procedures. The five steps include the followings:

i) Intimate relationships that include sexual affairs, corporeal interaction, service towards previous courtship prospective clients and close personal ties with clients.

ii) Emotional and dependency needs that includes extending relationships with clients, promoting client dependence, confusing personal and professional lives and reversing roles with clients.

iii) Personal benefit that comprises financial inducement, merchandises and conveyance of services or valuable facts.

iv) Altruistic gestures that cover performing favours, providing non-professional services, giving gifts and being extraordinarily available.

v) Unanticipated circumstances these involves social and community events, joint affiliations and memberships and mutual acquaintances and friends.

Brydon (2012:164) emphasised the aspect of competency while practicing in the bucolic milieu, as the fusion of religion/spirituality which often is inseparable among indigenous societies and which permeates their daily aspect of living and has significant inferences for secular social work theories. Thus, practitioners should unite with the secular and spiritual to give meaningful interventions to problem-solving. Furthermore, this idea would enhance the client's freedom to choose values, beliefs and behaviour which would enable vulnerable people to realise their well-being, human rights and thus promote social justice. Social workers and administrators have the task of being ethically competent with knowledgeably awareness of universal values and standards, modernisation insights and discernments of non-main stream cultures such as liberalism, social democracy, even critical dialogue in order to enhance the clients' welfare.

2.3.4   Standard Code for Value and Ethical Principle 4:

"Service Delivery"- refers to a "social worker's main aim basically is to support and assist individuals, families, groups and communities in addressing social needs and social problems" (SACSSP, 2005:7; NASW, 2008:2).

Knowledge, Values and Skills- refers to "social workers knowing how to promote service to people without self-interest. Social work practitioners know that whosoever offer supervision or consultation is accountable for arranging clear, appropriate and culturally sensitive boundaries. Social workers understand that "accurate billing practices should replicate the nature and extent of services provided" (SACSSP, 2008).

The core values of service and integrity are incorporated in the NASW (2008) which described "service to others above self-interest" of the social worker and social workers must devout part of their professional expertise to assist society without the consideration for financial reward. Section 4.7 of the SACSSP (2005:7) specified that the social worker must be ready to provide selfless service to the society. On the other part, it emphasises that integrity symbolises the targeted objective that a practitioner would constantly be mindful of. It is the profession's

mission, values and ethical principles and standards which reflects cognizance of ethical practice that upholds good conscience.

Section 5.5.1 of the SACSSP Code of Ethics stipulates the proper conduct of social workers offering service to the community for general development. It obligates practitioners toward empowerment in their practicing domain communities from local to global level. Additionally, Section 5.5.3 (c) of the SACSSP Code of Ethics on social action specified that "social workers should validate policies and practices that respect cultural knowledge and differences." In the light of this stance, Berman's (2006) study assessed social services within the aboriginal population in distant areas such as Alaska natives and the Negev Bedouin and described how respected citizens and natural helpers formed a village response team that organises social services that is intended for families that are facing difficulties while the social work practitioners provided supervision, training and technical assistance.

In the treatment of alcoholism, Berman (2006:103) quoting Abbott (1998) clarified how "traditional healing practices like sacred dances, sweat lodges and talking circles" were used.Talking circles were employed to concurrently proffer solutions for addicts along with detoxification and medication fusing the two approaches. In their study on alcoholism, Edward and Edward (1988:106) quoted in Lynn (2001) revealed that among the American Indians that "alcohol can be interpreted as deficiency in collective cultural consciousness whereas western practitioners would explain it on individual deficiency." Berman's study further revealed that the initiation of village–based counselling programme carried out on "native mental health workers with the partnership with Norton Sound Professionals" in Nome, Alaska, USA proved to be very effective in the delivery of social services. While in consideration of distance and limited transport, the establishing of a network of this type is vital to delivering sufficient and appropriate reactions aimed at remote communities in vastly inaccessible bucolic areas (Berman, 2006:103).

Considering the situations of rural services situations in Africa with its huge scenery and diverse rural settings, un-developed and under-developed vast areas with poverty and inequalities as a daily combat for administrators, there is a greater task for social work practitioners in the continent to come up with a blue-print for an African-charter practice model to assist the huge potential prospect. An Effective and efficient service delivery model would ensure quality

record keeping and documentation including conducive office that guarantee safe upkeep of documents. Thus, relating to similar suggestions by Reamer (2013:167) who stated that the Code of Ethics provision delegated the duty for social workers to "document every service rendered and ensure safe keep of clients' information in the electronic record" which was collaborated by Hepworth *et al* (2010:67).

Section 5.5.3 (b) of the SACSSP, Code of Ethics states that social workers should expand the client's choice and opportunities especially for disadvantaged groups and communities, thereby, links to NASW Code of Ethics, Section 1.02 on self-determination. In consideration of this position, Lynn's (2001:903-905) study held the view that "social work practice and theory could learn more from the indigenous peoples about interpersonal helping processes." He prescribed the adopting of a "biomedical perspective" and a "linear cause-and-effect reasoning reflecting" with a "mind-body dichotomy," to fuse the traditional view of health interventions that involves deciphering the body, mind and environment with the globally acceptable Western pattern of health interventions. Moreover, Lynn (2001:904) believed that cultural behaviour which is refers to beliefs peculiar to collectivism should be seen within the "framework of social service and health care delivery" when combined with Western perspectives and modes of traditional assistance.

This strategy of fusing traditional and Western perspectives in helping clients to function optimally has implication to the extensive person-in-environment ecological social work paradigm and to medicinal remedies. Further, Berman (2006:104) asserted that this position should integrate the individual-client, social networks, physical world, spiritual strategies and life transition rites. Likewise, social workers were encouraged to search for remedies from the works of other rural researchers and specialists, including employing the social work 'profession's research narratives, case studies, conceptual models, and emerging research studies to combat the regular lack of formal assets (Riebschleger, 2007:203; Newfield, Pratt, and Locke, 2003). Practitioners would profit from the inferred practice suggestions that emanate from other sources of bucolic expertise.

The standard code for value and ethical principle of service delivery, from the literature have illustrated the need to be culturally competent and having an open-minded approach to reflect

and be flexible at bucolic practice domain. Another area of complexity of rural service delivery that could impede service conveyance are the tensions that abound for administrators and agency staff. Ironically, practitioners need to acquire information on how to administer services within the limited level of agency's resources. Thus, service users and practitioners encounter everyday tension as a result of the situation in the bucolic area, such as scarcity of transportation, longer journey to get services for child care, job-training sites and career development, unavailability of suitable offices and so forth (Pugh, 2006:8; Friedman, 2003).

This development can be problematic for older persons in the rural areas who have different experiences with informal service networks, social support systems and life histories than those who lived in the urban areas. Thus, the practitioner has to consider the reality with the context of assessment, practice and policy courses (Kropf, 2003:289). This study maintains that with the facts that were already established in service delivery, access to sufficient, reasonable and dependable transport, child care; the numbers of skilled personnel and obtainable child care workers in the rural areas is inadequate, and even more complicated in geographically isolated areas such as we have in Africa.

2.3.5   Standard Code for Value and Ethical Principle Five:

"Show Care & Concern for others well-being"- refers to aspect of "practitioners must endeavoring to uphold the high values of capability in their work in showing care and concern for others' welfare. Practitioners involve persons as cohorts during the helping process and pursue strengthening relationships between human beings" (SACSSP, 2005:7).

Knowledge, Values and Skills-.refers to "social work practitioners identify the significance of human relationships and avoid exploiting or misleading people throughout or after the termination of the social work relationship. Social workers should make a purposeful effort to promote, restore, maintain and enhance the well-being of individuals, families, groups, organisations and communities" (SACSSP, 2005: 7; NASW, 2008: 2).

Sections 1.14, 1.15 and 1.16 b, e, f of the NASW Code of Ethics stipulates the conditions for social workers when the client lacks capability to make decisions. The Code also refers to disruption to service as well as dissolution of services. In the interest of the clients that cannot

make decisions. The Code also refers to practitioner is obligated to protect the rights and concerns of such vulnerable clients. However, when the client moves to another location due to unavailable resources, ill-health, and infirmity; the practitioner should make the effort and ensure that the services resume for the clients' benefit or beneficiaries in the case of death of a service-user; they should not abandon the client that will continue to benefit from such services.

The standard code for showing care and concern for others well-being ethic, Buila (2010) in her study of 55cases concerning professional Code of Ethics found that the uniqueness of the social work profession evolves from the carriage of "changing the context in which services and practice occur" in the "realm of professional accountability." Thus, social work advocates strongly for social and political action. Her view is that social work practitioners in 'comparison with other professions go extra mile in not only accepting and guaranteeing access to professional services or assuring culturally capable practice, but varying the setting in which practice and services happens in practice milieu.'

Furthermore, within the code of ethics, Buila (2010) argued that social work profession is the only profession that enunciates an "obligation towards challenging discrimination with a list of specific vulnerable and oppressed individuals or groups and conveys this responsibility "beyond the realm of professional practice to the realm of society." This view by Buila (2010) augments the value principle of showing concern and care for persons by"stimulating, reinstating, preserving and improving the welfare of individuals, families, groups, organisations and communities as attributed in the code of ethical values." Bucolic practitioners would require sagacity with the daunting challenges they face in delivering service to isolated communities that lack amenities and yet at the same time maintaining a high level of professional ethics (SACSSP, 2005:8).

The ethic of showing concern for others well-being resonates in Sections 6.04 (c) of NASW, (2005:8) that encourages cultural respect and diversity. In view of social diversity relating to show concern and human relationship, Kropf's (2003) study on health care and other services aimed at older adults in the rural areas recommended for practitioners to practice with diversity in mind. He attributed diversity within "the location of assessment, practice, policy courses and also using variables of race/ ethnicity, gender, sexual orientation and age' and that diversity of rural communities poses challenges for practitioners in 'relations to diagnosis and assess late life

mental health conditions.' Hence, he asserted that the challenges facing social health care services includes cultural issues, compounded by scarce resources that breeds a dearth of participation in formalised health care programmes (Kropf, 2003: 291). Ironically, his study found that mental health problem such as depression is frequently untreated in the rural areas and advocated for "exposure of practitioners to issues of diversity and multiculturalism." Therefore, to create "awareness of professionals to understand differences and similarities among older clients as to their life histories, social support systems experiences with service networks" (Kropf, 2003: 289).

This study argues that the empirical elucidation from studies above have shown the epics and rigorous effort the profession has made to enhance welfare in the society and to uphold and ensure that ethical professionalism and the ability to show care and concern for others is preserved.

2.3.6   Standard Code for Value and Ethical Principle Six:

"Respect for people's Worth, Human rights and Dignity"- refers to social workers according the appropriate respect to the fundamental human rights, dignity and worth of all human beings. To try to remove influences of prejudgment in established situations they can bring to their workplace and to not knowingly participate in or condone unfair discriminatory practice (NASW, 2008:2; SACSSP, 2005:6).

Knowledge, Values and Skills- means that social workers must respect the rights of individuals to privacy, confidentiality, self-determination and autonomy and they must promote clients' self-determination. Social workers understand that "legal and other obligations may lead to inconsistency and conflict with the exercise of these rights." They recognize that there are "differences concerning age, gender, race, ethnicity, national origin, religion, sexual orientation, disability, language and socio-economic status." Social workers are aware of their two fold "obligation towards promoting clients' interests and the wider society's interests in a general responsible way dependably within the ambits of the values, ethical principles and standards of the profession" (SACSSP, 2005:6; NASW, 2008:2).

Human rights concept is embedded in the dignity and worth of persons and their weighty interest which connotes themoral conceptthat all person irrespective of social status have a right tolife, dignity, worth and respect(Tikly and Barrett, 2011; Ward and Birgden, 2007). Benneth-Woods (2005:30) citing Beauchamp and Childress (2001) in addressing "rights-based approaches from the view point of ethical perspectives, differentiated between legal right which is based on legal principles and rules regarding moral rights that are based on moral principles." Furthermore, it is based of rules on positive rights which entail rights to get a certain services from others and negative right denoting right that does not obligate any action by others. Certainly, human rights' principal precept within the "Universal Declaration on Human Rights (UDHR) articles 2-21 on liberty from exploitation or mistreatment from the side of influential persons within political arenas towards respect to life, liberty, and security of persons is recognised on the notionally impression of dignity of humans, individual worth and social justice for everyone" (Rodgers; 2009; Ife, 2001).

However, Benneth-Woods's (2005:30) explanations on the gaps inherent in the "notion of rights within our present democratic world;" are based on the "complete absoluteness of rights, the agreement pertaining to what things can be perceived as rights or who can be subject of a right." Human rights can be distinguished in terms of moral principle, which are legally attached and arranged by certain laws and socially construed by assurance through a social institution in the aspect of it (human rights) being the spokesperson for a group (Ward and Birgden, 2007).

Nevertheless, human rights are incorporated as an essential, inseparable and central aspect of development process (UNDP, 1998 cited in Tikly and Barrett, 2011:4); as outlined by Rodgers (2009) who described it as "interrelated, indivisible and interdependent." The Human Rights approach has been criticised by Robeyns (2006) cited in Tikly and Barrett (2011:6) as predominantly attached to merely "legal rights" that are applied and framed in an international sphere through a state-initiated model. This could be so abstract in its implementations, yearning and understanding of the ordinary citizens. Ife (2001:7) argued that "universality value of human rights should be built in the course of discourse, negotiations and interchange striving for the clarification value of rights instead of factually present in our contemporary societies." In amplification of this stance to social work practice, Rodgers (2009) argued that "primarily, the profession should centre on human sensitiveness and shared citizenship and secondly that the

profession would require to relate on thoughtfulness to the cultural linings and societal norms of the service areas."

The International Federation of Social Workers (IFSW, 2012) description of human rights and human dignity which the social work profession based its fundamental goal processes for practitioners to "uphold and defend any individual's physical, psychological, emotional, spiritual integrity and well-being." This assertion by the IFSW (2012) signifies that practitioners must dutifully be inclined to four key areas of ensuring human rights and dignity and the respect of clients is endorsed.

□ Respect for clients' rights to self–determination: means that practitioners must support and enhance the respect of the right of a person to make individual choices and decisions regardless of one's own values and life choices as long as such choices would not impede the valid rights and interest of other members of the society.

□ Promoting the rights to participate: means that practitioners should encourage and endorsethe compete participation and involvement of all members of the community to utilise services geared towards empowering them in every actions and decisions that would affect their lives.

□ Treating each person as a whole: implies that practitioners must seek to consider each individual's entire aspect of life in relation within structures of family, community, society and natural environment.

□ Identifying and developing strengths- refers to the fact that the emphasis of concentration for practitioners must be on empowering and strengthening every person, groups and communities during practice.

The above four areas defining human rights, dignity and worth of persons social work practitioners are duty-bound to strengthen their roles and collaborates with the posture of 'International Schools of Social Work (IASSW) and Social work national bodies code of ethics involved toward assisting in developing requisite for least possible standards. Hence, practitioners need to "consider the connections regarding human responsibility and human rights ethical issues relating to their practice" (Rodgers, 2009).

The key emphasis is on empowerment and strengths' perspectives for clients systems toward enhancing the effectiveness of practice and ensuring that legitimate rights are not violated. When considering the circumstances of rural setting and practice conditions, it would present many tasks for practitioners to implement these guidelines coupled with cultural practices inherent in the communities. Under the circumstances of providing clients with effective and efficient social work services, rights of clients should not infringe on that of others as individuals, the "upholding of human rights because all of us belong to the human race and are mirrored as moral agents who have the ability to form their own individual ventures and pursuing means to realise them continually as they live" (Ward and Birgden, 2007:630). As such, efforts should engage peering into the intrinsic value of human rights.

2.3.6.1 The Intrinsic Value enshrined within the Ethics of Human Rights, Worth and Dignity of Person

Shedding more light on the intrinsic value between human rights, dignity and worth of persons has been discussed byother studies. Campbell (2010), on the deciphering of the role of social work values in social work practice behaviours using Carl Jung (1923) psychological types, asserted that the ethic of respect for the dignity and worth of persons in "a fair and considerate democratic society, contributed to upsurge to the key social work practice attitudes, principles and practice behaviours that defined the American social work profession." He attributed the conceptual term of "respect" by a practitioner to equate respect for the rights of client's determination to mutual client participation in decision making i.e. individualization of processes.

The practitioner must have non-judgmental attitudes towards the clients and embrace diversity by accepting the clients' strengths and assume an attitude devoid of labeling and stereotyping of clienteles (Campbell, 2010). In composite agreement to this posture, Ward and Birgden (2007:638) recommended a 'sincere commitment of the practitioner to a "collaborative approach" by ensuring transparencyand respect during the risk assessment process." The claim to the respect of "innate" dignity and worth of individual (Campbell, 2010) has been the historical emphasis of Social work professional advancement. He assured that the respect for innate dignity and worth of a person will help the individual to perform in exceptional areas of their strengths

and develop potential to fulfill their rights to life, freedom and contentment. He indicated that a professional and ethical practitioner in application of respect for diversity and non-judgmental attitude to clients must respect every single client's preference strengths development, allowing clients' communications without interruption and facilitating clients' further development in other areas apart from their preferred areas of capability.

Rodgers (2009) said that some countries do not have official codes of ethics to accelerate social work practice due to failure to unite groups within social work, in such countries like India,it is a clear indication of practice crisis within the professional ethical roles to train social workers. He further expounded that some national codes for social work practice are authorised by legislation of the country, some are just declaratory and utilised as guides for practitioners, while a greater part of national social work codes globally were reflected as "micro-practice" and did not accommodate "collective issues," as such the codes implementations would be subject to the legislation or at the mercy of the employing organisations. Nevertheless, Rodgers (2009) still found some of the National Social Work Codes of Ethics inclusively asserted the virtues of upholding human rights in its document guidelines. The Canadian version (CASW, 2005), and the Australian version (AASW, 2002) guides practitioner's conduct by recognising "values and principles that advocates the obligation to human rights and commitment to the code by adhering to human dignity and worth, social justice and employing humility and competence to service."

The uniqueness of the South African version (SACSSP, 2005) has similar commitment as the afore-mentioned ones used in ensuring equality, access and participation by all with reverence to the historical past of the country and to address the imbalances of the previous governments. However, cautious assessment about services currently in place should be evaluated; as government funding for social welfare service has been reduced since the economic meltdown. Hence, the gradual bureaucratic posturing of the social work profession (Forde and Lynch, 2013) is on the rise. The argument of Lister (2011) cited in Forde and Lynch (2013:12) that human rights have been relegated to the background amid the ideas of citizenship in the current "age of responsibility," that induces the limiting of the duties of the citizens on the society, has to be painstaking reverted to spur human rights concepts to the fore once more.

2.3.6.2 The Linkage between United Nations' Posture and NASW/SACSSP Ethic on Human rights, Worth and Dignity of Persons

The SACSSP Code of Ethics inclusion of "human rights" within its ethical standard value and principle shows the intrinsic value the South African Council, places on the issue of human rights consciousness amongst the social service professionals, whereas, the NASW Code of Ethics stated it as "Dignity and Worth of the Person." Insights into the Universal Declaration of Human rights (UDHR) revealed an introductory declaration to the dignity of human beings and enunciating particular rights from freedom of being tortured, security of persons, rights to own property, rights to a fair trial and due process, freedom to and from discrimination, right to have access to work, freedom to practice one's religion and etc. which is contained in about thirty articles.

The two international conventions in 1966 that trailed the UDHR namely the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights explained the several articles delineated in United Nations declarations (Ward and Birgden, 2007:631). Furthermore, other conventions by the United Nations followed such as: The Convention on the Elimination of All Forms of Racial Discrimination, The Convention on the Elimination of All Forms of Discrimination against Women (CEDWA), The Convention on the Rights of the Child (CRC) and Indigenous and Tribal People Convention (Rodgers, 2009).

The UDHR articles were

> "grouped into five clusters that are attached to a specific object such as: material subsistence that involves rights to basic aspects of physical health, water, food, education, personal freedom which involves autonomy to associate, move about, practice one's religion, speech and conscience, and personal security attributes to physical safety and welfare of persons involved in freedom from torture, violence, rights to seek asylum and lawful due process, fundamental quality that indicates freedom from discrimination because of one's own gender, religion, disability and moral status and social recognition involves persons been treated in a respected and dignified manner" (Orend, 2002 c.f. in Ward and Birgden, 2007:631).

Ward and Birgden (2007:630) citing Hohfeld (1919) discussed the vital four types of rights which are;

- "claim rights involving a duty from someone to you,"
- "rights to liberty denoting freedom to act not constrained by one's own obligations,"
- "power rights emphasizing institutionally approved to perform,"
- "immunity rights designating liberty from obligation."

They elaborated on the fact that a claim right must include certain features namely;

- "the person who initiates the claim (right holder),
- the declaration of a claim (object of the claim; freedom to speak or act),
- receivers of the claim (duty bearers)
- and the reasons for making the claim (grounds for claim)
- and thus rights concepts are shrouded in moral principles or considerations."

There is need to revisit the United Nations efforts such as: The 1959 Declaration of the Rights of the Child; the Rights of the Child Convention of 1989. Another document to apprise is the African Children's Charter of 1990 with its Optional Protocol to the Convention on the Rights of the Child on the sale of children, child prostitution and child pornography of 2000. Furthermore, the Optional Protocol to the Convention on the Rights of the Child to the involvement of children in armed conflict of 2000 to address evolving issues that typically cause erosion of children's well-being and growth as human beings.

These documents should guide social workers' practice. Forde and Lynch (2013:6) revealed that in Ireland and United Kingdom, suggestions have been made that reform in social services, should put emphasis on lessening the bureaucratic restrictions in the social work practice setting. Consequently, they advice that it is better to rather prioritise the "principle-based and relationship-based work" than the noticeable efforts towards promoting business concepts. Insights on the above assertions, comes to mind that the type of services offered to children and their rights to be heard and accepted as persons/beings are not attached to their parents' rights as most culturally-orientated societies in developing south especially Africans would assume.

Social workers as duty-bearers should endeavour to strengthen their application of the ethic of human rights, worth and dignity in social work practice.

2.3.6.3 The Connectivity between African Charter on Human and Peoples' Rights (ACHPR); Rights of Women in Africa; Children Rights Acts and NASW/SACSSP Code of Ethics

Investigating into the African Charter on Human and Peoples' Rights (ACHPR, 1981-2011, Article 3, 4 and 5) provision was laid out for the right to respect the dignity inherent in a human being, right to liberty and recognition of a person's legal status. Most African cultures being patriarchal, paternalistic and hierarchical with severe gender-exploitative and child-inheritance quagmire tendencies, will always invoke human rights and dignity violations with the socio-cultural and political-economy patterned world view inherent in this region. Appraisal of children rights should be carefully enshrined as most national codes of ethics have not really explored within the current spheres of social work practice.

Though, Children Rights Acts have been promulgated and implemented among many nations through various charters and protocols. In the Code of Ethics, the human rights reference is on clients depicting inclusiveness of the children. However, in the legal paraphernalia and contexts, human rights are distinguishable amid groups, societies, individuals and children's rights. Furthermore, children's needs are not specific in the Code of Ethics; as such it became "one size fits all" (Martinez-Brawley, 2009) scenario. Moreover, within the social work's Code of Ethics, socio-economic rights and the indigenous people's rights need representation. There is a need for advocacy preparation to develop local remedies in addressing recurrent issues within bucolic practice in relation to the guidelines specified within the Code of Ethics for practitioners (Buila, 2010; Mwansa, 2010; Osie-Hwedie, 2002).

The social work profession has been under attack recently in the United Kingdom and Ireland for not providing enough to protect children from abuses according to the work of Forde and Lynch (2013:2). Similarly, Secker (2012:28-29) discussed the state of Nigerian Child Rights Act (CRA, 2003) that does not proscribe the "accusations of witchcraft against children. Only one state in Nigeria i.e. Akwa Ibom in the South-South region has included clauses that actually criminalised witchcraft accusations and stigmatisation of children under the Akwa Ibom State Child Rights

Law, 2008, Sections 274-5." Secker further stated that the embedded "culture of impunity for child rights violators is due to the unenforceable legislation, lack of social welfare schemes and societal averseness to the controversial effects on the families and communities unwillingness to give evidence" against the perpetrators (Akhilomen, 2006 cited in Secker, 2012:30). Others problems include a "lack of political will, unwillingness of law enforcement agents to ensure implementation of effective trial of perpetrators and accusers of children on witchcraft and that as a result just a few child-rights violators have been incarcerated."

These provisions from the Code of Ethics, ACHPR, ACRWC (African Charter on the Rights and Welfare of the Child); UNCRC (United Nations Convention on the Rights of the Child); CRA (Child Rights Acts) have to be adhered to closely by social workers and administrators, most especially in the rural domain practice, as the greater part of these infringements on human rights and children rights are seen to emanate from here. Social workers need to know legal ethics in addressing and presenting cases in courts (Vandervort *et al*, 2007); and the laws within their jurisdiction of practice especially on children's rights and the notion for best interest of the child and progressive realisations of the best interest of the child by the state. Their roles as duty-bearers is to foster understanding and corrective measures when enlightening the people irrespective of cultural leanings concerning the dignity and respect for all through strengthening and reinforcement provided for by the authorities, who must act to curb harmful cultural practices in the societies especially in rural domain.

The current denial of persons with alternative sexual orientations i.e. gays and lesbians and other forms of women degradation such as girl marriage, female genital mutilations, widowhood rights and girl-child heirloom in some African countries such as Uganda and Nigeria to mention just few cases, has a lot to do with addressing such concerns for persons been stripped of their fundamental human rights. The ACHPR is silent on sexual orientations when stating the entitlement to the enjoyment of rights and freedom that is recognised and guaranteed inside article 2 of the charter. In adherence to the victims' charter, practitioners in Africa are duty-bound to assist irrespective of cultural and religious leanings and it is equally mandatory via the professional ethical code of social workers.

The Council by the Office of Higher Commissioner for Human Rights (OHCHR) report from 2010-2011" indicated the deplorable predicament of women and girls which are characterised

by"discrimination and absence of value for their worth and dignity and of not being given equal opportunity alongside the males within homes, communities and societies (Yamin, 2013:190). She confirmed that this situation has incited the OHCHR Technical Guidance towards specification on human rights-based model to reduce the unnecessary deaths and diseases for nursing mothers. Consequently, supporting the empowerment of women towards deterrence but not basically preventing "maternal death" is a prelude to scratching the surface of the problem. Ensuring the demand for their reproductive health and sexual rights too" would give women total control of their lives (Yamin, 2013:192). Thus, implementing sex education with the aim of empowering youths explains their gender identity and cultural impairments on their sexualities (Romeo and Kelley, 2009:1001).

The Protocol of the African Charter and Women recognised that states should use education, media and requires that duty-bearers i.e. social workers have to play mediating and advocacy roles in creating awareness as portrayed in Article 2.2. The elimination of discrimination against women within article 2 of the ACHPR inherently enshrined in Sections (1, d; and 2) postulated counteractive and constructive action in areas where discrimination against women occurs and still on-going. States should effect and modify cultural patterns of the people to eradicate traditional practices that are unfavourable for societies in addition to their cultural norms and beliefs on labeled roles for men or women through instruction, and there should be strategies for communications and information.

In this same pattern, Article 3, Sections 1, 2, 3, and 4 of the ACHPR) is concerned with the rights to dignity and respect that are intrinsic within the unrestricted development of personality of human being. Thus, such personality development as person should aim in preventing and protecting women from exploitation, degradation and from any form of violence. Therefore, this links the ethical code value intended for professionalisation of practice requirements with all national social work establishments. There is a need to examine the rising conflicting dilemma among the competing rights such as the rights of individuals on alternative sexual orientations and that of the professional stipulation that guides practice (Buila, 2010).

The personal value system rights accrue to the practitioner and the muteness of the policy towards tackling therights of alternative sexual orientated individuals in Africa asderived from the ACHPR would create dilemmas for social workers, as the communities are bent on

preserving their norms and values. Additional, empirical analysis has to appraise such idealistic dilemma that bucolic social workers would encounter during their practice domain. This idea does not encourage docility on the part of social workers to not challenge such violations, when cultural practices disfranchise specific groups such as women or disadvantaged ones. It really conforms to the advocating for an ethnic-sensitive social work practice within strengths perspectives to empower rural practitioners amid reflexive practice to convey efficient social services to the communities (Buila, 2010; Swenson, 2001).

Social workers should reflect and critically scrutinise the following questions posed by Rodgers (2009) regarding the aspects of integrating of human rights in their national Code of Ethics, and to ask if the Code supports or contradicts the principles of human rights? Does the national Code give human rights its important position to define human responsibility for practitioners? Does the national Code ensure sanctioning concerning matters of human rights and its implementation? These questions posed by Rodgers (2009), should be for suitable analysis for social workers to reflect on their knowledgeability or understanding of what the Code of Ethics being the key instrument for practice seeks to achieve in the course of upholding human rights, dignity and respect for the worth of persons; which is an intrinsic value and principle of the profession as well as upholding the social justice ethic. Furthermore, it would enhance their ability to perceive problems that arise during the implementation of regulations enshrined within the ethical Code, as well as to develop a mechanism for foreseeable conflicts and to tackle them effectively.

This study argues that within the current scope of bucolic social work practice in Africa, human rights violations would be very challenging to social workers as most traditional practices often infringes on the rights of clients and that most of these vulnerable groups will be women, children, the poor and the infirm ones in the communities. These challenges could be reinforced by the cultural norms and practices people are accustomed to as a way of life and thus, could disenfranchise other disadvantaged and vulnerable ones in attaining social and economic well-being. The professionals have to be aware of the vital need of the rights for clients, communities and societies to be upheld when dealing with people in their roles as service providers, role models, and authorised personnel. They must engaging in constructive awareness between individuals, groups, communities with the relevant agencies and the inter-governmental

bodieswith the aim to look at the respect for human rights and dignity of an individual that will evolve from bucolic domain practice, thus ensuring autonomy. The next paragraph will be consider human rights models that could be utilised by practitioners in advocating human rights and curbing its violations in bucolic practice. These are the rights-based and community-based models.

2.3.6.4 Approaches to evaluate in Practice Models for Human rights Advocacy: Rights-based

The Rights-based model has been the most critical facet in human rights advocacy and promotion of basic fundamental privileges bestowed for individuals and society in general. The concepts of "Habeas Corpus" denoting "the principle that no individual should be deprived of liberty without due process of law or a remedy in common law to eliminate the unlawful restriction on a freeman." Therefore, the rights-based model seeks to advocate for non-discrimination and equality principles; also a right to fair trial which indicates the role of social workers as duty-bearers to live up to their ethical code expectations. When consideration of social change is needed, the concern for the integration of rights-based concept into practice by social workers is required. For example, the re-integrating deviant juveniles after serving in remand homes to their communities, or re-admitting child soldiers, or even post-trauma therapeutic sessions for survivors of trafficking to rights-based notion. This would be moving from the implicit to the explicit phase of change.

A human rights-based approach is norm-based and is accrued from what is based on the treaty or agreement between parties. In articulating the rights-based model to outcome-based management, assumptions of change can becloud the progressive expectancy of change in reaching organisational change requirement. Thus, factors that could impede rights-based advocacy such as external environment, internal planning and reflection as it affects newer issues and approaches within a new leadership and followership in the organisation could obstruct the application of the model. Role definition, normativity and evidence–based cases would enable drivers i.e. the practitioners that are true devotees to champion rights-based practice. However, non-devotees can be decoded from their lack of enthusiasm, support and lackadaisical attitude to role interpretations and care should be taken that they do not contaminate enthusiastic ones.

The Rights-based model can be designated in diverse patterns and with the foremost principles that includes "suitable budgeting-planning and enactment; attitudinal adjustment and enrichment of transmitted services; all-inclusiveness; sustainability; enablement and partnership; indivisibility; interdependency; universality and inalienability; involvement; accountability; interrelatedness; non-discriminatory and uniformity" (Yamin, 2014:193; Schmitz, 2012; UNICEF, 2004; Blanchet-Cohen & Bedeaux, 2014). This research contends that human rights violations cases should be absorbed completely by the rights-based model which encompasses rights to be enforced by the adequate representation and accessibility to court and the court system. Thus, ensuring that the down-trodden individuals would seek justice and be restored of their worth and human dignity through favorable judgments when rights have been trampled or stripped away.

Social workers as duty-bearers which included them as actors role advocates in handling of such cases by facilitating the processes; and as non-actors who are not passive to the issues and must advocate to the practice efficacy of the rights-based models through responsible actions. Hence, they should engage in awareness and supportive roles to curtail traditionally disfranchising practices in the bucolic communities especially against women and children. Yet, another model that should be effective in operating at bucolic practice milieu is the community-driven model which is the next focus and its applications in upholding the tenets of human rights for the social work profession.

2.3.6.5 Approaches to evaluate Practice Models for Human rights Advocacy: Community-driven

A community-driven model incorporates the examination of powers that pervades social inequality in the society and suggests the communal outline necessary towards the procurement of expertise and assets planning and resources, tool and appraise of policies through an all-embracing variety of grassroots participation (Barrett, 2011; Jochnick, 1999; Ife, 2001). This approach to human rights and dignity ethic enactment, dictates an all-embracing and all-inclusive method to human rights application towards reinforcing community capability to convey support during difficult times of necessity. Hence, it utilises active appraisal and valuation not the ignorant masses-following a rough idea,seeking mob-justice without fair trial that occurs in some

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rural African societies. It ought to incorporate socio-economic and cultural influencing programmes that target unfairness, disparity, reduction of poverty and diseases, generating consciousness for human rights violations. It includes even subtle passivity within the home and stresses preventive measures, as well as encouraging quality standards and good practices at a local service level (Offenheiser & Holcombe, 2003; Macall, 2009:5).

The community-driven approach advocacy is distinguishable in two ways, namely "community commitment" and "community self-help or self-reliant." However, human rights violators in the communities both state actors and non-state actors are found everywhere in the society. As such, social workers must reconsider their style of practice process currently to engage community-driven approaches toward detecting certain features that are frequently domiciled with public poverty and continuous perpetuation of people below the poverty line. Macall (2009:3-4) argues that the community-driven model when deploy in child maltreatment or neglect cases, the prototype is geared towards the "local social services and practitioners to develop preventive strategies for the parenting and child programs through a comprehensive, integrated system that serves all families and empower communities." In this stance, practitioners have to develop sustainable preventive practice mechanism and interventional processes that are conversant to global standards and indigenously relevant to the practice milieu especially in bucolic areas.

In describing the community-driven model used in Nigeria towards the "provision of social and physical development through Local and Community Driven Development (LCDD) which strive to assign on resolutions and assets of development initiatives to community clusters and local establishment's representatives on local development practices involving the procedure of connecting collaboration for better-quality management, adeptness and receptiveness" (Daniel, 2014: 99). Studies carried out in the Nigerian city of Lagos revealed that "70 percent of residents in slums settlements with its consequence flooding of refuse and inundation, degenerate impact on social problems such as social stability, increased susceptibility and poverty for those affected and eroding of human rights on housing rights" (Ajibade and McBean, 2014:76; Adelekan, 2010 cited in Ajibade and McBean, 2014).

They established that land review and housing policy in developing countries were correlated with slums development and expansion which requires the overhauling of predictable methods that need actions to eradicate ostracism pertaining to land use and housing rights, and supporting

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adequate governance and participatory ecological management; creating independent application organisations and robust home-grown financial institutions that will reduce bureaucratic arrangement for sustainability (Ajibade and McBean, 2014:76; Daniel, 2014:100). The question now is, does the national constitution of several African nations enshrine the rights to housing in agreement to the ratification done by most or all the member states (expect South Sudan) within the progressive realisation of the Rights to Development (RTD) within the African Charter on Human and Peoples' Rights (ACHPR)? What is the security on land tenure from forced evictions and involvement of local people over assets and their resources?

The researcher does not want to dabble into the nitty-gritty of the law. However, the ACHPR mandates the various approved nations on RTD to provide a suitable avenue conceivable to guarantee that everyone enjoy accessibility to housing possessions acceptable for comfort, safety and satisfactory health concerns as part of the intrinsic value to human rights (Sachar, 1996). Thus, any community or groups can make for such demands from their governments to provide access to housing which is their entitlement, and as such, the governments are obligated to ensure measures through policy and legislative means to provide for persons who are unable to obtain such privileges which is tacitly allied to rights to proper housing.

These recommendations are however likened to what is anticipated from the practitioners to utilise the ethic on human rights, worth and dignity of persons in re-engineering and advocating for the rights of the vulnerable, oppressed and those that lack confidence within the current global resentment of governmental failures not to have lived up to the set achievement on the Millennium Development Goals (MDGs) which have been postponed to post-2015.

The role of the social work profession is to assist through advisory and promotion point for incremental provision of social and physical infrastructure which were the principles inherent in the Code of Ethics. The Code hinges for an effective human rights advocacy within the community-driven model. Although, the states are not obligated to neither provide housing to everyone in its jurisdiction, nor provide it for free, yet, it should fulfill all the aspects of the right to development (RTD) and delegate either themselves or the market, solely during the course of endorsing the commitment (Sachar, 1996), as stipulated in the African charter. The Rights to Development (RTD) is another area where the community-driven approach can be beneficial. RTD has been a contentious issue between the developed north and the developing south in their

interpretations of its contexts and operations. The Millennium Development Goals (MDGs) have to be achieved if the rights-based model have been utilised holistically. Rather, the concern now is the post-MDGs for 2015 and beyond for African states to achieve some of the MDGs.

2.3.7   Standard Code for Ethical Value and Principles Seven:

"Social Justice"-Social workers challenge social injustice and they recognize their obligation of engaging in social and political action that seeks to ensure that all people have equal access to resources, employment, services and opportunity that they might require to meet their basic human needs and to develop fully (NASW, 2008; SACSSP, 2008:1). Knowledge, Values and Skills- Social workers acknowledge and promote social change especially with and on behalf of vulnerable and disadvantaged individuals, families, groups and communities (NASW, 2008; SACSSP, 2008:1).

NASW (2008) and the SACSSP (2008:1) Code of Ethics are distinctive in the articulation of ethical responsibilities in regard to social justice and social activism. They urge practitioners to engage in social action and political action that strives to ensure every person in the society has equal access to resources and services and equal chances to meet their basic human needs. The value to human life is part of what "Social Justice" is all about. Thus, it is ingrained expressively within the social work practice paradigm and processes, thus, it can be credited to the premise that it creates equality and accessibility to opportunities, as well as rights to social welfares and security concerns.

The United Nations World Day of Social Justice celebration on the 20th February, 2013 attests its commitment to social justice for a fair globalisation and its organisation's obligation of advancing the goal of social justice through policies to reach constitutional objectives in contemporary vision of the International Labour Organisation (ILO). The ILO cited in the United Nations World Day of Social Justice (2013) defined social justice in the following way:

"Social justice is about equality and fairness between human beings. It works on the universal principles that guide people in knowing what is right and what is wrong. This is also about keeping a balance between groups of people in a society or a community. Social justice is an underlying principle for peaceful and prosperous coexistence within

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and among nations. We uphold the principles of social justice when we promote gender equality or the rights of indigenous peoples and migrants. We advance social justice when we remove barriers that people face because of gender, age, race, ethnicity, religion, culture or disability."

This policy stance has various implications for social workers and social service practitioners indicating that for one to be an effective practitioner, in the course of service conveyance ones must be aware of the intricacies and subtle social justice violations that may arise negatively effecting the rights of people. It concerns immigrants and their perceived or experienced cultural or social infringement of rights of citizens. In discussing the role bestowed on social workers by the value and principle of social justice, Calma, Baldry, Briskman and Disney (2011:2) stated that practitioners must "understand the impact of powerlessness" while engaging with persons from a varied contextual upbringing. They were of the view that in the community, newer cultural groups would have difficulty in the systems than the more established groups. Yet, in the ethical value and equity adherence, the role of practitioners is to empower clients through participation. The understanding here depicts that the goal of social justice is to ensure an inclusive involvement of every human being in the participatory mechanisms to guarantee an egalitarian society where everyone counts.

Section 4.1 of the SACSSP (2005:5) code of ethics portrays social justice as the pinnacle of social work practice commitment in enabling the disadvantaged, vulnerable, persons, groups, families and communities to utilise their efforts to combat matters regarding unemployment, poverty, discrimination and any forms of social injustice. This section obligates "social workers to apply sensitivity and insightfulness were concerning cultural and ethnic diversity through making sure that certain information, resources and, services do not elude any persons in the communities and also ensuring access to opportunity and meaningful participation in decision making for all in dire situations." Tikly and Barrett (2011:6-7) in assessing Nancy Fraser's work on global social justice, described justice in terms of "parity of participation;" and disclosed that the "radical-democratic understanding of principle of equal moral worth revealed that justice entails permission for all to participate as peers is social life within a social arrangement. Hence, they only by 'disassembling of institutionalized hindrances that could erode participation of all at the same level as equal partners in a social interaction that injustice can be defeated."

In the removing of barriers people face especially in ensuring equity means that the practitioner should advocate in "assisting new immigrants to know their rights, understand their environment, knowing the prevailing values and beliefs in their new surroundings and its influence on their lives, and aid clients to be conscious of the inherent options and resources available in order to access them" (Calma *et al*, 2011:3). They also assert that participation enable the excluded and new cultural groups to express their matters, reservations and anxieties that make their own decisions and that decides how the organisation should be run and comprehends their wants and needs. Buila (2010) in analysing the NASW (1999) Code of Ethics asserts that it empowers Social work practitioners to "articulate ethical responsibility in respects to social justice and social activism including political action." The code according to Buila urges practitioners to be conversant with the "influence of the political arena on practice, in ensuring equal access to services, opportunity, resources and employment to meet clients' development and fundamental needs." Therefore, they must advocate for policy changes and legislation and promotion of social justice.

However, four principles have been revealed to be the main principles for social justice that community services practitioners, social workers inclusive should focus on during the delivery of services that would meet the needs of various persons (Calma *et al*, 2011) and (IFSW, 2012). These four principles have the non-judgmental approach and respect for differences within the society and they are as follows:

☐ The principle of participation requires that practitioners must ensure that all clients are given the opportunity to participate in decision-making and are supported keenly with the tools like questionnaires to get feedback on services received and rendered.

☐ The principle of equity refers to the rendering of further social services mostly to disadvantaged persons and groups to guarantee they have access to equal services opportunity to an equivalent level that is obtainable from the community.

☐ The principle of equality specifies that practitioners should ensure that every member of the community is treated equally irrespective of their socio-economic status background.

☐ The principle of access indicates that practitioners should provide the available information in a variety of the spoken languages within the community and should provide devices to guarantee

contact to required information of services irrespective of people's circumstances, abilities or background.

Buila (2010) stated that the social work "profession through the Code of Ethics replicates standards with the aim of eradicating the "cultural war." Moreover, the Code analyses that social work professional' role is continual ending the culture war on two polarizing worldview of orthodoxy and progressivism;" and on 'transcendent moral authority;' also on 'rationalism/ subjectivism." Her view was that the profession had enough scope for diverse individuals from both perspectives to work in preventing and eliminating social injustices' within social work practice milieu and broader society.

Young (2006:103) offered the concept of a "social connection model" of responsibility in elucidating the application of social justice in addressing injustice. Thus, the notion of this "social connection model" of responsibility tasks all agents through their actions to the structural process that created injustice and they are responsible in engaging to get rid of the injustices. Therefore, the idealistic pattern revealed that all of us have the responsibility to stop injustice irrespective of our positions in life. It is different from the orientations of John Rawls' assumptions that the "possibility of having obligation of justice lies in a single relatively closed society as such that one does not hold any moral obligations to outsiders" (Young, 2006:103). The social connection model alluded that our duty as humans should not be relegated to our immediate constituency, be it national group we belong, cultural or community, but the larger society of living beings. When human beings share globalisation of ideas, goals, inspirations, values and so forth, it aid us to determine social relevance and to understand the plight of those who suffer from injustices.

Studies have disclosed that disparities in social welfare schemes, mental illness services, child welfare services, public health programmes, even maternity support and other social work resources, that excludes minority groups who agonize excessively and receive lesser and rarer services when compared with the dominant groups (Dolgoff *et al*, 2012; King, 2009; Barr, 2008). These situations create more inequalities and an unbalanced allocation of resources or services; consequently, the competing of important needs evolves within scare resources by groups in the society. When one belongs to a dominant majority group, it could becloud the essence of being sensitive in addressing complications of social justice than when one belongs to a minority

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group. As such, a reversal of roles in a reflective practice experience would make one understand what it feels like to be disparaged in accessing opportunities in a society. Rodgers (2009) queried the pattern and implementation of the national Codes of Ethics toward enforcing advocacy for social justice and human rights. How then can the social workers practice successfully when the national codes fail to advocate effectively to the social justice and human rights duty? The next section deliberates on the ethical differences within the social justice model.

2.3.7.1 The NASW/SACSSP Ethic of Social justice and Different aspects within the Social Justice Model

Social justice literature divulges three centralized constituents and these are distributive, procedural and interactional. There are also restorative justice, equity justice and social responsibility just to mention a few. Social justice have ensured comprehensive assembled significant connections amongst these different features of social justice and clientele services expressly in the economics, management and marketing areas (Marti'Nez-Tur, Peiro, Ramos and Moliner, 2006:102; Clemmer and Schneider, 1996; Oliver and Swan, 1989a, 1989b).

Researchers have linked the forming of queue's viewpoints i.e. "the basis of first come first serve notion" towards social justice maintenance; impartiality and honesty within the procedures for gaining clients' contentment; and respect throughout communication and decision-making processes; associating social justice towards a mediatory role of trust in administration and organisational consequences (Zajda, Majhanovich, and Rust, 2006:2; Clemmer and Schneider, 1996; Oliver and Swan, 1989a, 1989b; Aryee, Budhwar, and Chen, 2002: 268).

Munson (2004) analysed the principles of justice that necessitates actions to be impartial and just treatment of everyone without discrimination or biases within the notion of distributive justice. He propounded four explicit principles of distributive justice in the concept of distribution of limited resources and materials which are;

- The principles of equity: which hinges on equitable distribution of resource towards the benefitting all persons in the society.
- The principle of need: which denotes that distribution of resources should be based on most important necessity people must satisfy with.

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- The principle of contribution: as a prerequisite for major donors of goods should have more in share with each other for humanity;

- The principle of effort: that identifies the amount of effort dispatched by a person determines the quantity of goods to get (Munson, 2004).

Distributive justice is based on "outcome-orientation" which justifies the ends results. The idea gives credence to the notion that "socio-emotional bond between workers and customers is only for ordinary service circumstances which are continuously temporary in most case; thus, most customers would be favourably inclined to gratification, resulting from participating in consumption," hence, it offers credibility towards outcome-orientation (Marti'Nez-Tur *et al*, 2006:109). The definition of personal efforts, nature and contributing influence irrespective of the intrinsic change in the result are some of the problems the principle of distributive justice fails to decipher.

Social work practitioners should be aware of discrimination that prevails in the society and the diversity of people in accessing scarce resources. On this note, the NASW (section 4.02, 2008) challenged practitioners "not to tolerate, expedite or cooperate with any form of discrimination on the basis of race, ethnicity, national origin, color, sex, sexual orientation, gender identity, immigration status, age, marital status, mental or physical disability, political and religious beliefs." NASW directs that practitioners must guide against discriminative practices as well as the inclusion of immigration status and gender identity or expression as part of the new ethical issues on social work practice. It should encourage practitioners to be cognizant and take action (Dolgoff *et al*, 2012).

Procedural justice is aligned to processes through which relationship alignment can be viewed as fair amongst the boss/manager and the staff versus the customers. It relates to how employees distinguish their treatment by their bosses or those that have powerful influence within the organisation (Bies and Moag, 1986; Greenberg, 1990); it is described as "relationship-orientation." Ladebo *et al* (2008:206) demarcated it as the "employee-employer relationship" within an expected outcome on equality, uprightness, and gracious approval that would be dependent on dealings at the firm. The processes that require services to be benefitted by community recipients should be devoid of discriminative practices that erode parity, equity,

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objectivity, detachment from involvement in elevating groups or individuals against another, hence, it is directed towards boosting the participation and self-fulfillment of the service users.

In professional human services practice consideration, interactional justice signifies the neutrality of interpersonal treatment within the clients' consumption relationship and the servicing organisations exposes how the client perceives overall treatment by the practitioners (Marti'Nez-Tur et al, 2006:105; Clemmer & Schneider, 1996); thus, it involves relational concerns within a routine arrangement that includes the act of politeness and compassionate as well as empathetic. It has stronger based on relationship-orientation than outcome-orientation; therefore, it does not exist at a temporary and abstraction level, such that successful treatment plan by the practitioner hinges on the relationship building with the client, however, in comparison to distributive justice and procedural justice tends to focus mostly on outcome-orientation.

Social work practice with its roots on humanitarian posture links more towards interactional justice as exhibited by with the values and principles of its mission and goals in recovering and re-discovering the social functioning and optimising the clients' self-sufficiency with self-determination in retrospect. In pursuance of social action to curb discrimination and revamp interactional justice, social workers and managers should interpret and reflect on the NASW/SACSSP Code of Ethics, and the cultural competence practice for proficient service responses to rural areas. Social workers have the odious task of challenging historical attitudinal culture of denial (Secker, 2012:30); when cultural impediments and disorders conflicts with advocacy on social justice and human rights.

The social justice model for social work practice demands responsible action for both the practitioner and the aggrieved or disadvantaged client if there is need for such. The eminence of social connection model on responsibility according to Young (2006:103) is "notable from the difference with the model standards of responsibility in that it did not detach culprits of injustices perpetuated, it adjudicate the circumstantial situations that permeates the action; and gives hope for the future as shared responsibility to all and carried out simply by collective action." Calma *et al* (2011) and IFSW (2012) collaborate with the assertions of Young (2006) on responsibility as the main strata to social action in tackling social injustices.

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Fruitful inspection of individual responsibility within social justice, prompt social workers and social services practitioners are then duty-bound to examine four aspects in ensuring that individuals receives what the person deserved, these are as follows:

☐ Status- depicts the position of a person in the society as the basis of his portion of resources that denotes what the person merits.

☐ Work– force participation describes genuine source of labour an individual participate in to give to the society and thus becoming part of the society.

☐ Moral responsibility- emphasises the behaviour that portrays the deprived/ left out and poor members of the society.

☐ Individual capability- emphasises one's own ability to allow persons to grab benefits of prospects.

Calma *et al* (2011) says there are two notions that could be differing and can be detrimental to some particular group in the society such as the disabled individuals in consideration to the work, individual capacity and some part of the status prescribed. However, indications for fair assessment are given for the scarce resources in the society to be equitably retrieved according to the individual needs required by the society.

Harrison and Pierpont (2006:3-6) highlighted the plight of the social work profession in upholding the tenets of social justice ethic. They asserted that a serious resilient "ideological and cultural forces" have found their way into the social justice ethic; thus, stunting the growth of social justice advocacy. Furthermore, these forces have led to many social work educators and practitioners adopting to pacify non-commitant to social justice ethic by placating the social justice value without a strong advocacy; as such the strange impression crept into practice. Hence, the myth that surround social work as a humanitarian focused profession has gradually corroding from the past collective shared goals of self-sacrificing, where practitioners advocate with strong desire for social justice ethic application. They argued that the concept of social justice for social workers is under siege from "powerful social forces that are reducing the meaning of professionalism," and therefore, promoting and "creating a culture of exclusiveness."

Organisational policies and regulation impedes the social workers ability to implement efficiently the social justice ethic.Hence, clients are quick to feel such exclusion from services due to policy regulations and the blame would be directed at practitioners for trying to advocate for balance equitably distribution for all clients' systems and access to resources. In replicating this idea of depleting of professionalism regarding social justice ethic, studies have found out that the present neo-liberal policy framework, bureaucratic restrictions and current state of fiscal austerity reforms would hurt more than enhance social injustices and inequalities, and the organisational situation of regulating the humanitarian values of social work profession (Forde and Lynch, 2013; Munro, 2011). How then can the social work practitioner reinvent the humanitarian value of the profession and cope with the organisational structures that may impede actualisation of the value and Code of Ethics? The next section discusses the practitioner's capability to implement ethical values and principle standards.

2.4   PRACTITIONERS' CAPABILITY TO IMPLEMENT

The two components that direct the literature review have been highlighted. These are the "documents specific" that deliberated on the interpretations and understanding of the distinctiveness of the phenomenon (rural/bucolic practice) within the social service practitioners' domain and the NASW/SACSSP implementation of the ethical code toward empowering practitioners to become more effective. The next area of literature inclusion that would be presented is the effective practice conducts i.e. what is their performance. Therefore, the study pivots on the definition of a practitioner's vital role of insightful reasoning and judgment (Encyclopedia of Social Work, 1995) that involves comparison of effective and efficient direct service practice daily projected for the profession. This section of the literature review observes what practitioners both social workers and administrators actually safeguard during practice sessions.

2.4.1   Ethical Decision Making for Practitioners

In making ethical decisions, social workers and administrative staff would often face ethical dilemma in the course of two competing benefits, the decision to choose or not to cause harm to

either parties. To tackle social injustice, inequalities, "stereotypical practice" which is detrimental to effective rural social work practice, Nagda and Gutierriez (2004:47) proposed "developing an empowerment viewpoint which would be the main priority to an "ethno-conscious" approach," which would bring about social change and provides social services that values bucolic clients' strengths, resources, needs and cultural background fused into practice.

Ethical dilemmas have been described by studies to transpire within the practice settings, which articulated on misconduct and accountability pertaining to professional literature and acknowledgement of the differing ethical directions surrounded by practice location and conditions of service (Reamer, 2006, 2001; Loewenberg, Dolgoff and Harrington, 2000; Congress, 2000). The organisational structure within any establishment including the social work profession gives priority to power, task and roles (Harrison and Stoke, 1992). As such, these structures adhere to the values and principles inherent in the Code of Ethics where social workers derived their practice mechanisms that influence their practice commitment for ethical decision making.

Reamer (2006) defined "ethical principles as expressions that reflect personal duties" and it was invented from deliberations and debates in an earlier era and developed as theoretical framework which humans have built their actions. In making ethical decisions, social workers are mindful of the litigations plus the complexities pertaining to professional locations and responsibility, thus, practitioners need to formulate a model to assist them in future decision making (Reamer, 2006, 2001; Congress, 2001:15). Bowles *et al* (2006) defined the "process of ethical decision making as a well-adjusted determination of seeking social work values and the concerns of the goals and responsibilities of the profession." The researcher is of the view that as formidable as ethical decision-making can be a protection, practitioners have to dig deeper to reflect on the right and consistent ethical choice to make to guide practice. Consistency is the norm as the adage says "practice makes perfect" that is used in a reflective/deep thought and reflexive/replicate practice mode that improve practice.

An instrument for ethical auditing for social work practice devised by Reamer (2000) used to review the understanding of recognised ethical linked risks that occur during practice and during an organisation's processes and dealings to manage ethical concerns, decisions and dilemma. McAuliffe (2005) applied the ethical auditing tool by Reamer (2000) in conducting an action-

based research, thus, it revealed that practitioners identified that their participation enabled them to discuss and think on the ethical concerns and it was their beginning of differing and identify with ethical situations that they were ignorant of.

Strom-Gottfried (2005) indicated that a clear understanding between practitioner and clients or family on the mechanism to cope with information would help to curtail the misuse of confidential information. For example, the usage of boundary crossing has assisted practitioners to evaluate previously expected information in the community. Therefore, they are aware of the expected violations, as such, assisted practitioners in rural practice to tackle the concerns of confidentiality and create good effective operational rapport with clients and local agencies (Galambos *et al*, 2006; Daley & Hickman, 2011; Reamer, 2003)

Practitioners were advised to improve on skills in appraising the expected impairment or value of boundary crossing, they should convey and discuss such with their clients to avoid confidential crisis (Galambos *et al*, 2006). The researcher upholds that a practical ethical decision-making practice involves a meditative and replicable cognizant practitioner who will work out modality that systematically fits the situation and provide solution to any ethical predicament envisioned.

2.4.2   Ensuring Self-Reflectiveness of Practitioners

In reflecting on practitioner's expertise or skillfulness to be aware of sound ethical decision making, Reamer (2013) supported the use of one's self or the reflective practice which was developed by Donald Schon who devised the "knowing-in–action" and "reflection-in-action" model that places practice on the ability of the practitioner to think on the actions to be engaged to have effective and efficient purpose. Practitioners have to nurture technical skills in their identifying and managing of ethical matters immediately as they arise or establish"refined ethics radar" (Reamer, 2013:164) that would enable them discover and react to ethical concerns.

Critical reflection is another skill practitioners have to employ for effective ethical decision-making and it could be compatible with reflective ethics practice. The practitioners apply critical reflection to the determination of understanding of experiences that the individual must have to contain by socially, structurally and culturally concentrating on power dynamics (Bowles et al, 2006). In the review of self-awareness as a vital component of social work practice, Heydt and

Sherman (2005:24) stated that the "concept of conscious use of self" is the basis of understanding the part it plays as a tool for adjustment and in the "development of effective assisting relationships at micro and macro levels of intervention."

Two key elements were described by Neuman and Friedman (1997) and cited in Heydt and Sherman (2005:25) which are mastery of one's feelings and motivation through self-awareness and motivation and the practitioners' understanding of how the clients' perception of how genuine and congruent they were to them (Barnard *et al*, 2008). In referencing to Carl Rogers (1951, 1961) views on the ideology of person-centred and humanistic theories, 'three basics to relationships were suggested which were that practitioners should have an "absolute positive respect for clients, they must have empathy for clients." Thus, that practitioners must be perceive by clients as reflecting genuine attitudes and character that are not forced on clients (Barnard *et al*, 2008:8). These social work professional attributes contribute to the notion of how a good social worker should act by reflecting on the past actions, present ones and motives to embark upon a given situation that needs tactical ethical decision making processes.

2.4.3   Practitioners' Reflexivity on Practice Milieu

In the description of a reflexive practitioner, Adam (2010:15) clarified that using reflexive in medical field enable professionals make "critical link between their own experience, their professional learning" and to understand "whom they are" their responsibilities in interpreting and bringing effective transformation to their practice that should be directed and fortified by a skilled supervisor. This view would help to develop reflexive practitioners starting from the institutions as the students who are aspiring to be social work practitioners would be trained to have insights into their "biographies, personal histories, life issues, beliefs' to improve the 'self-control and self-awareness to competently interact with the world" (Nash, 2010:335; O'Connor et al, 1999:73 cited in Nash, 2010: 335).

Furthermore, Nash (2010) asserted that students' ability to locate them and their experience and research critical to self-knowledge enable them to improve, focus and develop confidence in their profession; thus, becoming reflexive researchers and practitioners. Fook (2001) cited in Nash (2010:334) acknowledged that reflexivity in the framework of research that enriches

practitioner's cognizance of the skills to "distinguish the researcher's whole self from the social, cultural and structural settings on every aspect of the research."

D'Cruz, Gillingham and Melendez (2007) described three different types of reflexivity; first the practitioner's painstaking reaction to the direct context of the phenomenon and the capability of the client to develop given information to enable the knowledge formation to 'guide life choices.' The second postulation being that reflexivity enables the practitioner to identify how relations of power operate in the process of practitioners' self-critical approach that inquires about how information is created to cater for clients' needs. The third category on reflexivity focuses on how emotion plays a role in social work practice (Ferguson, 2003, 2004; White & Stancombe, 2003; Ruch, 2002; Parton & O'Byrne, 2000a all cited in D'Cruz *et al*, 2007).

Furthermore, reflexivity is described as "essential practice proficiency for ethical practice that practitioners found themselves in unclear, irregular circumstances that differs from instrumental accountability" (Taylor and White, 2000 cited in D'Cruz *et al*, 2007). This definition identifies areas of concern that enhances a reflexive practitioner. These are what is termed the "practitioner's critical self-awareness as to the recognition and involvement with social problems,' their conscious appraisal of their assumptions about social problems, the ethical and practical assumptions of persons who experience these social problem,' and lastly, is the 'ability to question one's personal practice, knowledge and assumptions" (D'Cruz *et al*, 2007).

Considerations of this description has led to Nash's (2010:337-339) practical study involving foreign students' researchers' experiences in Australia. Nash's study exposed students to "experiential knowledge (unique source insider)" on how they felt about being discriminated against and marginalised, thus, they considered that they are set apart because they were outsiders, as such, they find itunlikely to work for persons in authority. The in-depth information about their "isolation, grief, pain, loses as a basis of reflexive practice would assist the social work profession in the context of regarding commitment on social justice and the resilience and tenacity of refugees in order to improve understanding on this type of service users" (Nash, 2010:341). An example was depicted by one of the participants in the study who related on how an older refugee could be forgotten by practitioners "because they don't know how to work with older people" (Nash, 2010: 340).

This insightful engagement would possibly evolve developing an interventional practice for resident, migrant older persons for the social work profession. Developing a self-reflexivity method towards assisting and facilitating the restoration of justice for individuals in a difficult stage of life, as well as helping the oppressed and underprivileged within the society and should aim to release communal power structures that have created difficulties by curbing or prolonging imbalances, discriminations and prejudices (Hoefer, 2006:8; Jonsson, 2010:404).

The bucolic practice within the distinctive practice settings is well fitted for practitioners to engage in reflexive practice in a problematic situation without procedural responsibility (no rules and process yet practising ethically) which would in turn enhance effective and efficient service delivery and help towards improving the professional's ability to cope with the unique bucolic diverse milieu. Yet, the service-users in the bucolic milieu mostly live in abject poverty, therefore, the social work profession should work to improve with regard to the entrepreneurial awareness and drive to revitalise the rural economy through the industrial social work model perspectives, by creating workshops for youths, disable persons and women as well as link them to various global network that have similarities within the assets of each township/community for sustainable livelihood.

2.5   CHAPTER SUMMARY

The characteristics of the study areas' practitioner' study areas, the values, missions and visions of the Ministries and Department of Social Development of the respective countries were elucidated as well as the outstanding patterns of bucolic practice, goals, strategies and all the prioritised purposes were discussed enlightening on the nature and extent of challenges facing administration and social work practice in bucolic domain. The study literature has considered the strategies and priorities engaged by social workers within the bucolic practice milieu, deliberated on the vital needs and challenges faced by communities and the social work services that were offered, as well as the linkages between the strengths and empowerment perspectives and practitioners' reflectivity and reflexivity amid social work practice.

The selected literature review approaches of this study were structured to get a better framework relating toward social workers and administrators being the custodians of the social work ethical

values and principled standards. The literature ascertains on what is required from professionals and what the basic instruments for evaluating their performance are. The primary evaluative document used being the SACSSP/NASW Code of Ethics with its seven principled values of standards. This was expounded to reflect the effective performances of administrators and social workers. The next chapter discusses the ethical viewpoints to social work namely ethical absolutism, ethical relativism, virtue ethics and pluralist ethical components and engages in a philosophical pedagogy through the infusing of theories from criminal justice; marketing and economics also legal perspective approach are discussed.

CHAPTER THREE

3   THEORETIC FRAMEWORK APPROACHES TO THE STUDY

3.0   INTRODUCTION

Theory plays a vital role in social work research, imperatively to "test the efficiency of Social Work interventions, authenticate valuation amongst approaches that are suitable within Social work practice and regulate the efficacy mechanisms of social work treatment programme" (Thyer, 2001:2). These assertions, emanates from the assumption from some studies investigated by Thyer (2001:3) that "the profession of social work is yet to fully develop natural practice to investigation partnership amongst investigators and service-providers." The suppositions is that most social service practitioners practice a method of what is termed "technical eclecticism" with scant attention to theoretical supports. In addition, the theoretical details are hardly ever discussed for decisions in practice. This appears to be the case from the studies of social work practitioners" (Thyer, 2001:13).

The ethical codes and conducts in the views of Banks (1998:215) serve as an inspiration to practitioners to provide virtuous professional service and play the "role of educating and promoting the ethical awareness and reflective practice for practitioners." Subsequently, the fusing of these three distinctive ethical viewpoints would allow us to envisage the practicality of them as they affect a practitioners' engagement in curbing ethical dilemma. Theory as defined by Barker (1999:18) is a "cluster of ideas and concepts that centre on proofs, clarifications and interpretations that attempt to describe and elucidate a specific phenomenon."

The study has used seven theoretical orientations that seek to unravel theoretical foundations of ethical practice for this study. The two ethical viewpoints to social work, namely Ethical Absolutism and Ethical Relativism where discussed and their various approaches to ethical decision making such as deontology, virtue ethics, utilitarian rule ethics, ethics of care/feminist ethics and post-modernism ethics were incorporated to guide and elucidates this study as to the activities, interactions and features of administrators and practitioners. As such, the social work profession practice had slight attention to theoretical supports, hence, depicts that theoretical details were hardly looked for making decisions in practice can be seen from the studies of social work practitioners.

3.1 AN INTRODUCTORY COMPARISON ANALYSIS OF THE SEVEN ETHICAL THEORETICAL COMPONENTS

Three traditional ethical theories namely deontology, relativism and virtue with their chief exponents namely Kantian, Mills and Aristotle have their differences in abstract explanation and further tangible specification. Deontological ethical perspectives rest on fixed rules that should be vigorously adhered to, thus, right acts emanate from agreement with a principle or code. Any act embarked upon should therefore be accompanied with conformity with duty, however, not out of duty as Kantian moral philosophy elucidates. Teleological or Relativist ethical perspectives assert that right action is only supported by the best consequences that should be derived from exploiting happiness. Therefore, ethical decisions must relate within the condition that ethical issue arises which would then prompt certain decisions that would impact the outcome.

The views of ethical relativists are in opposition to the strict adherence to fixed moral rules that rationalise the ethical decisions of deontologists. Relativists articulate that nothing is essentially right or wrong, as people situations are diverse, thus, ethical rules should be applicable for different circumstances for persons. The chief exponents of this view was John Stuart Mills (1806-1873) who based the theory on the premise that to achieve happiness,it depends on upholding actions that proportionately promote happiness. Hence, he argues that actions have no intrinsic moral foundation; and as such would not be used to decide what is good or bad within that context. Another exponent of ethical relativism was Jeremy Bentham (1748-1832); his "concept of utilitarianism" which is that the "greatest good for the greatest number of people that applies to every situation," thus, it is requisite to the code of ethics that seeks good practice for clients.

There are three main value theories of utilitarianism which are hedonistic (self-indulgent pleasure seeking), preference (predisposition to fondness) and pluralistic (varied to multi-facet position). Each of these ethical acts differs slightly (Snoeyenbos and Humber in Frederick, 2002) however, this is not elaborated in this study. There are other forms of ethical relativism such as "conventionalism" that morality is a result of our social and cultural norms, hence, our tradition defines what is good and bad (Boeree, 1999). Consequentialism in the form of utilitarianism which fits in wider sense, in terms of judging good and bad actions bestowing to their

consequences somewhat than to any inherent features such as honesty (Esler, 2007:48), yet, honesty differs from some other aspects of Consequentialism that emphasises the consequences for all.

Another form is "prescriptivism" that dictates morality in relation to authority or power agreed and enclosed by a society; while "emotivism" tends to describe morality as labels for some emotional reactions that dictates our action (Boeree, 1999). There is also "cultural relativism which implies that the morality of specific acts depicts the diverse cultural belief systems, hence, societies have embedded acts that are peculiar to their customs and norms of engagement that could be offensive to another culture. For example, the use of boundary crossing in social work practice could contradict universally what bribery constitutes; further, Fredrick (2002) argued that in some societies bribery would be recognized as a corporate and tolerable way of doing business, while it is generally universally frowned upon.

For some practitioners who would want a middle ground between absolutism and relativism, the next ethical theory that would apply is virtue ethical theory. This refers to the fusing of the two dominant ethics earlier discussed to an alternative ethical viewpoint. The traditional ethical theories however did not make room for the crucial explanation of our moral life; therefore, the virtue ethics fund us with the notion of character as"absolutism" focuses on universality and justification of action; while relativist focuses on consequences of action in comparison with the benefits and harms (Solomon in Fredrick, 2002).

The virtue ethic focuses on the character of the person (virtuous quality) that undertakes such action that promotes congeniality; as such it complements the deontological and teleological ethical components. The chief proponent of the virtue ethics was Aristotle, who argued that there are no universal rules that should direct actions that are bad or good in his renowned "*Nichomachean Ethics.*" He preached on harmony or unity of the virtues. Other philosophers that propagated the virtue ethics were Plato; Nietzsche in his "*Thus Spake Zarathustra;*" promotes solitary, independence, creativity and risk-taking promoting uniqueness or person's assertiveness; Buddha in his "*Sutras*" (Boeree, 1999). Confucius (551-479 B.C.E) taught of virtue of "filial piety" where good upbringing at home enhances public good, universal harmony (Tao) through right action (Jen) in harmony with others (Yi). There is the "moral sentiment theorists such as David Hume (1711-1776) that mirrors fellow feelings, sympathy and self-

interest as constituents to human nature, while Adam Smith (1880-1948) in his "Theory of Moral Sentiments alludes to justice and benevolence as the basic virtues of any decent society" (Solomon in Fredrick, 2002) asserting that their importance to modern society in terms of growth and civility.

Another form of virtue ethics is "situational ethics" established by Joseph Fletcher who was sensitive to the theological ideology of some Christians that said that "failure to follow the rules indicates burning in hell," his views were that Jesus and Buddha have similar ideologies toward morality in terms of the concept that if one's devotes affectionate-friendly attitudes, this will "naturally develop one's doing more good deeds that evil" (Boeree, 1999). Trustworthiness and honesty are good virtues that can be found overall in positive ethical approaches to assist practitioners carry out their duties, however, virtues such as "individualism, economic self-interest and competitiveness can destroy community or social harmony" towards a designated goal (Solomon in Fredrick, 2002). For example, environmentalists would argue that global warming that has been caused by the business interest of big conglomerates has caused great environmental degradation that is catastrophic to the world. These multi-corporations often do not take into consideration the plights of the devastated communities and the threat to their indigenous patterns of living.

These controversies surrounding virtue ethical "merits and its demerits" reveals when practitioners practice virtuously or not, it did not consider other distinctive qualities that areappropriate within the notion of social harmony of the community, hence,it gives credence to another type of ethics to be discuss; the Feminist Ethics of Care. Feminist ethics champion the framework of egalitarianism and freedom as significant priority to ethical issues, as such; Fredrick (2002) argues that conglomerates or firms struggling with problems of diversity and multiculturalism to advance in international markets, would have to address concerns of the marginalised and disadvantaged in the society with resultant new ethical issues to be tackled towards the commitment for identifying and repelling oppression.

Conversely, the feminist ethic of care emerged during the debate on the views of "Piaget and Kohlberg on moral development" of humans on formal or universalistic processes (male-oriented) and Gilligan's view that women's moral development inclined them towards "conditions based on responsibility and commitment to others that are centred on empathy that

gave rise to feminist ethic of care" (Fraser and Strang, 2004; Gilligan, 1993). Gilligan criticised Kohlberg's ideology of moral development as insensitive to gender and noted that both males and females expressed care sometimes in their lives, but that women's voice of care is a valid procedure of moral thinking unnoticed due to autonomy and independence that directs the male's viewpoints as the model for human liberal justice and moral thinking (Gilligan, 1993).

Feminist ethics of care relates to establish care as a right and not a mere means but also an end through care relations precepts; it equally absorbs "maternal practice" enlightened by Sara Ruddick that associates with mothering qualities such as preservative love of protection, growth fostering, cognitive capacities, attitudes requiring integrity and the tussle for legitimacy (Ruddick, 1989). Furthermore, "maternal care ethics" of Ruddick symbolises a source of cheerfulness to susceptibility, promise and power of human bodies, but without joviality it could alter motherhood ciphers into political discourse. Feminist care ethic theory absorbs the Kantian liberal tradition on universal care and justice, when applied to political theory; it examines issues of friendship and citizenship, social justice depicting dispersal of social welfares and encumbrances, legislation, governance and rights of privileges (Clement, 1996; Benhabib, 1986).

The next ethical component to be deliberated on has more emphasis attached to social justice depicting dispersal of social welfares and encumbrances, legislation, governance and rights of privileges. Deliberations on social justice and how it affects service delivery rendered during practice, the study explored procedures inherent in the theory of General Strain (GST) by Scheuerman (2013) and Agnew (2001) who are the chief proponents of this and that were derived from the criminal justice practice. It comprises distributive justice amongst interactional justice, procedural justice; organisational justice types and Equity Theory were assessed to discover their potential intrinsic value within processes of interrelated contact among social workers and their clients as well as their agencies. The GST was established based on the proposition that seeming unfairness inspires deleterious emotions, thus would be prompting irritation or aversion that could stir unlawful and criminal acts.

The evoked perceived injustice may possibly be resulting from "discriminatory outcomes" that may be linked to distributive injustice, biased procedures operated towards shaping the outcome. Hence, such action may be linked to procedural injustice with the resultant outcomes, may include being unfairly treated through insensitivity, or discourteous or an argumentative

posturesby the practitioner; thus leading to interactional injustice during service conveyance within or outside the agency/practice setting (Scheuerman, 2013; Agnew, 2006). Studies have linked anger to injustice; consequently, it impedes individual capability to reasonably direct concern to one's unfair treatment (Agnew, 2001; 2006). Furthermore, interactional injustice can lead to crime (Scheuerman, 2013; Agnew, 2006); but they attribute it,to as "depending on the negative emotions of anger, frustration, fear and depression that might have occurred when strain is experienced."

The next ethical theory that might assist to quell discontentment, anger and frustration would be the Social Exchange and Equity theories which this study linked to social justice discourse. The Equity theory on its part scans within the comparisons to the outcome and input ratio of two or more performers; to ascertain the commensuration rewards and their contributions that show the consequences in perceptions of distributive justice (Colquitt *et al*, 2005). In addressing the client's problems towards enabling them get back to social functioning, the inquiry is to seek if social workers tackling inequity within the procedural justice context which ensures that rules are followed through just means to allocate rewards and resources (Scheuerman, 2013). Accordingly, safeguarding the aged, the weak and oppressed persons and children in the society is given the utmost prioritised attention. How then can social workers ensure that client's perceptions of equity within its outcomes pertaining to satisfaction, commitment and contentment were achieved; rather than clients experiencing distress and dissatisfaction that might arise from organisational injustice pertaining to policies that could have disfranchise people?

The insights into the Social Exchange theory would provide another area that this study reviews toward relating social justice ethic outcome for social work profession. The social theory of Blau (1964:90-93) defines Social Exchange theory as "intended performances or actions of persons focusing on the earnings necessarily projected towards transferring regularly secure products with other people."These theories deliberated upon have their inherent strengths and gaps that may subscribe to our modern world and the present situation, using a scientific reasoning concept. The post-modernism concepts genuinely fit into this sphere of rational objectivism.

Post-modernist perspectives centre on how we perceive the world from our various vintage positions, i.e. one's world view depends on the position one occupies at the present. Post-modern

ethics do not ascribe to any universal law as the deontologists or moral absoluteness, but ascribe to the person and the exclusivity of cultures. Modernism sprung up during the epoch of reasoning during the colonisation period to counteract the supremacy of scientific reasoning of objectivity and rationalism as a complete value. The main advocates of post-modernism ethical theory were Martin Heidegger (1889-1976) with his "Hermeneutic Circle" asserting the vigorous progression of illuminating the erection of historical and cultural concepts and their chronological and inherent uneasiness surrounding these concepts were not defined. Scholars such as Micheal Foucault (1926-1984), Jean-François Lyotard (1924-1998) "Metanarratives," Richard Rorty (1931-2007), Jean Baurillard (1929-2007), Fredric Jameson, Douglas Kellner were early advocates of this theory.However, Jan Fook and Richard Hugman are the contemporary ethical post-modernist social work theorists. The concept of post-modernism emanates from the radical social work's viewpoint specifying "social identity." The logical views of post-modernists are of the view that there is no authority outside the individual derived from the atheist views of no pious dictate or standard that can rationalised the choices of free minds. It resonates from the diverse life prospects on the premise that all persons are in the same way morally valued irrespective of their location inside the "social structures," nonetheless, it stipulates that the vulnerable and underprivileged deserved to be looked after in society (Hugman, 2013, Fook, 1995).

3.2   HYPOTHETICAL PATTERNS OF ETHICAL ABSOLUTISM THEORY

The view of ethical absolutism is based on objective rules that remain static for all time for standard ethical decisions making. It has been articulated by philosophers with strong attachment to religious inclinations which demands towards divine instructions. It was held in esteem by Plato; ethical absolutism theorists' enunciators are called deontologists. The primordial stoics believed that the outright value is justice which might not be desecrated in any condition, with their axiom "let justice be done though the heavens fall." In the modern era, Immanuel Kant (1724-1804)'s ethical action was formulated through the perceptions of humans as having dutiful obligations, thus, he conveyed the dual principle of "categorical imperative." The advantages of ethical absolutism show that it permits critical assessment of ethical guidelines. It is reasonable if the same guidelines are applicable to all persons and that if an ethical guideline is right, it is universally accepted and right if there is no different guidelines for different persons. But the

disadvantages of ethical absolutism is that at times it's not suitable to treat persons the same because of the conditions of a given situation, as such, not all persons can live by similar circumstance and guidelines. It can be seemed as narrow-minded to other peoples' views by not taken into consideration their beliefs. If that is the situation surrounding ethical absolutism with its limitations, the following section looks at ethical relativism in contrast to ethical absolutism.

3.2.1   Ethical Absolutism Theory to Social Work Practice

In relation to social work ethics world view, the Kantian ethical duty of respect for person's dignity, autonomy and freedom which embraced the social work's self-determination valued principles commitment. It is based on the belief that individuals are rational beings capable of choosing independently the right path to follow in their lives. In support of the deontological ethics, Beckett and Maynard (2005:33) stated that it focuses on our duties as moral agents to be aware of the "idea of pre-existing obligations and responsibilities regardless of the consequences." Practitioners can only practice within the strategy of preserving the rights of clients toward deciding their own path. Therefore, they will only be held accountable when their actions encroach on another person' autonomy and freedom. Human rights and social justice approaches are areas that link deontological ethical technique to social work. Furthermore, Rawlsian ethics hinges on justice that people come together to set duties that they owe both to themselves and others, thereby, promising to abide to the rules and assist the needy ones, as well as avoiding harming others and keep tomalfeasance, fidelity, beneficent. The next discussion would focus on the opposing views of deontological ethical perspectives which are the utilitarian/relativist.

3.3   THEORETICAL OUTLINES OF ETHICAL RELATIVISM THEORY

The proponents of ethical relativism attest that the "amount or balanced of anticipated results of good over bad are not necessarily adhered towards absolute standard" (Dolgoff *et al*, 2012:52). However, it determines the utmost measure aimed at ethical decision realisation not stated in the rules. The ethical egoists emphasises personal good for oneself irrespective of the consequences affecting others, while ethical altruists stress that the one embarking on the action should be

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exempted, but rather focuses on consequences for every persons (Beckett and Maynard, 2005 cited in Esler, 2007; Dolgoff *et al*, 2012:53). The emphasis for utilitarianism is on result, however, critics have debunked it and called it "ethical hedonism" which specifies that everyone avoids pain but desires happiness and one's actions to the give others pleasure can only result; if it can lead to giver's happiness (Hugman, 2005; Clark, 2000).

Moreover, there can be different motivations and opposing activities that leads to the same outcome, yet, cannot be reckoned as the same, nevertheless, the vital clarification is "utility" with its failures to inspect the actions derived from ethics (Dolgoff *et al*, 2012; Clark, 2000).

The advantages of relativist ethics is that it permits for the diversity of the human race and it creates room for different views of circumstances as opposed to the black and white notion of ethical absolutism. It permits acceptance of diverse cultures and peoples and different moral views. The limitation of ethical relativism is that it does not offer certain rules in defining wrong and right. It also does not offer certainty as to when guidelines or rules should be changed in different situations. The limitation of "relativism" appears to be that it propagates certain cultural beliefs such as female mutilation, denying girls of their inheritance as practice within some African cultures, promoting slavery, despotism, tyranny, repressions and torture in some countries. Furthermore, it seems to be sustaining of injustices and human rights violations due to its insinuations of adhering to individual ethical opinions. For example, "subjectivism" as David Hume described is morality on the basis of one's feelings or opinions and that moral truth can't be determined. It is a form of ethical relativism and is of the view that what is right or wrong should be based on an individual's beliefs and each person should make his or her own choice. As such it will make interactions difficult and suppress the meaning of culture (Boeree, 1999).

3.3.1 Ethical Relativism Theory to Social Work Practice

Ethical relativists miss the mark in understanding that fixed morals standards are universal. Defining happiness may be difficult, but it has been assumed to be the consequence of goodness, preferred satisfaction, agreement and concentration on welfare of others (Clark, 2000; Hugman, 2005). In relation to social work ethics, the rule of utilitarianism focuses on principles and guidelines that effect actions according to the fixed rules; which should yield the best value for

all has "assisted in the codification of rules into different codes of ethics that several national codes have adopted throughout the development of the Codes of ethics" (Esler, 2007:48). Thus, the adoption of a social justice paradigm in relation to the application of ethics can be said to have been ideal to challenge the gaps seen from the justice paradigm to ethical practice. Furthermore, Beckett and Maynard (2005) argue that "utilitarianism cannot equate the idea that some rules or acts can be considered as right irrespective of their consequences."

Reamer (2006:66) discerned that utilitarianism accurately applied mostly to ethical theory for social work practice by its rationalisation for the several decisions practitioners make in the daily practice milieu. The act or performance a practitioner portrays thus validates in dealings of using utilitarianism directly. The next paragraph would discuss the virtue ethics for practice towards its linkage to virtues.

3.4   THEORETICAL DESIGNS OF VIRTUE ETHICAL THEORY

The virtue ethical approach is a perfectionist view of morality as it propagates that a virtuous person that produces good deeds, not good deeds that augment a virtuous person. The advantages that virtue ethics is that it is of the idea that practical wisdom emanates from training and learning. Thus, following certain practices will ensure that someone will become virtuous and afterwards sort out what they resolve and the outcomes will be successful. In critical analysis of the virtue ethics, Dolgoff *et al* (2012:62) argues that the practicality of it in terms of which virtues could be termed as the correct one this is one of its limitations in practice. However, because of its notion of acquiring virtues by individuals, thus, it is viewed as self-centred and self-serving towards the promotion of one's own character. The failure to offer "practical action-guiding assistance by the virtue ethics is one of its discredits; while the contention that some persons might be able to get assistance from the virtues learned from others might not get it as erroneous influences. Thus, it stimulate vices to discredit the right education and habits that would encourage virtue" (Beckett and Maynard, 2005:42; Dolgoff *et al*, 2012:62).

3.4.1 Virtue Ethical Theory to Social Work Practice

In relation to social work ethics, the virtue ethical approach has been the building block for the pioneers of the social work profession such as Jane Addams, who appeals from this concept of Aristotle when teaching moral principles to others. Thus, assisted practitioners are learning to be ethically inclined (Beauchamp, 2001) and the emergence of the targeted professional codes trends in recent times (Hugman, 2005). The virtue ethical approach notion is that any virtuous person would act rightly in any conditions, hence, virtuous practice develops characteristics that defines the individual character traits such as courage, generosity, temperance, justice that shows the character of the person and activities emphasising on virtue and excellence (Beckett and Maynard, 2005; Broadie, 1991 cited in Dolgoff *et al*, 2012).

McBeath and Webb (2002:1016-1020) discussed expansively on the application of virtue ethic as the solution to a fixed standard practice that has distinctive procedures covering accountability, risk management and quality control than focusing on obligations and guidelines. They were of the view that the social work profession would benefit from the ethics of virtue and care in evolving a "good social worker" than stressing the point of what is good social work practice. However, virtue ethics has not yet provide a substitute to address the issues surrounding the consequences of actions and the clearer defined obligations (Beckett and Maynard, 2005).

The dissatisfaction of these three principal ethics has given rise to more call for moral pluralism method i.e. an inclination for a pluralistic approach to ethical or moral reasoning as an alternative to monists and relativists' school of thoughts. The next ethical component to be discussed is the feminist ethics of care that brought in feminist centred views to ethical application.

3.5 THEORETIC SHAPES OF FEMINIST ETHICS OF CARE

The empathy and compassionate feeling towards another person even acting against personal interest or desire; i.e. to show concern for another person's needs; to add to his well-being; to satisfy and relieve when the person is doing well but having concern when the going is tough for the individual and having that emotional responsiveness to that issue (Hugman, 2005; Blum, 2001cited in Dolgoff *et al*, 2012; Banks, 2001). The advantages of feminist ethics of care have moral understanding as a virtue; hence, bearing in mind of Aristotelian virtue, Sevenhuijsen

(1998) attributes it as "styles of situated moral reasoning" that encompasses reacting to others within their own terms through listening and responding to their needs." The other proponents of feminist ethics of care includes Annette Baier, Virginia Held, Eva Kittay, Sara Ruddick, Joan Tronto who explored feminist theory, care ethics and political harmony and dynamics within the social construct of the elite.

However, other feminist ethical theory proponents used the work of David Hume which is relativist on "subjectivism" and which argues that morality was based on one's feelings or sentiments to link the ethics of care to the ideas of "connectedness and communal reflection in the development of ethical community" (Sevenhuijsen,1998; Noddings, 1984). Hence, it attributes the 'ethical caring requirement that includes spotting and reacting to as the "observed need"by using the sentiment to encourage oneself in assisting addressing the challenges of the situation (Noddings, 1984). Its principles chart the sentimentalist belief of ethical theory and care ethics that upholds the significance of inspired caring, feeling and of the body in a moral consideration and rationality from details.

The limitation of feminist ethics of care depicts that it encourages a type of slave morality and endorses narrow-mindedness, uncertainty and indispensableness (Held, 2006). It tends to glamourise care as a situational or emotion attribute rather than a virtue because it risks "losing sight of it as work" (Held, 2006:35). Implicitly, care is naturally likened to compassion, but Held explains that it is "more a characterization of a social relation than the description of an individual disposition." But Gilligan's assertions are that women are inclined to stress empathy and compassion within the ideas of morality in different times of adulthood. There are opposing differences between the ethical views of utilitarianism (Teleologists) and the ethics of care. The Kantian ethics (deontologists) are the most critics of ethics of care, and sees it as a "justice view of ethics" that signifies responses to the vital issues than established universal principles and fairness. Thus, the ability to respond positively through the thoughtfulness of circumstantial specifics of the situations would uphold and comprehend the exact matters of those involved in the issue.

3.5.1 Feminist Ethics of Care to Social Work Practice

In relation to social work ethics, ethic of care attributes the moral responsibility of attending and meeting the needs of specific people that practitioners are duty bound to provide (Held, 2006:10) for such as the disadvantaged and vulnerable persons are interlinked. The ethic of care concepts has linkages and would have been patterned towards the SACSSP's ethic on show concern for the well-being of others. Emotions are valued such as sympathy, empathy; sensitivity and responsiveness are to be developed in order to ascertain morality endorsement (Dolgoff *et al*, 2012). Hugman (2005:85) say that assessment of ethic of care and ethic of justice collaborates with each other in finding the connection between accountability to the profession and the in-quest to care for others well-being. The next theory will look at social justice to augment the feminist ethics of care theory to practice by discussing a social justice ethic approach which is the general strain theory.

3.6   THEORY OF GENERAL STRAIN: A SOCIAL JUSTICE ETHIC APPROACH

This study utilises the General Strain Theory (GST) to clarify the suppressing of the humanitarian core value inherent in social work to more of a business-oriented and un-concerned outlook employed by organisations. Thus, such a scenario would undermine practitioners who are caught in the dilemma of either forfeiting the core values of the profession or choosing the employed organisations ideological pattern (Harrison and Pierpont, 2006; Forde and Lynch, 2013). They were of the view that social work practitioners should seek ways of "strengthening the pursuit of social justice" through critical examination of "political theory as a foundation for social workers" and "coalition with disadvantaged and unjustly treated people." In appraising the social justice ethic concerning the social work profession's duty to clients, researchers have challenged practitioners to search for techniques of "reinforcing the quest for social justice advocacy" by seriously inspection of the "political theory underpinning base for practitioners" as well as forming an alliance to support the deprived, oppressed and marginalised ones in the society (Harrison and Pierpont, 2006:7).

3.6.1 Theory of General Strain to Social Work Practice

In relation to social work practice settings and service delivery, the concept of interactional injustice could arise within the agency policies and guidelines which might be very unfair to service-users. Thus, examples of such perceived injustice could relate to trimming of budgetary allocations for social services, security grants or eligibility processes for beneficiaries. However, the disadvantaged ones in the community would feel the brunt of the decision. An interactional justice view in connection to the human services profession would resonate through delays as a result of the bureaucratic process in obtaining the need for services or postponement of them, also poor administration of the needed service by social workers. Moreover, it is geared towards addressing the battered historical axiom of humanitarian value that depicted the past glory of the profession. In this manner, it revolutionised the social work practice. This could only be achieved with defined ethical movement on processes of social justice and the upholding of human rights as figure 2.0 below demonstrates:

Figure 2 below displays the ethical decision making created by the researcher in the assessment of social work practitioners' capabilities to scrutinise their various national codes to verify the impact exhibited by the codes in promoting human rights and social justice. The linkage within the service delivery and competence/confidentiality, integrity of profession and professional responsibility and that of human rights and respect for the worth and dignity, social justice and show concern are depicted independently although they are enshrined in the national codes.

The Ethical Rules Screen (ERS) and Ethical Principles Screen (EPS) of Dolgoff *et al* (2012:79-80) showed the triangulated values and principles inherent in the social work profession code that show that practitioners must be aware during ethical decision making processes and, include the critical reflective and reflexive thinking that enable practitioners to sit back and weigh the options available that would be more effective in ethical decision making. The social exchange and equity theories could bridge the gaps inherent in the GST for social justice application.

Figure 2: Ethical Decision Application for Social Justice and Human Rights
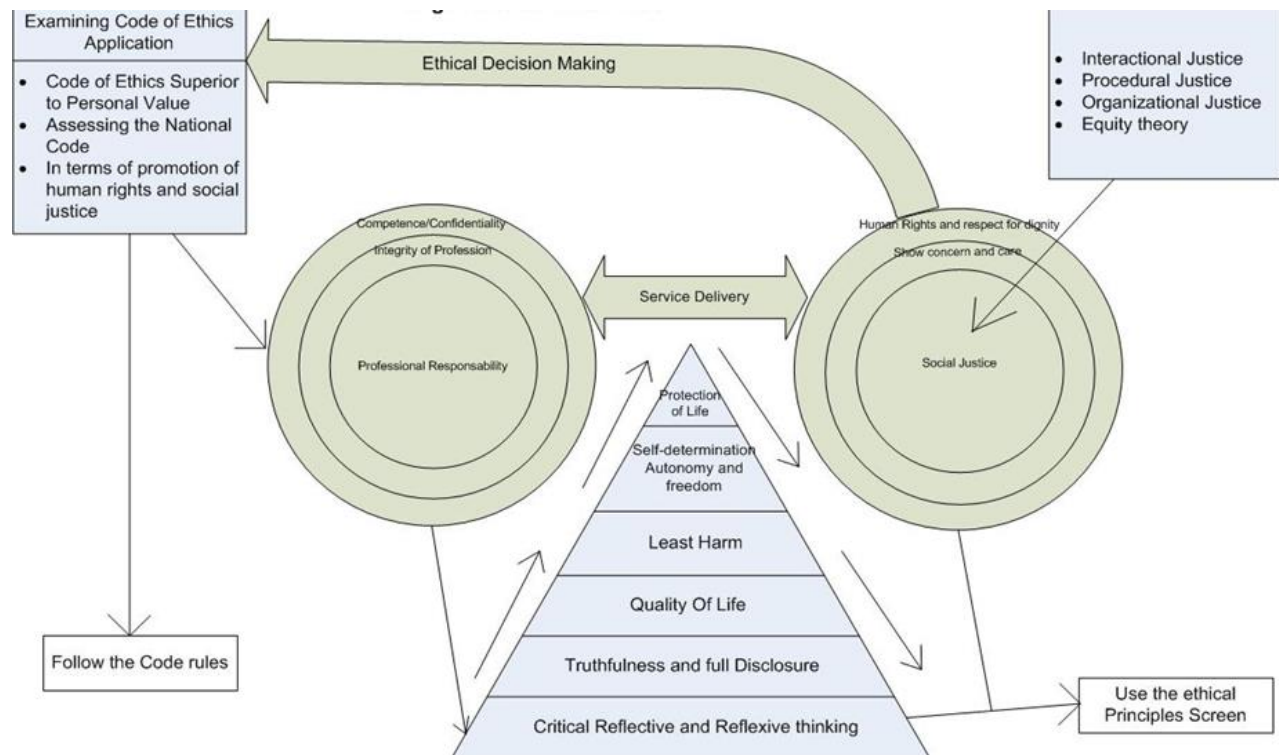
Source : Researcher's own construction adopted from Dolgoff *et al* (2012:79-80) based on Ethical Rules Screen (ERS) & Ethical Principles Screen (EPS)

3.7 SOCIAL EXCHANGE AND EQUITY THEORIES: A SOCIAL JUSTICE ETHIC

Equity theory gathers its concepts from "dissonance, social comparison and exchange theories" by forecast of how relationship with others can be managed (Huseman, Hatfield and Miles, 1987). Hence, relationship are evaluated by comparing the ratio of outcomes and inputs, during the comparison if any of the outcomes or inputs are unequal, then there is evidence of inequality. Further, the individual will experience more distress if the perceived distress is higher and lastly, the more the individual feels suffering, the likelihood the person will strive to reinstate equity (Huseman, Hatfield and Miles, 1987: 222). They further alleged that sensitive equity construct emanates to elucidate that individuals respond dependably in diverse ways that could prompt equity and inequity due to preferences.

These assumptions are comparable to distribution and supply relationship exchange and their outcome toward strengthening relationships. However, the social exchange theory within the economic perspective reveals the legalised agreements that are fundamentally a legitimate

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documented pact that entails the exact amount required for assistance accrued from interchange; and the exchange and services which designates reciprocal support and venture in the association (Marti'Nez-Tur *et al*, 2006:103-4; Aryee *et al*, 2002:268). Marti'Nez-Tur *et al* (2006:113) argues that additional study ought to involve what manner "administrators would hunt for opportunities to bequeath their staff on practical areas of client's treatment efficiency; thus, provide workable and interactive relationships bonds. These would include compensation strategies, thorough planning, and labour outline towards ensuring exceptional service associations to interactional and practical perspectives."

Moreover, scholars have reasoned that organisational guidelines for efficient practices and administrators' attitudes concerning impartiality to their staffs contributes to the effectiveness on the staffs' work attitude and behaviour, hence, supporting the interactional justice standpoints (Colquitt *et al*, 2001; Ladebo *et al*, 2008). Social work ethical practice pedigree or historical stance around interpersonal relationship, individualisation, empathy, compassion and adjusting for clients' ability to regain their social functioning within the assessment of social justice ethic,that promotes social justice application confined in the Code of Ethics policy for practice.

3.7.1 Social Exchange and Equity Theories to Ethical Social Work Practice

In application to social work, the orientation of social exchange theory within the social perspective, includes social and emotional value in consideration to perceptions of respecting and dignifying the worth of the people involved in the interactions and, seeks consideration, responsiveness, gratitude and cordiality (Cropanzano *et al*, 2001; Colquitt, Conlon, Wesson, Porter and Yee Ng, 2001). The assimilation of this theory in advocating social justice involves the notion that social workers do not generalise clients as wholly but perceive them within their personal distinctiveness and ability, thus, increasing the uniqueness of each therapeutic sessions where attainment of speedy outcomes is prohibited. However, Huseman, Hatfield and Miles (1987: 225-6) exhibited that there are three types of individuals within the ciphering of equity theories namely the "benevolent, equity sensitive and the entitled." They describe that the "equity sensitive persons would feel distress when under-rewarded and guilt when over-rewarded, the benevolent persons would be satisfied when under-rewarded but guilt when

equitably or over-rewarded; whereas, the entitled persons feel distress when equitably rewarded or under-rewarded but feel satisfied when over-rewarded."

The deliberation on the models has a significant bond with clients' needs, as clients would be given ample time to disclose their inner feelings rather than been "brief," in terms of interpersonal rapport. Clients' disrespectful and un-dignified interaction can further develop the distancing of the interpersonal relationship between the practitioner and clients. Additionally, as bucolic residents and majority of the people living in this global south are ignorant and have passive awareness; hence, this indicates that a lot of work should be carried out in re-adjusting their opinions and mind-sets on what equity, social justice is all about. They need re-engineering and re-education on their rights and a responsibility which is duty-bound for social work professionals and mandated by their Code of Ethics to ensure obligation.

3.8   THEORETIC CONCEPTS OF POST-MODERNISM ETHICAL THEORY

Most post-modern theorists have used historical period, advancement, innovation, adaptation, reality, metanarratives, bio-power (social practice and rational judgment), deconstruction in describing utopia assumptions as the driving force to intellectual and cultural progression in the works of Heidegger, Jameson, Kellner, Foucault, Derrida, Baurillard, Rorty, Lyotard the main protagonists of this theoretical approach respectively. The critics of post-modernism argue that its postulation in denial of truth, but rather emphasising interpretations and conversations that nothing can be long-established tends for irrationality and meaningless as it does not support analytical or empirical knowledge (Craig, 2008).

Thus, we can adjudicate that post-modernism is relativist and moral pluralist by their assumptions. Post-modernism strives to approach ethics through the present world that elevates reasoning than emotions through scientific discourses on things and facts and contests every aspect that inevitability, neutrality and the realm of opinions that endeavour the developing of impressive narratives on the abstract and, enduring universal philosophical ideas (Fook, 1995). As such, Fook ascribed that social work is all about social justice that represents the current dictates of the general and the abstract within a "meta-narrative" or the use of meta-theorizing on

how practitioners locate themselves and their practice including their agency-bureau, thus depicting the social practice concept of social work.

3.8.1   Post-Modernism Ethics to Social Work Practice

In relation to social work, postmodernists equally challenged the utopian concept of "independent standards of objectivity, universal truths and absolute rules are not suitable but claims that conditions that involves ethical choice making would be beheld from "their more truthful perspectives" (Rothstein, 2002). Hence, it provides room where rather "contingencies are the norm than certainty and necessity" (Hugman, 2003:1029). These positions were in disagreement to the deontologists that could not look at the personal circumstances of persons and the society that could attract disreputable choices concern of individuals.

3.9   CHAPTER SUMMARY

The theories that were reviewed in this study connect to their applicability to the phenomenon of seven ethical values and principles and adherences to the social work profession. To evaluate the analytical application of social justice through the interactional justice and human rights, worth and dignity ethics sought to understand practitioners' opinions, experiences, attitudes and perceptions and reservations were deliberated to widen the ethical roles in terms of prioritisation and enactment. The considered theoretical models in this study would assist practitioners within the radar of social work profession toward seeking implements to address the human rights violations that are very prevalent on the African context. All the models discussed in this chapter contributes to awareness of how practitioners and administrators could fashion out really where they fit in the ethical approaches; which typology suits them and how to implement an ethically efficient and effective practice social work. The study has linked what administrators and practitioners valued and prioritised with their real activities, the significance that they ascribe to certain tasks as they occurs due to the desirability of performance and social interactions as their actions offer understanding to their challenges.

The next chapter will be deliberating on the methodology of the study which is a critical part of the research as well as giving an insightful consideration of the areas of the study in a combined articulated pattern of deciphering the world-view, social and economic arrangement, political configuration and geographical location to allow scholars to have access to information on the actual bucolic areas. Thyer's (2001) posture stimulated the crux of deriving theoretical directions by the social work researchers from other human and social services fields such as sociology, psychology, psychiatry, criminology to enhance practice and is also heavily dependent on the evidence-based practice paradigm to augment lapses in theory application.

CHAPTER FOUR

4   RESEARCH METHODOLOGY AND RESEARCH LOCATIONS

4.0   INTRODUCTION

This chapter presents the research design, research population, sample and sampling design, sampling procedure, data gathering techniques, validity, reliability and dependability of data, the limitations and ethics of the research that was implemented during the course of this research. This research employed a binary study approach which is a "comparative-evaluative" study project. The evaluative method being a precise tentative method that has no "provision for the investigator straight control of variables, experimental or quasi-experimental strategies entailed that the evaluators should prudently stipulate consequences and check the amount of experimental settings" (Babbie, 2007:372). Evaluative investigation is entrenched in daily proceedings of real life events and the study comparison was gleaned through qualitative and quantitative data gathering processes imperatively to intensify the empirical worth of its outcomes. Evaluative research considers the "significance, the efficiency and the influence requirement of a scheme, with the purpose of refining and civilizing a current venture otherwise compelling upcoming procedures, strategies, programmes and policies" (Rubin 2000:16). To this end, Babbie (2007) postulated that the interference under consideration includes target population through the intervention and decides if there should be continuing usage of current measures or whether to invent fresh ones.

Subsequently, this study involved human beings within the organisational settings and directs job shadowing or trailing would invoke discreet behaviour by participants; as such expectant respondent-practitioners would be aware of being observed and act accordingly to their scripts. Therefore, to justify the job-trailing aspect would eliminate experimental technique, but instead the researcher assumed a form of quasi-experimental pattern. The fulcrum of the study rests on the "restricted activity" (professional code of ethics) by Shardlow (2002:32) cited in Barnard *et al* (2008:6) in evaluating and comparing the Code of Ethics as earlier stated at the onset of this study. The study's stance of an evaluative-comparative research sought to examine the effective performances of bucolic social work administrators and practitioners during practice at the three different locations in South Africa (KwaZulu-Natal) and Nigeria (Imo and Lagos States) respectively. It deliberated and compared the study areas by profiling of their locations and their

peculiarities to bucolic practice domain. The next section deliberates on the profiling of the study areas in this research and their peculiarities to bucolic practice domain.

4.1   KWA ZULU-NATAL PROVINCE: SOUTH AFRICA

KwaZulu-Natal Province (KZN) is located at the southeast region of South Africa and borders with the republics of Lesotho in the western part and Swaziland and Mozambique in the north-east. It has an estimated population of over 10 million people and an area of 94,361km2 and the second largest density in the country according to the 2011 census data. It has racial groupings of Black African of 86.8% that describe themselves as of the Zulu nation, and 3.4% are of the Xhosa nation; while Indian or Asian people constitutes 7.4% of the population,, White English speakers constitute 4.2% and White Afrikaans constitute 1.6% of the population respectively (Statistics South Africa, 2012).

The history of the Zulu nation can be traced back to the archaeological sites of the earliest human inhabitation which is also the ancestral home of the Nguni people. KZN came into existence in 1994 when the amalgamation of the Natal Province and Zulu Bantustan areas of KZN. Its dominant and largest city is Durban and the principal administrative city is Pietermaritzburg. It is the home for the UNESCO World Heritage Sites such as the uKhahlamba Drakensberg Park and the iSimangaliso Wetland Park, and the Ingonyama Trust headed by the current Zulu king owns 32% of the total land in the province (KwaZulu-Natal, South Africa, 2011). The Department of Social Development within the Ulundi Cluster offers service to the vast district municipalities.

4.1.1   uMkhanyakude District Municipality

The uMkhanyakude District Municipality is a rural region and has five local municipalities which include Hlabisa, Jozini, Mtubatuba, The Big False Bay and the uMhlabuyalingana local municipalities. This municipality is mostly rural with partial formal urban areas and is blessed with grassland and wetland, and most part of the areas are under the authority of the Ingonyama Trust that delegate communal tenureship, while the remaining areas fall under the conservation controlled by the state and includes areas such as the iSimangaliso Wetland, Mkuze Game

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Reserve, Lake Sibaya, Sodwana Bay, False Bay, Jozini Dam and little private proprietorships (www.isimangaliso.com.). For this study, the areas accessed were bucolic domain for social work administrators and practitioners practice sphere within the uMkhanyakude District Municipalityas follows:

Figure 3:   Map of KwaZulu-Natal with its District Municipalities and its Location
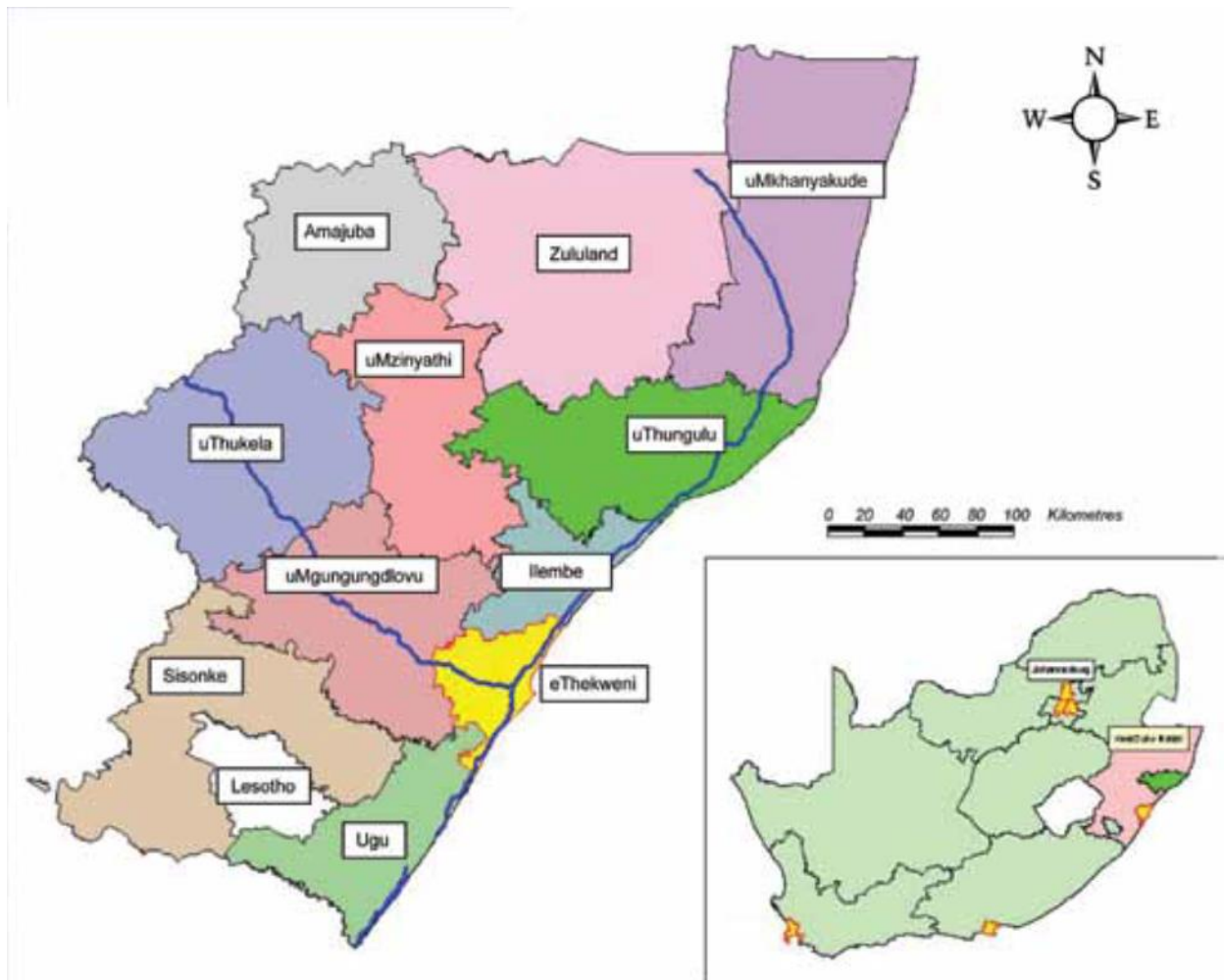
Source: uThungulu District Municipality Annual Report 2011-2012

■ **Manguzi Area**: This area is situated at the Mozambique- South African border under
   15km and has a deep rural setting at the northern part of KwaZulu-Natal with an

elevation 61m (200ft) and an area of 980/km^2 (KwaZulu-Natal, South Africa, 2011). The Department of Social Development is situated at the Ekuthukuzeni Reserve, which is a rural area characterised by high poverty, unemployment, illiteracy and disease, the surrounding areas of Manguzi; it is large, thus, it is divided into two areas for effective and efficient management, they are the Kosi Bay area and Manguzi. Its population is estimated at 5, 534 persons and was comprised of 54.66% females and 45.34% males (Frith, 2011; Statistics South Africa, 2012). It has 52 primary schools and 23 high schools, one combined school and one private school. Manguzi hospital was founded in 1948 and it has two privately owned surgeries, 20 clinics; seven stations and 13 mobile clinics that cater for the health care services in the areas. The large topography and the ratio of practitioners to residents could affect service.

▪ **Mbazuwana Area**: It is a rural area characterised by the features of remote bucolic scatted settlements, it derived its name from the Zulu word meaning "small axe" (Raper, 1987). It has sub place A and B and an area of 10.11km^2 and a population estimate of 4,312 comprising 50.86% females and males 49.14% (Firth, 2011; Statistics South Africa, 2012). Mbazuwana has four primary schools, one secondary school, three high schools, Mseleni Hospital and few clinics and mobile clinics and has traditional authority known as the Mabaso Traditional Authority. Bucolic practice exigency could affect practice in this area with a high propensity to generic versus specialty rural practice conflict. Thus, utilising only non-specific general practice by social workers could affect clients with distinctive needs such as disabilities, psychotherapy and psycho-dynamics etc.

▪ **Ingwavuma Area**: It has 10 wards out of 17 wards that are made up of Jozini Local Municipality and it is situated in the north eastern part of KwaZulu-Natal within the uMkhanyakude District Municipality; as its name derives from the local river Ngwavuma and trees that are found around the river were called Ngwavuma (Raper, 1987). It borders with Swaziland and Maputaland; and it has a height of 700 feet above sea level with the serene beauty of the Lebombo mountains and it is under the jurisdiction of the Mngomezulu Tribal Authority. Ingwavuma has a population estimated to be 1,303 persons consisting of 54.80% females and 45.20% males (Firth, 2011; Statistics South

Africa, 2012). There are nine operational clinics and one mobile clinic covering the three tribal authorities of Ingwavuma Magisterial four ABET centres (Adult Basic Education Training), 66 Creches (registered as NPO and places of care), 78 primary schools, 14 secondary schools and 19 high schools. The work force of the area shows that the employment nodes are situated in the Department of Health and Social Development, the South African Police Service (SAPS), Agriculture, Home Affairs and Education.

▪ **Ubombo Area:** Ubombo name is derived from the Zulu word "Lumbombo," meaning High Mountain. It is situated in the area called "Obonjeni, translated big nose or ridge," it was formerly known as "Bethesda" (Raper, 1987). It has an estimated population of 1,220 persons with a ratio of 47.87% females and 52.13% males; The landmass is an area size of $34.95km^2$ depicting 330 households per $9.44km^2$ (Frith, 2011; Statistics South Africa, 2012). The deep bucolic typology of the area could affect rural practice with high proclivity for practice exigency than attitudinal adherence to ethical practice or speciality by practitioners as such clients with precise special needs might lack adequate care.

▪ **Kwamsane Area:** Kwamsane has an area size of $10.34km^2$ with a population of 21,141 and 5,468 households consisting of 53.96% females and 46.04% males (Firth, 2011; Statistics South Africa, 2012);its history showed that it was created during the Apartheid era by legislation as a hall of residence town to Mtubatuba; it has one high school, two primary schools and three-pre-primary schools; also a community hall, library, clinic, police station, sports field and a Magistrate court(Frith, 2011; Statistics South Africa, 2012; devplan.kzntl.gov.za). This area is semi-rural area with a high population density that is not proportionate to social work practitioners and administrators, thus, practice could be affected.

4.1.2 Zululand District Municipality

Zululand District Municipality is a rural region that has five local municipalities of Ulundi, Nongoma, Abaqulusi, uPhongolo, eDumbe and ithas major towns such as Ulundi, Vryheid and Nongoma. Nongoma is where the Royal King Goodwill Zwelithini resides and its name is derived from the inhabitants i.e. Zulus; when interpreted meaning "heaven"

(www.zululand.org.za). The Zululand district area is 14,799km^2 and its population is 803,575 comprising 46.02% males and 53.98% females (Firth, 2011; Statistics South Africa, 2012). The traditional councils' authorities are made up of some 20 or more tribal establishments which are Mthethwa, Mavuso, Msibi, Ntahangase, Simelane, Mlata, Ndebele, Sibiya, Ndlangamandla Extension, Hlahlindiela, Matheni, Usuthu, Buthelezi, Khambi, Khambi Extension, Zungu and Mbatha (Zululand IDP Review, 2013/14:23). For this study, the areas accessed for social work administrators and practitioners within the Zululand District Municipality were as follows:

- **Nongoma Area:** It is situated at the north-eastern part of Zululand District Municipality and is the seat of the Nongoma Local Municipality and is also the place of the hereditary traditional monarch. It has an estimated population of 194,908 persons with a population density of 89 per km^2 and area of 2,182km^2 (Integrated Development Plan, 2008; Statistics South Africa, 2011). The topographical settings and cultural affinity as the seat of royal Zulu monarch could impact on bucolic practice cultural competencies for practitioners.

- **Louwsburg Area:** it has an area covering 8.32km^2 with a population density of 490 people per km^2 and a population of 4,061 persons comprising 52.18% females and 47.82% males (Firth, 2011; Statistics South Africa, 2011). Louwsburg derived its name from a pioneer known in the area as David Louw who the town was renamed after in the 1920, but its Zulu name is "Ngotshe," translated as cave and the serene of its environment features are impassable and rocky ravines known as the "Devil's terrain" as well as housing the Ithala Game Reserve (Raper, 1987).

- **Vryheid Area**: It is referred to as one of the key industrial business hubs of the Zululand District Municipality as a Provincial Tertiary Nodes along with Ulundi and Pongola; it is situated at the chief transport paths of R34 and R69 under the Abaqulusi Local Municipality with an estimated population of 24,670 people with its rural villages comprising 154,578 people and rural scattered population of 10, 183 people scattered across 3,987, farmlands of 23,184 thus revealing that 63% of the population lives in the rural settings with a mixed environment of modern and traditional huts and it also has the Vryheid Mountain Nature Reserve (Statistics South Africa, 2011; Zululand IDP Review, 23013/14:21).

4.1.3   UThungulu District Municipality

The Uthungulu District Municipality is situated at the north-eastern area of KwaZulu-Natal Province and it comprises six local municipalities namely City of Umhlathuze, Ntambanana, uMlalazi, Mthonjaneni, Nkandla and Mfolozi. It has an estimated population figure of 907, 519 people with 202, 976 households with an annual growth rate of 0.24% and an unemployment rate of 34.70%, as well as its economic sectors including mining, manufacturing, tourism and agriculture (Local Government Handbook, 2012). For this study, the areas accessed within the Uthungulu District Municipality were as follows:

- **Nkandla Area**: Nkandla is a remote bucolic region with the historical structure of the Zulu nation of renowned Zulu kings such as Shaka, Dingane were established at Nkandla, while the graves of kings Malandela, Bambatha and Cetshwayo are in Nkandla as well as serving as the hiding place for the Zulu warriors during the war period, the forest "iNkandla eMahlathi Amnyama" (Olivier, 2009). It has an area of 1,828km2 with a population of 114,416 people with 22,463 households and an annual population growth of 1.55%, the area is under the Amakhosi Regional Authority (Statistics South Africa, 2011). It is a rural area with several highlands and forests. It is challenging for practitioners to service clients in such terrain. The next area of study that would be profiled is Imo State situated in the South-eastern part of Nigeria.

4.2   IMO STATE: SOUTH-EASTERN, NIGERIA

Imo state of Nigeria known as the "Easter Heartland," derives its name from the Imo River, it is located at the south eastern region of country with its capital at Owerri and has an area of 12,689km^2. It is a homogenous entity as it is predominately made up of Igbo speaking people that traced their origin to Nri civilisation in Igboland and Ugwuele stone culture at the Okigwe and it is an agrarian territory. Its major cities include Owerri the capital, Orlu and Okigwe.

Figure 4: Location of Imo State in Nigeria

Source: http://www.ngex.com/nigeria/places/states/imo.htm
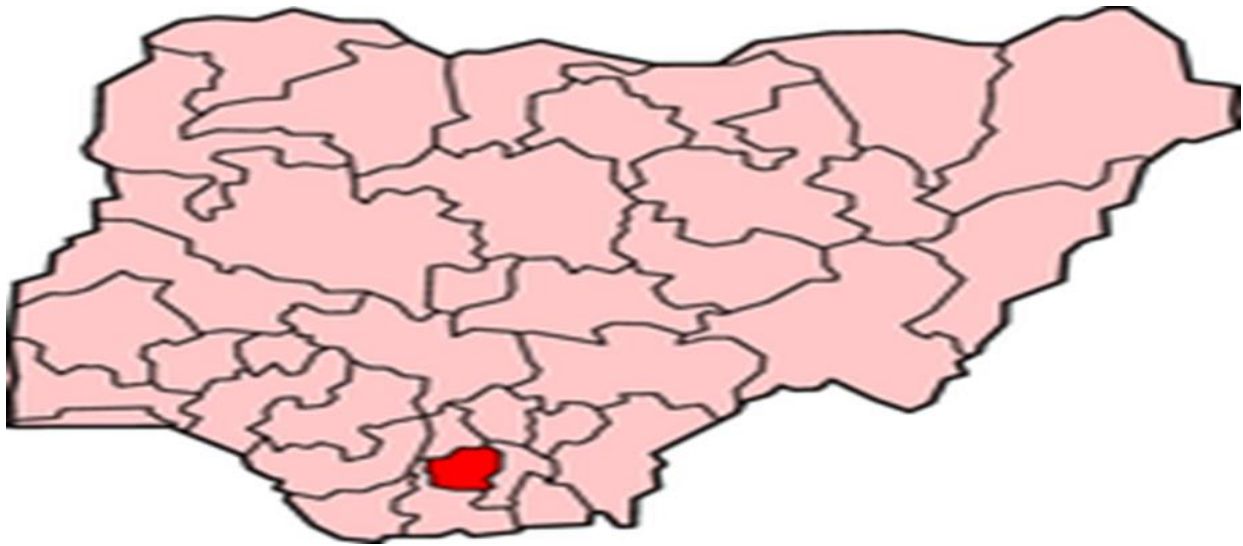
Imo State is rich with tourism endowments such as the Ezeama Mystic spring(Orie-Ukwu Dikenafai), Amadioha Shrine (Umuneke Ngor), Igwekala Shrine (Umunoha), Mbari Sculptural centre (Owerri), Chukwuegu Mbari Centre (Aboh Mbaise), Monkey Colonies (Lagwa and Akatta), King Jaja of Opobo ancestral home (Amaigbo), Ahiajioku International Lectures and festivals such as New Yam, Iwakwa (Initiation into manhood), traditional title events, Iru Mgede (puberty rites) and it has rich crude oil at Oguta, Ohaji/Egbema, Okigwe and Ngor Okpala and palm oil at Ada palm and in almost all the local government areas including rubber trees, natural gas, lead, zinc, kaolin, mahogany and iroko trees (Government of Imo, 2000:20).

Figure 5: Imo State's Map and its Three Geopolitical Zones and Local Government Areas
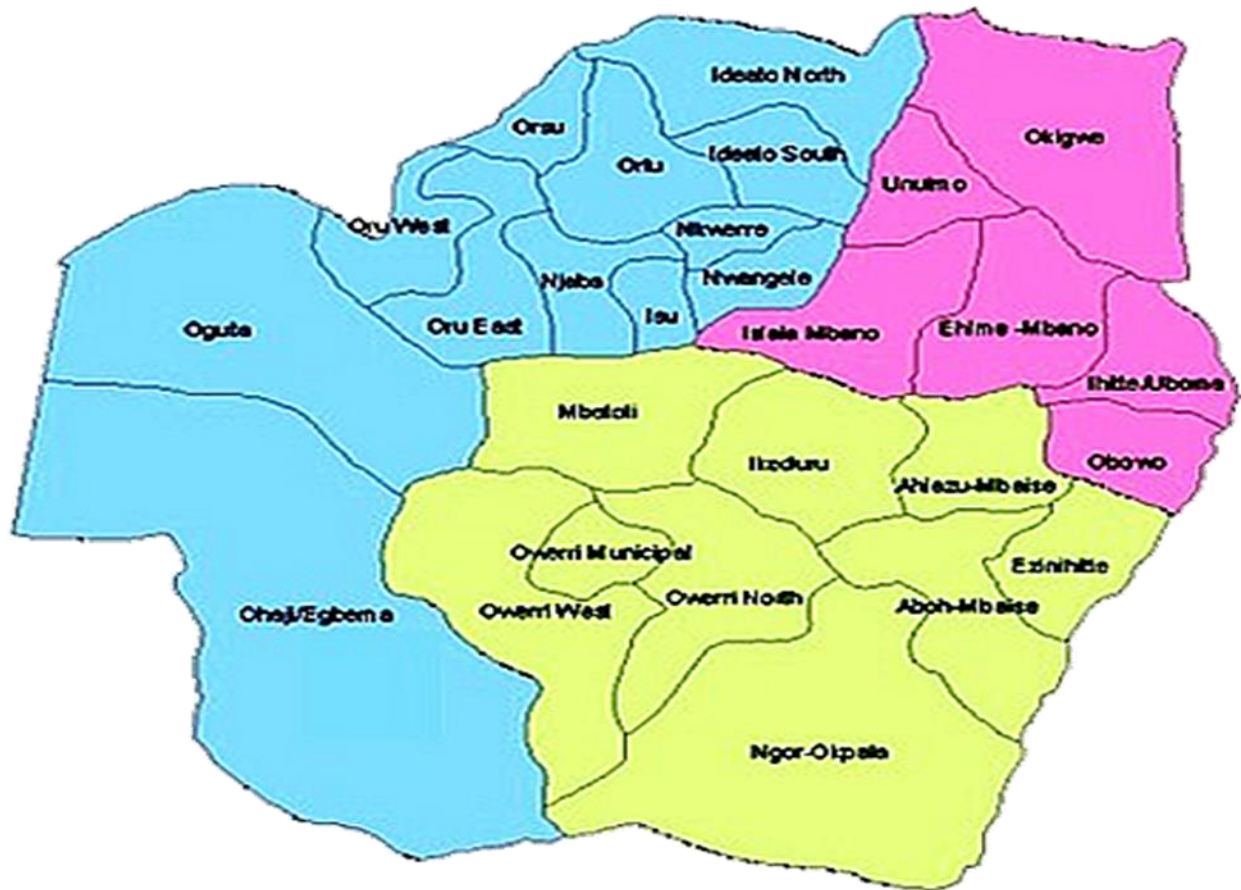
Imo State lies $5^{o}12$ north of the Equator and at a longitude of $6^{o}38$ and $7^{o}25$ East of the Greenwich Meridian. Imo State is bounded geographically with neighbours such as Anambra State to the north, Abia State to the east, Delta state and the river Niger to the west and Rivers state to the south and it has a population estimate of 4,609,038 as of 2011 (www.ngex.com; Government of Imo, 2000; National Bureau of Statistics 2012:18). Figure 5 depicts the three geo-graphical and political zones that comprise the features of Imo state that contributed to this study and their areas of local administration i.e. the local governments that are under a transitional council chairman, this study investigated will be discussed next. The Ministry of Women Affairs and Social Development offers service to the three senatorial zones that made up the 27 local governments.

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4.2.1 Okigwe Senatorial Zone

Okigwe is the custodian of the 50,000 year old Arthurian Stone factory at Ugwuele which is believed to be the cradle of "Igbo culture and social institutions;" it is made up of has six local government areas structures namely Okigwe, Onuimo, Isiala Mbano, Ehime Mbano, Ihitte/Uboma and Obowo. Tourist attractions in the zone include the Okwaraegoro waterfall in Okwelle Onuimo, Okigwe rolling hills, Abadaba Lake resort, Nkwume Imo (Big Rock), traditional game reserve at Ekwe Imo Forest in Ndianuche Uwakonye Umuduruegbaguru and Owere Okwe. There is also the Afor Umueze Ancestral Heritage (Ministry of Women Affairs and Social Development, 2012:22). For this study, the areas accessed the Okigwe zone was as follows:

- **Isiala Mbano Area:** It has four Developmental Areas which are Ugiri, Ugiri-South, Osuama/Anara and Mbama and 27 Autonomous communities and 21 recognised traditional rulers with an area size of 148km^2 and an estimated population of 232,262 people as of the 2011projected census figure (National Bureau of Statistics, 2012: 36; www.imostate.gov.ng). Isala Mbano has some charitable organisations such as the Council for Protection of the Children and the less privileged at St. John's Church Amauzari; Imo Pillar for Social Justice at Amaraku-Ugiri Road, and the Isiala Mbano that caters for the social welfare. It has tourist attractions such as the games reserve at Oka, Alaiyi valleys at Obollo, Waterfalls at Umunchi, Ezeala Ocha stream, Duruoke stream (MWA and S.Dev, 2012:24).

- **Okigwe Area:** The Okigwe local government came onto the political landscape of Nigeria in 1976 and was known as the Isiukwuato Okigwe Local Government Area; but in 1991 during the creation of Abia State by the Babangida regime, it became known as the Okigwe Local Government Area and it has an estimated population of 155,726 people as of 2011estimated census, as well as an area of 856km^2 (National Bureau of Statistics, 2012: 36; www.imostate.gov.ng, 2013; MWA and S.Dev, 2012:25).

4.2.2 Owerri Senatorial Zone

The Owerri geo-political and senatorial zone has nine local government areas namely Owerri Municipal, Owerri North, Owerri South, Aboh Mbaise, Ahiazu Mbaise, Ezinihitte Mbaise, Ngor Okpala, Mbaitoli and Ikeduru. The history of Owerri reveals its ancestry wasthe Ekwemarugo from Uratta around 1463 and they settled at Ugwu Ekwema. It comprises of five indigenous kindreds known as "Owerre Nchi ise" namely Umuororonjo, Amawom, Umuonyeche, Umuodu and Umuoylina that place their allegiance to the traditional ruler Eze Dr. Emmanuel Emenyeonu Njemanze OzuruigboV with his apex judicial arm structure called the "Oha Owerre" Elders Council and its traditional Chief Priest known as "Onye ishi ala Owerre" and the supportive women are known as the "Udodiri Ndom Owerre" (MWA and S.Dev, 2012:24). For this study, the areas accessed within the Owerri zone were as follows:

- **Aboh Mbaise Area:** The name "Mbaise" is a derivation from the five ancient towns that are namely Oke Ovoro, Ahiara, Agbaaja (Enyiogugu, Nguru and Okwuato), Ekwereazu and Ezi Na Ihite that formed form a Federation by local council authority areas in 1941; the people are ethnically Igbo with historical traces of the towns from Ngwa land; others like Ahiara traced their roots from "Nfunala, Udo" that voyaged from Onicha where the sacred abode of "Ihu-Chineke, Orie-Ukwu Oboama na Umunama" referred to as the centre of creation. This is where the great dispersion started for the present Igbo speaking areas in the south and eastern part of the Mbaise nation (Mbaise Nation, 2012; www.mbaiseny.com/History.html). Mbaise became part of Owerri Division with two native courts at Nguru and Okpala in 1909 and by 1956 the Mbaise County Council had nine local councils namely Okwuato, Ekwereazu, Enyiogugu, Ezinihitte East, Ezinihitte Central, Ezinihitte West, Nguru, Oke-Uvuru and Ahiazu (www.mbaiseny.com/History.html).

    It came into existence as a local government area in 1976 and it has given birth to two more local government areas namely Ahiazu Mbaise and Ezinihitte Mbaise respectively, as well as the creation of two more developmental areas which are the Enyiator and Oke-Uvuru Local Development Areas which located within the two state capitals of Owerri, Imo state and Umuahia, Abia state of Nigeria (www.imostate.gov.ng; MWA and S.Dev, 2012:23). Aboh Mbaise headquarters is at Aboh town, with an estimated 2011 census population of 228,575 persons as well as an area size of 184km^2 (National Bureau of

Statistics, 2012:36; www.imostate.gov.ng). Aboh Mbaise has the Reginia Caeli Motherless and Destitute home at Nkwogwu but lacks registered Non-Governmental Organisations (NGOs) to cater for the emerging population that abounds in the areas, it could be due to its proximity with Owerri where most of the NGOs are situated, but it needs these NGOs as a matter of urgency.

- **Ngor Okpala Area:** Ngor Okpala local government area became an administrative unit within the Nigerian federation in 1989 as it was carved out of the Owerri Local Government by the Babagida's regime. It is bordered by Aboh Mbaise to the north-east, Owerri West and North to the north-west in that order and south with Rivers and Abia states respectively bordering it as well. It has an area of $561km^2$ and its headquarters is at Umuneke-Ngor and has an estimated population of 185,248 as at the 2011 census projection (National Bureau of Statistics, 2012:36;MWA and S.Dev, 2012:23). It has crude oil exploration at Umuekwune, kaolin at Obike, an agricultural palm plantation at Umuneke Ngor and other solid minerals that have not been mined yet, as well as towns such as Amala, Ntu, Eziama, Okpala, Umuohiagu, Umuhu, Imerienwe, Nguru-Umuaro (www.imostate.gov.ng; MWA and S.Dev, 2012:23). Ngor Okpala has some registered NGOs such as the Family Circle Initiative International (FCII) at Umuokoro Eziama, Okpala, The Rural Orphans, Vulnerable Children and Widows Care Partners International at Obiangwu. The state owned Remand Homes at Logara and Rehabilitation Centre at Umuneke Ngor are unable to cater for the vast spacious dispersed people of this local government area.

- **Owerri Municipal Area:** The Owerri Municipality is the capital city of Imo state and it became a municipal council in 1996.Prior to the present arrangement it was comprised of Owerri North, Owerri West and Ngor Okpala local government areas (www.imostate.gov.ng; MWA and S.Dev, 2012:22). The estimated population according to the 2011 census data shows that Owerri has a population of 473,423people with an area of $100km^2$; and it is bounded by the Otamiri and Nworie rivers to the east and south and is blessed with crude oil and natural gas reserves and has one of the foremost tertiary institutions located in it (National Bureau of Statistics, 2012:36; www.imostate.gov.ng). The Ministry of Women Affairs and Social Development has its headquarters in Owerri and caters for the social work services.

4.2.3 Orlu Senatorial Zone

The unique history of humanitarian relief at Orlu area during the Nigeria-Biafra civil war (1967-70) saved millions of starved and malnourished Biafrans; it also serve as a rallying place for the averting of the bloodshed during the British expedition in Igboland in 1900s, but the colonial supervision of Orlu started in 1910 during the reign of Eze Duruojinnaka after several military operations against the Aro slave trade routes (www.imostate.gov.ng, 2013; Ishiobiukwu Gedegwum, 2012). The history of Orlu can be traced to the Nsukka-Awka-Orlu–Okigwe uplands where discoveries in anthropological findings, oral histories and linguistics alliances that the Igbo origin from 50,000-11,000 years in the past and before the outward migration of its people to the south and to the western parts across the river Niger and eastwards towards the Cross river axis (www.imostate.gov.ng, 2013; Ishiobiukwu Gedegwum, 2012).

The Orlu senatorial zone has an estimated population of over 1.3 million people that consists of 12 local government areas namely Orlu, Oguta, Oru East, Oru West, Nkwere, Isu, Ideator North, Ideator South, Nwangele, Njaba, Orsu, and Ohaji/Egbema. It is rich in crude oil deposits and there are explorations at Oguta (Golden Belt), natural gas and palm oil plantations (www.imostate.gov.ng; MWA and S.Dev, 2012:25-30). The social welfare sector and social work services are found in Orlu, as well as some registered NGOs in Orlu such as the Daniel and Emilia Memorial Home for social mothers at Obingwu, Solace for Orphans in Orlu, Guanellan Movement for the promotion of the poor and mentally disable at Nnebukwu, Oguta, Food Bank Foundation at Awo Idemili, stated owned Boys Approved School at Arondizuogu etc. but they are unable to meet all the needs of the teaming population that needs services.

- **Orlu Area**: Orlu local government has 167,568 people as of the 2011 projected census (National Bureau of Statistics, 2012:36; www.imostate.gov.ng). Orlu's socio-political structural lineage primogenitor is traced to "Ishiuburu" meaning "source" which scholars have advocated to be of Jewish precursor who founded the "Ozo cult" in Orlu and he is the spout of Orlu's "Ofo-ukwu" meaning the staff of ancestral power and authority which has been handed to his son Duruofoegbu who took the Ozo title while his father was alive and thus passed it on to the grandsons/princes which depicts the royalty of ancestry origins of Orlu villages; the "Ishiobiukwu" meaning the central head of obi (consecrated

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abode) of all the "Ishiobis" which every family, kindred, community and township has its own spiritual centre and socio-political structure (Ishiobiukwu Gedegwum, 2012).

- **Ohaji/Egbema Area:** Ohaji/Egbema was carved out of Ohaji/Egbema and Oguta local government area by the military regime of Babangida in 1991, with its headquarters at Mmahu-Egbema. It has an area size of 890km^2 and an estimated population as of 2011 of 214,625 people with three districts i.e. Ohaji East, Egbema North and Ohaji West; it has 12 council wards and 16 autonomous communities namely Egbema, Umuagwo, Oloshi, Umunkwaku, Obile, Obitti, Mgbirichi/Alakuru, Opoma, Asaa, Awarra, Ikwerede, Umuokanne, Obiakpu, Ohaba, Obosima and Mmahu (www.imostate.gov.ng; MWA and S.Dev, 2012:26). Oral tradition traced the origins of Ohaji people from various other parts of Nigeria and the Egbemas migrated from the Benin kingdom during 1502 and settled at the "Alinso" in the present area which became Egbema in 1931; its supreme monarch is "Nze-Obi" which is for life and the "EzeAlis" who are elected paramount chiefs that assist the monarch in running their respective towns, while the Ohaji people has Ezes (paramount chiefs) that administer in their respective autonomous communities (MWA and S.Dev, 2012:26).

- **Isu Area:** Isu local government area was created in 1981 with its headquarters situated at Umundugba and not until 1988 did it become a fully-fledged local government council carved out of Nkwerre/Isu local government area by the Babangida administration (MWA and S.Dev, 2012:27). The Isu people are a sub-group of the Igbo ethnic stock and the Isunjaba is the head of the Isu group, while the Isu movement accounts for one of the major migration of Igbo people within the Igbo territory in the present states where the Igbo language are spoken (Nwadike, 2012). Isu has an area size of 989.38km^2 and an estimated population of 192,841 people as of the 2011 projected census and is made up of 13 autonomous communities, while the tackling of water-borne diseases in the area has been championed by the Africa We Care project (National Bureau of Statistics, 2012:36; www.imostate.gov.ng; MWA and S.Dev, 2012:27).

- **Njaba Area:** Njaba local government area has an estimated population of 168,381 people and an area size of 84km^2(National Bureau of Statistics, 2012:36;MWA and S.Dev, 2012:28). Njaba was created out of seven communities that claimed an identical ancestral and maternal source and was traced to the Njaba River located at Isunjaba; oral history

and myth have it that Eke Njaba (sacred python) visits every member of the community, that treats it with the warmest hospitality and it is a sacrilege to kill it or cause harm to it and the punishment for violating the tradition is to bury it as a titled man in order to cleanse the land; and that "Chukwu Abiama" created Njaba and gave her a wife "Lolo" meaning the queen (Oluigbo, 2011). Its headquarters is located at Nneasa and it has 14 autonomous communities. The Njaba local government area constitutes part of the Nkwere/Isu/Nwangele and Njaba Federal Constituency of Imo State. (www.imostate.gov.ng).

- **Oguta Local Government Area:** Oguta is one of the most popular areas of Imo State as it borders with Delta, Rivers and Anambra States, it also has tourist attraction such as the Oguta Lake resort and its crude oil and natural gas exploration and has oil reserves known as the golden belt. History reveals that the Oguta people migrated from the Benin kingdom during the highhandedness reigns of Oba Ewuare and his successor Oba Esigie along with the people of Onitsha; its king is known as Ezeigwe; it was one of the first areas the British incursion of Igboland began, while it has two prominent festivals namely the "Owu" masquerades and "Omerife" the new yam (Azogu and Akeru, 2013). Oguta local government has an area size of 2,025.75km2 which is made up of Oguta Ameshi Metropolis 63.75km^2, Osemotor 46.50km^2, Kalabar beach 30.50km^2 and Ubi 1,885.00km2 with an estimated population as of 2011 of 167,038 people, it has 27 communities and was created out of the Ohaji/Egbema/Oguta Local Government Area in 1991 by the regime of Babangida (National Bureau of Statistics, 2012:36; MWA and S.Dev, 2012:25). Oguta is in dire need of registered NGOs that cater for the burdens of the less privileged in the area with exception of the "Dongurealla an Italian outreach for the handicapped," there are no recognised ones from government documents that can be accounted for.

4.3   LAGOS STATE: SOUTH-WESTERN NIGERIA

Lagos State is the former federal capital and head of administration of Nigeria starting from 1914 during Lugard's amalgamation of the Southern and Northern protectorate of Nigeria. The Yoruba language is widely spoken in the area, but other Nigerian languages, English, French and

local sub-English language known as PidginEnglish are widely spoken. It has an area size of 3,577km^2 which is 0.4% of total landmass of Nigeria but accounts for a population of 10,694,912 as of the 2011 census projection(National Bureau of Statistics, 2012: 46). It has an estimated unverified population of over 18 million people as of 2011 according to the United Nations-Habitat (Nkwunonwo, 2013).

It has 20 local government areas and 37 local development areas, it was administered as a region by the Federal Ministry of Lagos Affairs but was created in 1967 during the Gowon's regime via the emerging of areas such as Agege, Ikeja, Mushin, Ikorodu, Epe and Badagry that were under the then western regional administration (Ministry of Information and Strategy, 2012; www.lagosstate.gov.ng, 2011). Historically, the first inhabitants of Lagos were the Aworis that settled along the Ikeja mainland and Ogus at the Badagry areas, who were later joined by the Edos, Sarosand Tapa Brazilians known as the Ekos as well as the Remos and Ijebus before the Portuguese who were the first Europeans to arrive on the shores of Nigeria. The name Lagos was derived from them as "Lago de Curamo" or "Rio Lago" due to its wetland region (Solomon, 2014; www.lagosstate.gov.ng, 2011).

4.3.1   Ikeja Area

Ikeja is the seat of the Lagos state government and its local government areas are eight in number and are made up of Mushin, Alimosho, Agege, Ifako-Ijaiye, Kosofe, Oshodi-Isolo, Somolu and Ikeja metropolitan areas which include the Alausa where the headquarters is situated and the industrial area such as Oregun with fifty other settlement areas (www.lagosstate.gov.ng, 2011). The Ikeja area has a combined population of 5,451,704 people as of 2011 projected census (National Bureau of Statistics, 2012: 46).

Figure 6: Location of Lagos State in Nigeria
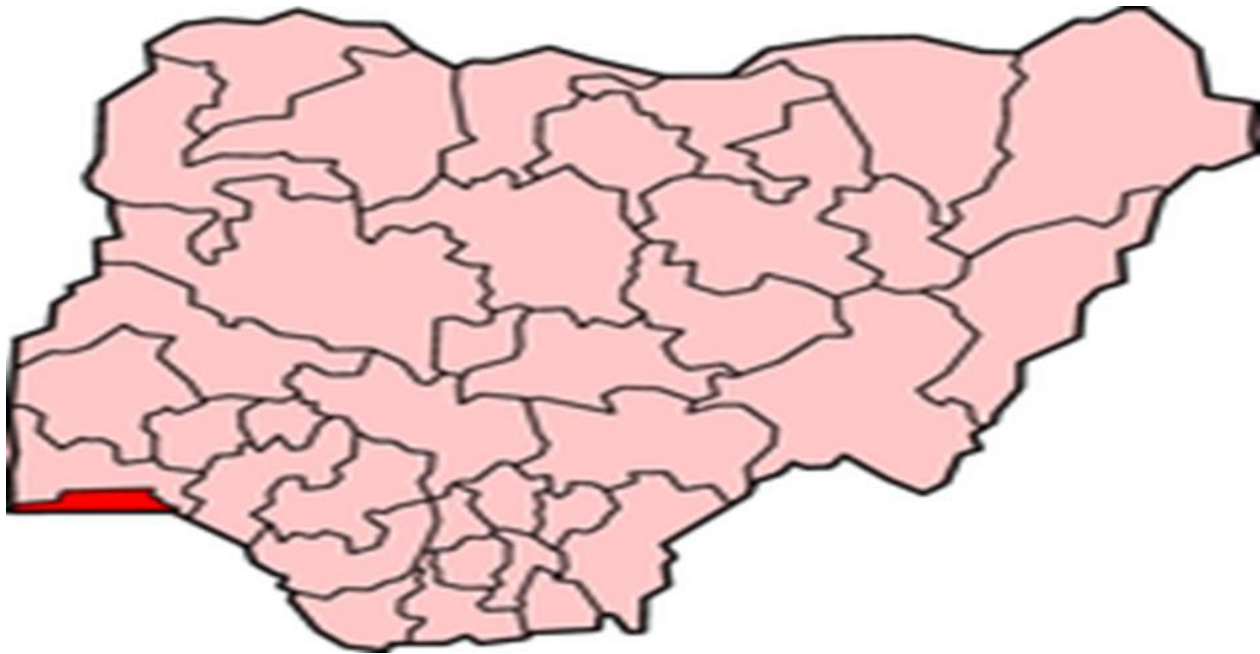
Furthermore, Ikeja derived its name from the colonial government that coined the term to mean Ikorodu and Epe Joint administration; it has an area size of about 454.5km^2 and an estimated population of 372,723 as of 2011 projected census (National Bureau of Statistics, 2012: 46; www.lagosstate.gov.ng, 2011). Ikeja has a Central Business District and one of the busiest Airport in Africa called the Murtala Mohamed International Airport and interesting areas of leisure.

The researcher was able to visit the Family Social Services, Ikeja and the Child Protection Unit both at the Secretariat, Alausa, Ikeja as well as the Special Correctional Centre for Boys at Oregun all in the Ikeja Local Government Area of Lagos. For this study, the areas accessed were Alausa, Isolo, and Oregun; hence, the social workers and administrative staff mostly practiced in the outlines areas of Lagos in semi-rural and bucolic domains and were as follows:

Figure 7: Lagos State Metropolitan Map

4.3.2 Oshodi-Isolo Area

Oshodi-Isolo is a popular location in Lagos State in the centre of the Lagos metropolitan area within the north-east of the state. It has a land area of 45km^2 and a population of over 738,210 people as of 2011 projected census(National Bureau of Statistics, 2012: 46); while its historical roots lay claim by the Aworis a Yoruba subgroup that have traced their settlement to the migration of the Ogunfunminire and his group dating back to the 14th century but its present inhabitants are mostly from other Nigerian tribes especially the Igbo, Hausa and other ethnic groups from West Africa and Nigeria (www.oshodiisolo.lg.gov.ng, 2010). Oshodi-Isolo local government area was created during the Jakande administration of the second republic (www.lagosstate.gov.ng, 2011); it has wards such as Oshodi, Ewutuntun town, Shogunle, Mafoluku. The Family Social Services at Isolo was administered by the government while others are privately owned.

In Nigeria, there is a slight difference in that each state has to evolve policies unique to their particular areas of interest. For example, in Imo State the problem of women (Widows) and

children had the most pressing need for assistance, but there is a lack of family courts that should be addressing these cases, rather than the customary courts that sustain cultural practices that harm women and children's rights. The type of NGOs depicts the malice of the problems because most NGOs in Imo State are not really geared to serious advocacy on women and children's rights especially on inheritance, child labour and the "Osu" caste stratification issue which are culturally and religiously sustained. Lagos has more family courts that treat family cases with a clear demarcation of processes from the customary courts. Lagos State and Imo State focus more on community development/welfare schemes as such; they have constitutions that regulate community development associations and related matters.

In the KwaZulu-Natal Province (KZN), government control is through policies from the Department of Social Development which is the sole custodian of the social work profession in the various provincial governments. Its main focus is on the social security/welfare sector and on social work services.The characteristics of the study areas' practitioners, the values, missions and visions of the Ministries and Department of Social Development of the respective countries were elucidated on as well as a discussion of the outstanding patterns of bucolic practice, goals, strategies and prioritised purposes enlightening the nature and extent of the challenges facing the administration and social work practice in bucolic domain.

4.4   RESEARCH DESIGN

The study aimed to explore a six-way dimensional data gleaning technique within a comparison-evaluative paradigm, thus, it explored,explained and described practitioners and managerial abilities that could be effective despite the challenges of three research regions. It is called the"Multi-Phase-Transformative Mixed Method design." Designing a research methodology involves multiple decision-making to actualise how the data should be gleaned and to evaluated and guarantee validation of the concluding answers given on the report to the preliminary questions as stated atthe commencements of this study. It inspires the progression of tactical rationality and consideration (Durrheim, 2011:34; Mason *et al*, 2012:25).A multi-phase mixed methods design requires evaluation and both sequential and convergent phases and multi-level state-wide study.This study has looked at three different states both in Nigeria and in South

Africa. The dimensional transformative mixed methods employed by this study focused on social justice theory that has been used in this project. This is a patterned outline for mixed methods research to explore theoretical structures (Creswell, 2014:228). The rationale for using the dimensional transformative mixed methods is to steer the ethical theories and that of the feminism of care and post-modernism utilised in this study, which calls for action within the interactional justice and social justice perspectives. It gives room for disseminating "research problems, questions, data collection, analysis and interpretation" (Creswell, 2014:228). He emphasised that engaging the transformative mixed methods assisted in studying ostracised/marginalised and disadvantaged groups i.e. incapacitated/disable persons, women, and native inhabitants in the global south; especially in Africa was exhibited in this study.The research model is therefore portrayed as:

Figure 8: Research Model for the Study (Comparison-Evaluative)
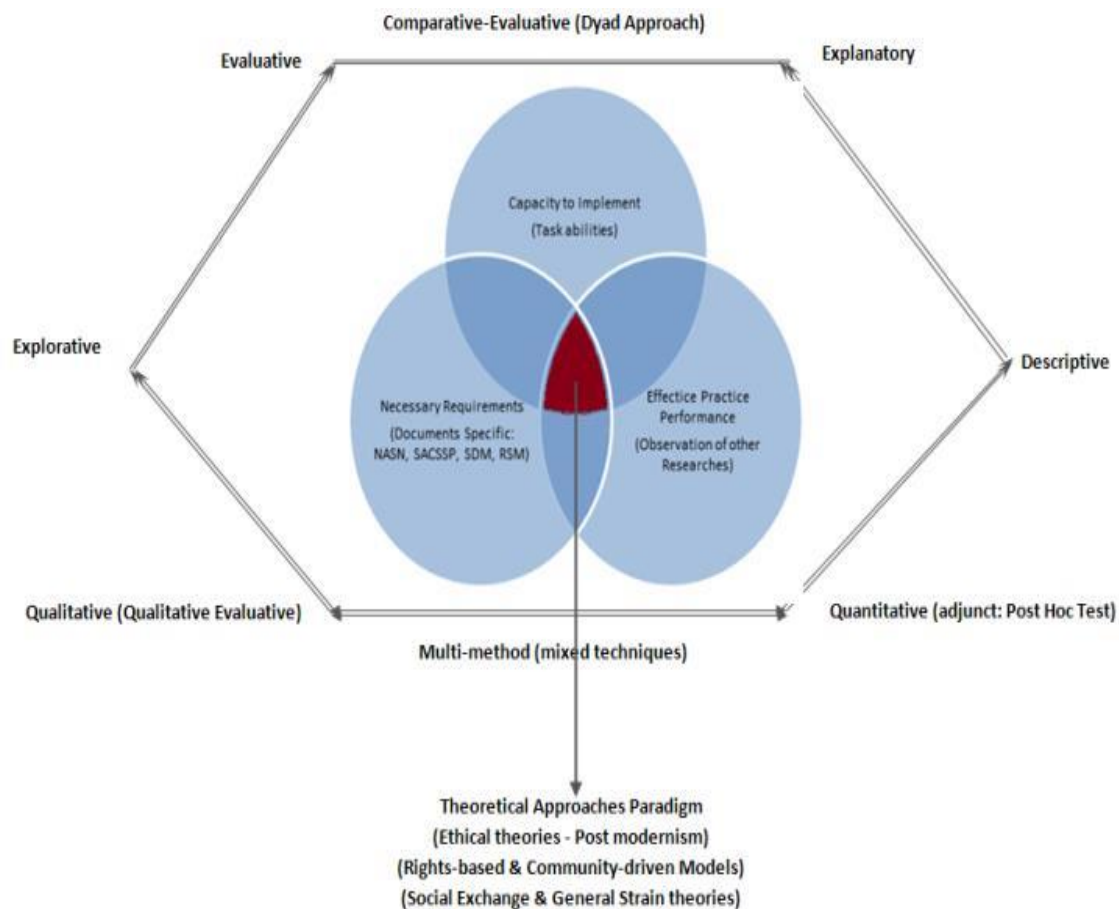
Figure 8 demonstrates the research model for the study which comprises six way dimensions for a better heuristic understanding of the approach the study took. The study is a "comparison-evaluative" research model that primarily focuses on the NASW/SACSSP Code of Ethics for evaluation; that made use of the quantitative and qualitative methods ofgleaning data, and also used explorative and descriptive techniques to evaluate and compare the administrators and the social workers between KZN in South Africa and Imo State and Lagos State in Nigeria.

The theoretical paradigm used in this study was discussed in Chapter 3 and it included the ethical theoretical dimensions in the manner of a "Post-Innovativeness Approach," while the Rights-based and Community–driven approaches gave more insights into human rights and social justice advocacy, while a philosophical rendition pertinent to social justice dealings gave impetus to the Social Exchange and General Strain theories. The three aspects of the study's literature previously discussed in Chapter 2 were construed on the capacity to implement (task abilities of both administrators and social workers); effective practice performance (observations of other research studies on scholarly investigated outcomes); and the necessary requirement (documents to authenticate the influence of ethical principle standards of the NASW/SACSSP guidelines for the social work profession) were used to complement each other in a circled approach for observation to enable understanding of the literature review components.

4.4.1 Explanatory, Exploratory, Comparison and Descriptive Aspects of the Research Design

The explanation aspect of the study exploited the explanatory sequential mixed methods design (Creswell, 2014) which seeks to explain phenomena and as a result of this study, observing the challenges of effective bucolic practice paradigm and applications of the Code of Ethics by practitioners in bucolic African practice settings. The explanatory facet looks into causality by focusing on the evaluating and facilitating of influence pertaining to two or more manifestations that have effect on each other, as it explains essential significant relationship (Creswell, 2014; Mason *et al*, 2012). The exploration aspect of the study engages the exploratory sequential mixed method design that strives to observe the research phenomena underneath and equally advanced appreciation in spheres that had slight assumptions such that observable fact are explored.The

rationale therefore, assists in breeding ideas for additional study that assists in providing proof of identifying the various issues pertinent to this study and also the purpose of its significance.

The study involves a description as it initiates with observation and describes carefully and deliberately within scientific observation paradigm which is more exact and detailed than casual description (Jackson, 2008:14; Rubin and Babbie, 2001:124). The justification of the descriptive research design is because it assists to determine the correlation that occurs between the approaches engaged by practitioners. Furthermore, since the aim of the study is for more effective social work practice and administration in the bucolic areas, it allowed the researcher to expand understanding and intensify information on the study phenomenon, thereby, develop fitting description and analysis. Likewise, the comparative aspect of this study is in the course of investigating two distinct countries with diverse cultures and world views and the justification is that it compares two regionally significant power houses of Africa, to get the dominant practice regime that would enrich bucolic ethical practice within Africa and beyond. The other attraction of comparison and evaluative stems from the prime document for this study is the merging of NASW/SACSSP ethical code to describe, explore, explain and compare bucolic social work.

4.5   RESEARCH METHODS

The study methodological approach followed the mixed methods, qualitative and quantitative approaches to achieve shared objectives. Furthermore, the mixed methods research approach appeals to perspectives and strengths of both the qualitative and quantitative techniques; as it identifies the presence and significance of reality and the impact of involvement of human experience (Johnson and Onwuegbuzie, 2004). Besides, mixed methods includes "illustrating" qualitative to quantitative findings with an explanatory design type that "utilises" both approaches to add value to practitioners and researchers with design sorts that are embedded, exploratory and explanatory, as it both "confirms and discovers" through the utilisation of qualitative data to create hypotheses (Onwuegbuzie, Dickson, Leech and Zoran, 2009; Creswell, 2014).

Furthermore, while using the quantitative aspect to test with design type being exploratory, by making a "diversity of views" across the board by involving the "participants and

researchers"viewpoints through both approaches correspondingly to expose relationships amongst variables through quantitative investigation.Whereas, revealing "meanings between research participants through qualitative study with an embedded or convergent design types" (Creswell, 2014; Onwuegbuzie, Dickson, Leech and Zoran, 2009; Johnson and Onwuegbuzie, 2004).

4.5.1   Research Methods: Mixed Techniques

The multi-phased mixed methods approach enables the researcher to introduce convergent, explanatory and exploratory sequential mixed methods designs (see Figure 3 on research model for the study). Occasionally, it involves focusing on a shared objective for diverse data gleaning using only qualitative or quantitative procedures simultaneously. A multiple method approach utilising a convergent technique was engaged to merge results for comparison and evaluation to interpret data for this study (Creswell, 2013:40). At times, convergent design includes focus groups to explore conducts and meanings inherent in the population being sampled from the same study (Luomala, 2007). The study's justification for the choice of mixed methods convergent design (Creswell, Klassen, Plano Clark and Smith, 2011:4; Onwuegbuzie, Dickson, Leech and Zoran, 2009) aids to embraced situations that call for a limited time frame for data gleaning, and utilised the rigors of both qualitative and quantitative tools which were concurrently derived and the value of both approaches in their necessities and examining them.

Subsequently, the justifications of the mixed methods approach using both the qualitative and quantitative techniques that were exploited metamorphosed into a "comparative-evaluative" research model that employed a "multi-phase-transformative mixed method design"in confirming their value enhancement towards the research procedure. This process enables the acuities of the administrators and social workers to be correlated and linked to their personal experiences within the study areas as specified and designated in Chapter 1. Further examinations of enquiry into this study depicted the exploration, description and explanation pattern of the research which attributed that it is the utmost regularly and conveniently used research design in social research (Babbie, 2010:92, Richter and Mlambo, 2005).Therefore, it assists reaching objectives when qualities such as the opinions and perceptions are sources that are investigated and consequently evaluated and compared as portrayed within this study.

4.5.2. Research Methods: Quantitative Techniques

The study engaged the quantitative research questions and hypotheses towards the creation of the anticipated conclusions of relationships among variables (see 1.6 and 1.7 on research questions and hypotheses). Tested hypotheses and population worth, require numerical approximation and procedures, thus, the researcher had to pull out inferences regarding the population within the study sample (Creswell, 2014:143). As partly a comparison study, hypotheses were used to compare social workers and administrators in the three different study settings. Moreover, the study utilised both the null and directional hypotheses derived from the descriptive pattern of the study's questionnaire to reinforce the cause-and-effect logic of quantitative research (Creswell, 2014:147) and as means of directing the study.

This study justifies the use of more than 150 participants as advocated by Cliff (1987) cited in Lu, Ain, Chamono, Chang, Feng, Fong, Garcia, Hawkins, and Yu (2011:174) recommendations of a minimum of 150 respondents are needed to partake in the "confirmatory factor analysis of a scale" approach, thus, this study made use of (n-182) to glean data as desired from the onset of this study. The questionnaire structures were divided into three sections for both administrators and social workers. Section A is for socio-demographic and joint questions for both administrators and social workers. Section B covers details of the phenomenon being investigated in an open-ended question, while section C contains only the close-ended questions.

Consequently, the justification for the various sections was for the questions to be integrated through both techniques amid mixed methods perspectives and reinforced through pictorial and graphical variation tools that involves grouping tables and the Likert Scale. Foremost, it leads to the contextualising and, disclosing of the current status of nature and extent of bucolic social work administration and practice, as well as comparing and evaluating the regions using the existing organisational commitment document specifically the NASW (2008)/SACSSP (2005) Code of Ethics.

4.5.3   Research Methods: Qualitative Techniques

In qualitative research, research questions embrace two forms of questions. These are the central question that is inclined to explore the principal phenomenon and the associated sub-questions.

The central question is poised as a wide-ranging subject in a fashion not to restrict the opinions of partakers (Creswell, 2014:139). The study had to reconnoitre the over-all concepts, intricate arrays of issues encompassing the main phenomenon which pertained towards bucolic practice domain strategies, priorities and ethical code concerns, thereby, offering various extensive outlooks and connotations of the participants of the research. The study questions for this research started with "what and how to transmit an open and emerging design?" (Creswell, 2014:140). However, it used "more of exploratory verbs that transmitted the language of emergent design" that ascertain what the study would offer through reflected narrative stories that, described the crux of bucolic experiences, as such discover a procedure in case studies that were presented, searched for understanding of the cultural implications of human rights and social justice modes.

The sequence of questions begins with general kinds of questions and advances to specifics. The structured interview serves to "regulate the proficiencies to be measured by the dialogue, develop interview probes and interviewer's guide as it develop the questions and format; as well as informed a pre-test on the questions in the interview schedule" (U.S Merit System Protection Board, 2003:5). The employment of the U.S. Merit system type of questions asserts that it is geared towards the "developing interview format and questions that might be centred on past or present behaviour in hypothetical situation" or merging of both tactics. Therefore, the study has components of all three research purposes stated above (Rubin and Babbie, 2001:125) including a comparison of study areas on effective social work practice. The study adopted the exploratory-descriptive system of research questions (Simmons and Rycraft, 2010, Egan and Kadushin, 2002); the rationale was that it offered a situation whereby the tool can transform from qualitative to quantitative phenomenological procedures.

4.6   DATA GATHERING TECHNIQUES: QUANTITATIVE AND QUALITATIVE

This section discusses the research settings or study site, study population, sample, sampling procedures, research instruments, and the data analysis plan for both the quantitative and qualitative section as well as the justification of all the decisions the researcher made to strengthen the research methodology.

4.6.1 Research Settings

The research study setting was conducted at the Departments of Social Development agency areas' boardrooms under the auspices of the Ulundi Cluster administration in KwaZulu-Natal (South Africa); while in Nigeria, the Ministry of Women Affairs and Social Development in Imo State and Ministry of Women Affairs and Poverty Alleviation/ Ministry of Youths, Sports and Social Development in Lagos State, were inspected. Social workers and administrators available at the boardrooms of above named ministries and departments within the agency areas were given research instruments to complete after familiarisation to create rapport. The researcher was introduced by the Principal Managers or the Deputy Head of Officers to the practitioners and administrative staff, with the exception of Imo State where the Permanent Sectary of the ministry who was a social worker by profession ensured that the researcher was given necessary cooperation by the participants.

To ensure that the ethical considerations of this study were adhered to, participants were given "a free non-obligated ethical consent to read and sign" (Clark, 2009) and were asked not to write their names and freedom to exit from the study was acknowledged for strict privacy i.e. anonymous. The Focus Group Discussions (FGD) took place in the boardrooms, whereas, the interview schemes with the administrators were procured in their offices; while the interview schedules for social workers were secured during the job-trailing profiling. The focus group settings where carried out at the three senatorial zones in Imo State comprised of Owerri zone (Aboh Mbaise, Ngor Okpala, and Owerri Municipal); Okigwe zone (Isala-Mbano, Ehime-Mbano and Okigwe) and Orlu zone (Isu, Njaba and Ohaji-Egbema). In KwaZulu-Natal (KZN), the group discussions were held in Louwsburg, Ingwavuma and Ubombo; while in Lagos State, it was held in Isolo, Alausa and Oregun. The research route currently tends toward exact participants and sample of the study.

4.6.2   Research Population

The study population in social research can be objects which could be organisations, individuals, groups and proceedings or situations to which they are exposed to (Welman, Kruger and Mitchell, 2006:46). The administrators and social workers primarily were the target population of this study in assessing the challenges they face, their priorities in ensuring effective and

efficient social work practice and administration in the bucolic areas, namely, theprovince of KZN in South Africa, and Imo and Lagos States of Nigeria.

4.6.3   Research Sample

In seeking the reduction of the population size and, also for efficiency speed and accuracy including time-frame and finance, out of the sea of available of social work practitioners and administrators, this study employed "a multi-convenient sampling technique" (Brink and Wood, 2011:135; Richter and Mlambo, 2005; Onwuegbuzie *et al*, 2009). Rubin and Babbie (2001:250) argued that sampling is a procedure of choosing observations and precise sampling techniques permits the researcher to regulate the prospect of specific individuals to be designated for the study. The first phase of sampling was conducted in each of the area agencies/offices. The second phase of the samples consisted of practitioners that were in private practice and non-governmental organisations (NGO's) that are not employed under any of the Ministries or Department of Social Development, Women Affairs, Youths, Sports and Poverty Alleviation. The sample was divided into four surveys which were conducted.

i) Quantitative sampling outcome consists of as follows:

- *Survey 1*: comprised of 258 social work practitioners that received the survey tool, however, only 135 practitioners from 92 respondentsat KZN, 33 respondents at Imo State and 10 respondents from Lagos State;and from 22 different area agencies of the three regions which made up the study areas that were used for the analysis, and thus, this made it a 52.32% responded ratio.
- *Survey 2*: comprised of 101 administrators that received the survey tool, however, only 47 administrators drawn from 20 respondents at KZN, 15 respondents from Imo State and 12 respondents from Lagos State; and from 18 different area agencies of the three regions that made up for the research areas were used for the analysis, and thus, this made it a 46.53% responded ratio.

ii)Qualitative sampling outcome consists as follows:

- *Interview Schedule 3*: This included a structured researcher's administered assessment that comprised 39 participants; it assembled 17 administrators drawn from 6 participants from KZN, 7 participants from Imo State and 4 participants from Lagos State. Furthermore, the social workers' participants were 22 drawn from 10participants from KZN, 7 participants from Imo State and 5 participants from Lagos State. It entailed two stages which were conducted during job-trailing profiling with social workers and personal discussions with selected participants at their service stations, most especially with administrators.

- *Focus Group Discussion 4*: This comprised of a semi-structured in-depth interview with only social workers with the supervision of a solitary senior social worker or supervisor to guide as a "moderator" (Krueger, 1994) of the discussions that contained 3-4 participants' in a group; 3 groups with a total of 10 social workers participated in KZN; 1 group consisting of 4 social workers participated in Lagos State. However, only Imo State had senior social workers engaged in 8 groupings consisting of 27 practitioners that participated. On the whole, a total of 12 groups of about 41 participants were engaged for the focus group discussion within the total number of 182 administrators and social workers for this study. The study has given the exact participants and sample of the study, the next route would be discussing the sampling processes and backgrounds for data gathering.

4.7 SAMPLING PROCEDURE

In the proper sampling and gathering of this study data, the researcher created a good rapport with the participants and questions were asked by participants as they filled-up the questionnaires in the boardrooms. However, some that had an urgent briefing invited the researcher to their offices to collect theirs. The study adopted both the quantitative and qualitative apparatuses of non-probability sampling on both study groups i.e. the administrators and social workers that availed themselves readily to participate, were contacted. The participants in the second type of sampling which was a "non-probability convenience sampling" (Egan and Kadushin, 2002:6) based on analytical generalisation to discern the complex social

phenomena and to attract an in-depth analysis of a lesser purposive sample that assists to grasp and classify patterns and contributorycontrivances that do not take up time and have context-free expectations (Small, 2009). The research instrument was placed inenvelops and was dispatched to practitioners and administrators in other spheres such as the schools, hospitals and NGOs through a "snow-balling" technique where practitioners inform the researcher of a known practitioner, commonly in some situation in Nigeria.

Participants were selected during the assigned engagement with the investigator detailed by a supervising senior social worker, who selected the practitioners to work with the researcher on arranged community profiling, home visits, conflict resolutions engagement, foster care visit, school hourly visit, hospitals and elderly home visits, court settings, community development arrangements, community facilitating schedules, remand home visits and other social welfare and social work activities.

4.7.1   Sampling Procedures: Qualitative

The interview phase of this study employed two stages of "purposive convenient sampling" as one social worker represented each section within the agencies in a face-to-face in-depth interactional interview with the assistance from the supervisors in the first stage (Neuman, 2006:294). The engagement of "maximum variation sampling" (Kelly, 2011:290) within the purposive convenient sample allows the researcher to have the widest variety of details and viewpoints about the study's phenomena that is permitted, in the search for practitioners with diverse experiences on the issues being investigated. Interviewees were given enough time to respond and the general items that were deliberated on, had follow-up sessions to ensure the information gleaned was of the same meaning with the participants' views (Richter and Mlambo, 2005). This sort of interview schedule embarked upon was inserted in a structured manner to garner the mixed method-convergent design types as other participants who partook in the survey gave their written responses and their reviewed responses were screened by those selected participants with the researchers to authenticate valid riposte.

The next type of interview phase was a semi-structured pattern as inquiries were gradually lessened to precise themes; participants were selected during the assigned engagement (job-

trailing) with the researcher. It was detailed by a supervising senior social worker/administrator who selected the practitioners through a purposive sample (hand-picked) to work with the researcher on community profiling, home visits, conflict resolutions engagement, foster care visit, school hourly visit, hospitals and elderly home visits, court settings, community development arrangements, community facilitating schedules, remand home visits and other social welfare and social work activities.

The justification was to provide a favourable conditioning to enable the researcher and the practitioners to bond before the interviews sessions began. Thesewere audio-taped and at the same time written down by the researcher (Bierman and Muller, 1994:30 cited in Richter and Mlambo, 2005) towards conforming to the stated ethical consent document prior to the research commencement. Generally, Survey 3 displayed that 39 social workers and administrators participated in the interview schedule.The study engaged focus group discussions that contained 3-4 members (Kruger, 1994:17; Onwuegbuzie *et al*, 2009:3); the justification for the smaller focus group of 3-4 participants is to provide rapport for specialised professionals in the field and to create relaxed atmosphere in "sharing their thoughts, opinions, beliefs and expectations"(Onwuegbuzie *et al*, 2009:3)most especially with social work profession that requires confidentiality, informed consents and other ethically standardised practice settings to protect clients' privacy and colleagues.

4.7.2   Sampling Procedures: Quantitative

The practitioners-participants' cluster in each of the three study's agency areas utilized a "multi-staged purposeful sampling such as in a critical case sampling" dialogues (Onwuegbuzie *et al*, 2009:4); during the researcher's job-tailing or shadowing engagement. The reason was to afford the opportunity towards providing a first-hand association between the responses on the questionnaire and the actual prioritised commitment of the practitioners; hence, to authenticate their knowledgeability and professed difficulties of Code of Ethics applications and their expertise in the specific area.

The intended notion and justification was not for generalisation, but to decipher insights on how participants apparently digested the phenomenological situation in their practice domain

duringgeneral experiences of bucolic practice. The selection criteria and groupings was established from participants' service stations; as most participants were picked from those been compiled for job-tailing or shadowing profiling with the researcher. Hence, they were selected by their supervising head, free from bias relating to gender, age, sexual orientations, religious inclinations, cultural perceptions or world-view (Kang'ethe, 2011:61).

4.8 RESEARCH INSTRUMENTS

The research utilised both the questionnaire and the interview schedule and the nature of questions asked in the survey varied, yet where focused on the phenomenon under study. The following research data gathering tools were utilised at different stages of this study:

4.8.1 Research Tools Quantitative: Questionnaire

The questionnaire for this study comprised of 45 item structured questions that were open-ended and a Likert type scale responses groups that were closed-ended questions (Babbie 2010:256). The questionnaire was modelled with a 3 and a 4 point score ranging on Professional Opinion Scale (POS) within the Code of Ethics, beliefs and values developed by (Abbot, 1999 in DiFranks, 2008; John and Crockwell, 2009) and comprising knowledge and problem scores. The Professional Opinion Scale features (POS) value-based scales were obtained from the National Association of Social Workers (NASW) policy statements (DiFranks, 2008; John and Crockwell, 2009) as well as the South African Council for Social Services Professionals (SACSSP) Policy Guidelines for Course of Conduct, Code of Ethics and the Rules for Social workers. These tools developed by these scholars were utilised to replicate the structural inputs and strengthen the heurist value of the questionnaire scale and validate its contextual outcome.

4.8.2 Research Tools Qualitative: Interview

The study used structured open-ended interviews based on fundamental questions concerning social work ethical principle-valued standard executed for the gathering of data. It has the quality of high degree of validity and reliability brought about by uniformity in the questions that are intended as standardised data which is gleaned from all respondents through a face-to–face

interview.Hence, it was performed with a practitioner assigned from selected units in each area and during the observational tours of designated areas for community profiling. The interview schedule lasted between forty-five minutes to an hour time period that was written during discussions, audio-taped and transcribed. The interview schedule sampling and the two stages of the study's interview schedule have already been extensively discussed.

The first stage of the interview is a structured stage, while the second stage has a semi-structured format as participants are asked different questions and the investigators might not accept the satisfactory responses in a free text format answering open questions, where "experiences are written down without time spent on behavioural interest" but better for attaining sensitive matters and justly precise data sequencing of behaviours (U.S Merit System Protection Board, 2003:3). The interview schedule was structured and divided into three strata (Roberts, 2008) to derive demographic and occupational data, general information and data specified about the variables under investigation. It addressed the following forms namely as follows: Pre-Study Interview schedule Form, Mid-Study Interview schedule Form and, Post-Study Interview schedule Form.

Thus, this study justified the developing replica of three strata interview schedule through the introduction of the pre-study interview schedule before the commencement of the profiling, then to mid-study during the profiling field practice and finally to post-study after returning from the profiling, with the exclusion of the administrators' interview pattern that did not involve job-trailing profiling field. The researcher wanted to develop a sequence of reducing biases from the answers the participants would offer and also to observe, if their answers were a replica to the situation at the practice domain. The study further applies multiple method types of qualitative survey which is used to glean results such as interviews and observations (Johnson, Onwuegbuzie, and Turner 2007); as well as the mixed method types of inquiry such as surveys involving elements of transcribed answers within the research tool, that seeks concurrent quantitative and qualitative responses from the study respondents embarked upon to broaden the heuristic knowledge of the research.

4.8.3   Research Tools Qualitative: Focus Group Dialogue

It is an in-depth interview discussion that allows for flexibility towards retaining the conversational mode involved during discourse analysis; thus, it deliberated on two aspects of critical case discussions revealed in this study (Soini and Birkeland, 2014:215-216; Krueger, 1994:17; Onwuegbuzie *et al*, 2009). It afforded practical aspect of uncovering of a detailed discourse of a phenomenon. Thus, it provides an adequate evaluation of the observation of conflict resolution in the province of KZN and the social justice practical perspectives in Imo State. The justification of engaging the focused group discussion was to ensure that the existing management commitment and the existing management obligation and practitioners' preferred practice commitment and organisational commitment were interlinked to have wider perspectives of the NASW/SACSSP Code of Ethics. First hand observations were witnessed by the researcher amid interactions between the social workers and their clients. It created opportunities for grasping immeasurable understanding of the phenomenon.

4.9   DATA ANALYTICAL PROCEDURES

The data gleaned during the course of this study was presented through fitting tabular means and graphs. The data analysis was designed to create frequencies and correlations of the study findings through the descriptive analysis of the quantitative data gained from qualitative data. This study research design and analysis utilised the mixed method approach within a convergent technique (Creswell and Plano Clark, 2011; Creswell, 2013). Data collection involves the use of the questionnaire's qualities of both qualitative and qualitative methods. The justification of using these two principal data were to amass and explore the responses and the descriptive data examination, the reconnoitering of the study areas, and the evaluation of the outcomes, as well as the comparison of the results within a multi-facet analysis of the data. Furthermore, as a multi-method approach, it involves a slight longitudinal data harvesting, due to the time lapses in the administration of the research instruments that spanned around a year and half period. This study examinesthe performances that bucolic administrators and practitioners would exhibit; their capability to be effective despite challenges using quantitative and qualitative techniques that have metamorphosed into mixed methodologies to classify shared features and activities.

4.9.1 Qualitative Data Analytical Techniques

A qualitative approach would allow for multiple data sources to be examined in order to discover the common behaviours, characteristics and actions that will occur in each building practice section. The engagement of a qualitative evaluation procedure (Patton, 2003) for this study is geared towards utilising qualitative focus group discussions, in-depth interviews, peering into written documentations and conventional observations within a real-life approaches are relevant with combinations of quantitative gleaning of data. The study engages narratives of storylines that were construed by treatises (Soini and Birkeland, 2014:215) in apprehending, collaborative interactions with the respondents' accounts and assisting in the "evaluating of when, to whom and at what consequences assisted in revealing the individual behind the practitioner" (Patton, 2003:3) towards providing human feelings and a laissez-faire approach to the numerical analysis, and thereby strengthening the outcomes aimed at this research's discoveries.

The study seeks two ways of gaining qualitative data from respondents which are to "describe individual experiences of phenomena as such practitioner-individual experiences on the subject were sought out, their openness and undefensiveness and mostly their willingness, perception and interest in participating" (Kelly, 2011:293); the other aspect being that the themes could be extracted from their reluctance to give a vivid picture of their experiences and perceived knowledgeability or the problematic ethical code implementation within their practice settings. Furthermore, its qualitative version of analyses embarks on the strategy of evaluation in an "interpretative-construct paradigm" that seeks out the subjective experiences of practitioners earnestly at the crux of their ontological sense by intermingling and paying attention carefully towards their epistemological accounts (Terre Blanche, Kelly and Durrheim, 2011:273). The interpretive-construct data analysis five steps described by (Terre Blanche, Kelly and Durrheim, 2011:323-6; Denzin and Lincoln, 2000) are as follows:

o   Step one being "familiarization and absorption of the phenomenon," as the researchers consulted the field notes over and over again and fitting tabular means and graphs were used for data gleaning for the duration of the engagement.
o   Step was the "inducing of themes" through the bottom-up approach were organizing principles underlying the material by utilising the language context of participants in

form of "language label," transfer into processes, functions, tensions and contradictions than only summarizing and discover an ideal level of complexity"

The justification was of the usage of these steps means the thematic evaluations of interviews were implemented, thereby, depicting theme accounts reviewed to re-categorising exact segments of the manuscript, as the principal theme was recognised by their occurrence and degree of proximate relationship in signification and exposition with other themes in the transcript.

- o Step three is "coding" which means where data were coded by discovering diverse sections of the data pertinent to the themes; "coding of a line, a sentence, a phrase and a paragraph through identification of the documented minutes to decipher information that link with the themes"(Terre Blanche, Kelly and Durrheim, 2011:323-6; Denzin and Lincoln, 2000).
- o Step four is the "elaboration" scheme where events and gleaned aphorisms are presented in a "linear and chronological order;" engaged in a to and fro of data deciphering in a pattern of redundancy until no new noteworthy understandings have materialized (Denzin and Lincoln, 2000; Terre Blanche, Kelly and Durrheim, 2011).
- o Step five is the final one being the "interpretation and checking" depicting the transcribed version of the study's phenomenon; using theme descriptions revised towards re-categorising specific sections of the manuscript with the foremost theme identified through their frequency and their degree of close association in denotation and discourse with other themes in the text that was presented.

The usage of quotations assisted to clarify and substantiate analysis from the in-depth interviews towards exploring respondents' viewpoints of beliefs, sentiments, experiences and explanations (Denzin and Lincoln, 2000; Terre Blanche, Kelly and Durrheim, 2011). The justification for the qualitative techniques use in this study adds to a broader familiarity (Simmons and Rycraft, 2010) of practitioners' involvements pertaining to ethical trepidations in the bucolic practice field, also applying participant observation towards the appropriation of study's phenomenon condition. Furthermore, discourse analysis (Soini and Birkeland, 2014:215-216) afforded practical aspects for uncovering of a "detailed problem that saturates traditional and personal practices validation anticipated to enlighten, exactly how the problem is outlined and in what

areas clarifications are prearranged in community, amid policy and practice." Discourse can be derived from cultural, philosophical, political and global contextual patterns that could be subtle analogy of an irrelevant indigenous form of talk such as "slang" and sometimes it comes in the grander scale of the subject discussed (Terre Blanche, Durrheim and Kelly, 2011:329).

4.9.2   Quantitative Data Analytical Techniques

The quantitative method for the study was utilised in the form of a positivistic paradigm that involved a quasi-experiment, objectivist and scientific (Collis and Hussey, 2003) towards enlightening the documents; specifically the influence of NASW/SACSSP Code of Ethics on administrators and practitioners toward enhancement of the social work profession within bucolic practice, furthermore, to test the hypotheses strengthened by the validation of the inputs of the post hoc test (Brown, 2005) used to reaffirm the resultant correlations.The quantitative data was analysed utilising the Statistical Programme for Social Sciences (SPSS) Version 21.0 statistical tool and the Raosoft Sample Size Calculator at a confidence level of 90% and a 50% response distribution online at http://www.rasoft.com/samplesize. The statistical analytical processes of data preferred in analysing the study were centred on their "applicability on the exploratory-descriptive pattern of the research design" (Potgieter and Coetzee, 2010:3-4). Principal Components Analysis (PCA) was used to analyse the data and hypotheses were tested using multiple comparison correlation and Tukey's post hoc test (Brown, 2005) to strengthen the outcome so as to justify the quantitative outcome of this study.

The hypotheses were tested using the difference between two proportions and the difference between two means, furthermore, the Tukey's post hoc analysis (Brown, 2005) was used when the null hypothesis (HO) is rejected, thus all measurements were tested at a significance level of $p<0.05$ (Potgieter and Coetzee, 2010:4). To derive the knowledge scores and problem scores for the section C and E of the questionnaire, which had a closed-ended pattern for both social workers and administrators in this study, an indicator variable for each ethical issue was derived by the scores that were calculated as an average of the ratings given under each of the categories. One for knowledge and the other for problems; while a total of (n-182) was derived from the study respondents. It was used to evaluate the practitioners' Meta Cognitive Assessment on Code

of Ethics on a 3-4 point Likert scale (Lu *et al*, 2011; Potgieter and Coetzee, 2010:3) to reflect knowledge and problem as well as to reflect the appropriate knowledge/major problem.

To conceptualise the four scales for this study, the outcomes of Levene's Test for Equality of Variance (LTEV) and T-Test for Equality of Means (T-TEM) independent samples, Analysis of Variance (ANOVA) for the correlation were presented. Additional, the post hoc test for multiple comparisons correlations was applied and reported to strengthen or verify the results of other statistical tests carried out in the study. ANOVA was used to test for significant differences between means and to find a significant result with fewer observations; "applicable inferential test in comparison of two means gleaned within different sets of subjects consists of a t-test for independent groups, thus, it's the difference between the sampled means that is divided by the standard error of the mean difference" (Lane, 2011).

Findings indicated that for the social workers analysed, that almost all item ratings fall between mean scores of 1.91 to 3.03 on a 4-point scale (4=Appropriate Knowledge, 3=More Knowledge, 2=Knowledge, 1=Marginal knowledge) for Knowledge Scores; while the Problem Scores item ratings fall between mean scores of 1.67 to 1.86 on a 3-point scale (1=Not a Problem, 2= Minor Problem, 3=Major Problem). Furthermore, for the administrators' analysis, the results specified that the entire item ratings fall between mean scores of 1.47 to 2.00 on a 3-point scale for Problem Scores (1=Not a Problem, 2=Minor Problem, 3= Major Problem); while the Knowledge Scores had mean scores of 3.00 to 3.42 on a 3-point scale (3=Appropriate Knowledge, 2= More Knowledge, 1=Knowledgeable).

4.10   VALIDITY OF THE STUDY

Validity is the "accuracy and trustworthiness of instruments, data and findings in any study's outcomes" (Bernard, 2013:45); thus it is the degree that a quantifying device measures the actual measure, while reliability is constancy and certainty of the device utilised in the measurement. The quality of the device is to yield the same outcomes continuously in a similar situation, and thus exhibiting its predictability and dependency. Validity is referred as the "degree an empirical measure sufficiently and satisfactorily replicates the real meaning of the concept under study investigation" (Babbie, 2010:153). The study embarked on an explanatory sequential mixed

methods approach which "validates that the researcher should institute the scores from the quantitative measures and to deliberate on the validity of the qualitative outcomes," thus, the quantitative results may not be used as the options could be to draw on several samples for each phase of the study (Creswell, 2014:225).

Furthermore, the inclusion of exploratory sequential mixed method for this study ensured that the researcher checked for the validity of the qualitative data and that of the quantitative scores (Creswell, 2014:227). Thus, this has study procedural involvement of "parallel qualitative and quantitative equivalents in its survey to developed internal and external validity, also involves the "use of validation within the context of interpretive inquiry" (Creswell, 2007:203). However, during the course of gathering data for this study, the researcher used validated strategies starting by building trust among study practitioners, becoming knowledgeable of the study area cultures and diversity; scrutinising and sorting what can be termed as wrong information and salient areas that would benefit the study emanating from participants and the researcher.

4.11   RELIABILITY OF THE STUDY

Reliability involves appraising whether the answer obtained would remain the same by using a tool to measure the variables more than once (Bernard, 2013:46). Babbie (2010:150) clarifies that reliability suggests the replication of data repeatedly on the same phenomenon using quality measurement method. Reliability strategies for this study ensured that quality tape or video recorder were used to gather spoken and demonstrated retorts from participants and transcribed the retorts to show the trivial, sometimes the pauses that are vital and overlapped. Thus, the study used several inter-coders from the Statistics and Computer Departments of the University of Zululand towards interpreting the study's data. Two doctoral researchers and two research assistants from the Department of Statistics, Computer Science, Sociology and Social Work assisted in developing the study's technical analysis procedures.

Table 1: Summarised Contents of the Research Methodology Utilised for the Study

RESEARCH METHOLDOGY	CONTEXTUAL DEFINITION WITHIN THIS STUDY
Research Design	Analytic Survey comprising the Multi-Phase-Transformative Mixed Methods design type: simultaneously structured and semi-structured survey tools that were timely framed to complement each other (Creswell, 2013, 2014; Onwuegbuzie *et al*, 2009;Durrheim, 2011;Johnson & Onwuegbuzie 2004).
Research Approach	"Comparative-Evaluative" Dyadic approach within a multiple methods of explanatory-descriptive and explorative-evaluative of quantitative and qualitative axis to strengthen survey outcome in a round robin styled pattern (Creswell & Plano Clark, 2011; Creswell, 2014; Babbie, 2010; Rubin & Babbie, 2001; Neuman, 2006).
Research Setting	Boardroom survey distribution arrangement and Focus group discussions; while the interview schedule at job-trailing profiling field sites and cloistered offices.
Research Population	Survey One: respondents' comprising social workers of 135 from 92 in KZN, 33 in IMO and 10 from LAGOS within 22 agency areas or communities. Survey Two: respondents' administrators covering of 47 from 20 KZN, 15 in IMO and 12 from LAGOS within 18 agency areas. Interview Survey Three: participants' of 39 involving of 22 social workers from KZN 11, IMO 7 and LAGOS 4; while 17 administrators' participants consisting of 6 from KZN, 7 from IMO and LAGOS has 4 in their respective agency areas. Focus Group Discussion Four: consisting of 3-4 members per group within 12 different focus groupings settings entailing 8 groups in IMO, 3 groups in KZN, 1 in LAGOS making a total number of 41 participants from the three study areas.
Sampling Procedures	Utilised the Multi-Convenient sampling techniques: non-probability convenient sample and purposive-convenient sample covering a critical case sampling (Brink & Wood, 2011; Patton, 2002; Creswell *et al*, 2011; Creswell, 2013; Johnson *et al*, 2007; Krueger, 1994, 2000; Onwuegbuzie *et al*, 2009;Egan and Kadushin, 2002).
Data Assemblage Methods	Questionnaire: 3-4 Likert Scale for quantitative items (DiFranks, 2008; John & Crockwell, 2009); structured inquiry for mixed method gleaning of qualitative and quantitative data in an open and close-ended pattern (Potgieter & Coetzee, 2010; Babbie, 2010; Palinkos *et al*, 2011; Engel & Schutt, 2009; Creswell, 2013). Interview schedule: interpretive-construct of structured and semi-structured patterns articulated to corroborate with given responses (Kelly, 2011; Newman, 2003;U.S Merit System Protection Board, 2003; Johnson *et al*, 2007;Egan and Kadushin, 2002; Gross *et al*, 2012;Terre Blanche, Durrheim and Kelly, 2011). Focus Group Discussions: in-depth semi-structured, discourse analysis of critical case selection (Krueger, 1994; Soini & Birkeland, 2014;Onwuegbuzie *et al*, 2009)
Data Presentation Process and Analysis	Statistical Programme for Social Sciences (SPSS Version 21.0): Levene's Test for Equality of Variance (LTEV), T-Test for Equality of Means (T-TEM) Independent samples, Analysis of Variance (ANOVA) for correlations, Tukey's Post-Hoc Test for Multiple comparison correlations (Brown, 2005; Lane, 2011); Mixed Methods use the difference btw two proportions & Inferences btw two means (Lane 2011); Thematic codes ciphering of dominant themes and frequencies on reflective participatory discourses, use of quotations (Simmons & Rycraft, 2010; Gross et al, 2012); critical case analysis (Terre Blanche, Durrheim and Kelly, 2011; Onwuegbuzie *et al*, 2009;Luomala, 2007; Creswell, 2013; Krueger, 2000).
Validity and Reliability	Prior-testing of tools;Meansscores &Post-Hoc Tests; Constructs, use of aides

They assisted in enciphering the independent codes towards boosting the data coding; hence, meetings were held to discuss disagreements and safeguard uniformity of coding, interpretations and processes utilised in other qualitative studies (Simmons and Rycraft, 2010; Richter and Mlambo, 2005). Additionally, this study employed a test pilot study within a semi-urban area agency offices and administered six research instruments in each of the three study areas making it 18 research tools circulated in total as a test run; there were consultations and interviews with practitioners and colleagues on the applicability of the tools to the study phenomenon (Gross *et al*, 2012). This study's questionnaire was constructed in such a way that it would generate both qualitative and quantitative data as anonymity was observed, data collection bias was minimised, standardising settings applied and external validity was assured.

4.12   DEPENDABILITY OF THE STUDY

The study's evaluation of dependability criteria stemmed from the range of the assembling of the data gathering and techniques employed with the analysed data that were technically considered and applied. The researcher is grateful to the Onogoye Social Development manager and staff in assisting in reshaping and re-evaluations of the instruments used for this study; as they deliberated together on the changes for the study's inquiry and also some practitioners at the Ministry of Women Affairs and Poverty Reduction, Lagos State in facilitating to shape the pilot study. The results from prior the test-run proved that to a great extent the responses were alike with a larger sample. Dependability of data refers to the strenuous stability of data in ever-changing situations (Richter and Mlambo, 2005) to determine the consistency of the obtained data.

During the course of the study's analysis, we made sure that personal notes were not part of the research process (Richter and Mlambo, 2005). Prior measurement of three of the ethical code's components namely respect for worth, human rights and dignity, social justice; and show care and concern for others well-being were amongst the knowledgeability scores and professed problematic scores and revealed positive significant relationships only with respect to knowledgeability scores. Nevertheless, they show negative correlations in problematic scores within social workers' years of practice experience. Nevertheless, ethics on service delivery, integrity of profession, professional responsibility and competence/confidentiality

showedsignificant differences between knowledgeability scores and problematic scores within the years of practice experience gained from this study's biological data for social workers, as such, they were empirically fitting for this study analysis.

For administrators, prior measurement on the seven ethical code's components in this study proved that ethics on service delivery and showing concern had no significant correlations depicting an adverse relationship within knowledgeability and problematic scores, therefore,they were not included in the study's data analysis. However, the areas of study and gender for administrators revealed positive significant correlations among ethics with regard to professional responsibility, social justice, integrity of profession and competence/confidentiality, thus, were included in this study's analysis. The qualitative and mixed-methods aspects revealed salient information or gems in themes such as outstanding aspect, strategies employed, NASW/SACSSP priorities code, problematic chosen code, social justice and human rights advocacy; and sub-themes such as staffing and poor working conditions, preventive services approach, social competence on ethics, supervisory role management, inclusion of interactional justice perspectives to bucolic practice in re-aligning the humanitarian stance of social work profession and Batho Pele Principles, were some of this study's foremost analytical outcomes.

4.13   LIMITATION OF STUDY AND ETHICS

Ethical consideration lays credence to expunging the limitations and problems faced during the course of the study. These include the followings:

- Laxities on the part of participants as the researcher have to visit several times to retrieve the research tools administered to them.
- The study did not seek the in-depth unveiling of inquiries to clarify the areas of ethical principle-valued standards for respondents.
- Practitioners' apprehension that the code of ethics is a very sensitive issue in social work practice and thereby playing safe.
- Lack of detailed observational research due to funding that should be carried out to compliment responses by participants to authenticate their knowledgeability and their prioritised ethical principle-valued standards.

- The response rate of 52% for social workers and 46% for administrators was fair for an appropriate maximum attributes to the sampled population derived from the estimable responses; but the study's 182 respondents from the measuring scale (Lu *et al*, 2011) was enough for satisfactory statistical analysis.

- The researcher avoided temptations to stream certain structures of suggestions for participants which could be susceptible preconception and subjectivity against the researcher due to the respondents' fear of being recorded, but the researcher sustained objectivity through inspiring communication and not raising answers.

- Scientific honesty as a vital element to ethical responsibility and it was applied by the researcher in recording verbatim and truthfully all of the responses of participants.

- The study's ethical reflection centred on privacy, beneficence, anonymity and fairness in guaranteeing for a just dispersal of risks and benefits from the outcome of results; depicting that social workers and administrators being the sole beneficiaries to this study were the ones that partook and had freedom to exit during interview sessions without any penalties (Richter and Mlambo, 2005); as well as observed respect for the communities in the study.

4.14   CHAPTER SUMMARY

The chapter has deliberated on the areas of study which were extensively discussed to highlight their significance to the main study axiom which is the bucolic practice domain of Social work in Africa. This chapter has discussed the research design, research population, sample and sampling design, sampling procedure, data gathering techniques, validity, reliability and dependability of data, limitations and ethics of the research. Hence,the vetting by university authorities and other regulatory bodies is detailed as well as, the distribution of informed consent as the study earlier indicated and the figures that depict the acquired authorisations the researcher obtained in the course of carrying out this research study disclosed at Annexure; and almost all the observations and ethical concerns where adhered to during the studyexcept human frailties beyond the researcher. The next chapter will focus on the analysis and interpretation of data, formula for quantitative and mixed methods within a time frame as indicating a multi-method approach to data sampling and collection.

5. PRESENTATION OF THE STUDY FINDINGS AND DISCUSSIONS

5.0 INTRODUCTION

This chapter emphasises arrangement of data presentation, analysis and interpretation gathered from the research field. These data were presented in tabular, pictographic, graphic order and were analysed, discussed and the outcomes used in the testing of the research hypotheses.

5.1 PRESENTATION OF RESEARCH DATA

In ensuring adequate participation, the respondents were divided into two-part surveys. Survey one comprised of 135 social work practitioners in the 22 communities/area agencies; while survey two was made up of 47 administrators in 18 communities/area agencies at Ulundi Cluster Office (province of KwaZulu-Natal, KZN), the Ministry of Women Affairs and Social Development, Owerri, (Imo State) and the Ministry of Women Affairs and Social Development, Alausa, Ikeja (Lagos State) both in South Africa and Nigeria respectively.

Figure 9: Area of Study (Communities in State) Administrators
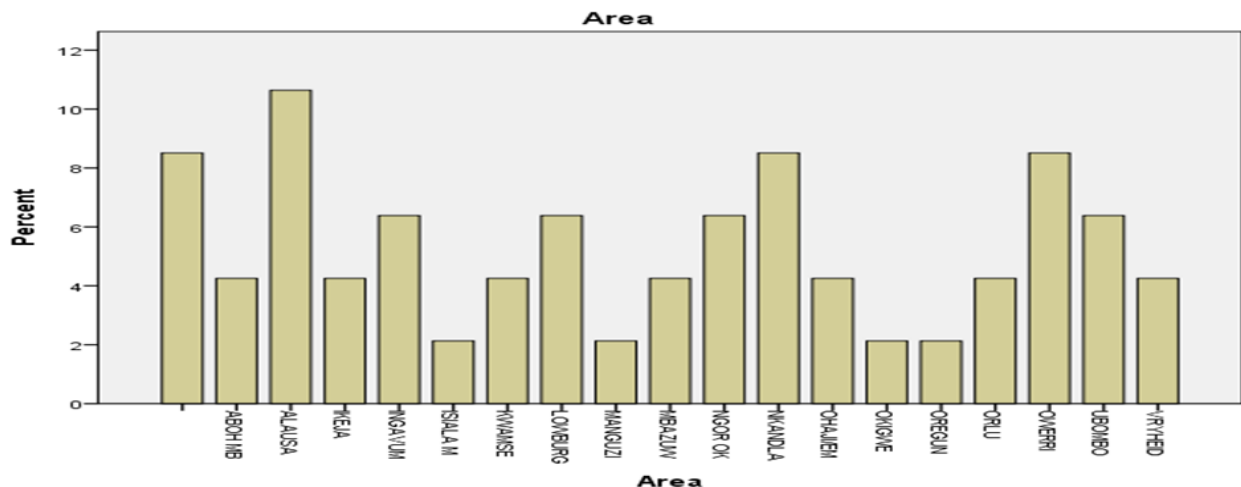
Figure 9 depicts the communities or area agenciesthe research was carried out in which includes the followings areas: Vryheid, Ulundi, Ubombo, Manguzi, Louwsburg, Ingwavuma, Kwamsane, Nkandla (KZN); Owerri, Ngor Okpala, Orlu,, Okigwe, Aboh Mbaise, Ohaji/Egbema, Isiala

Mbano (Imo State); Oregun, Ikeja, Alausa (Lagos State) and administrative participants who offered to partake in 18 study areas were made up of 47 managers and supervisors.

Figure 10: Areas of Study (Communities in State) Social workers
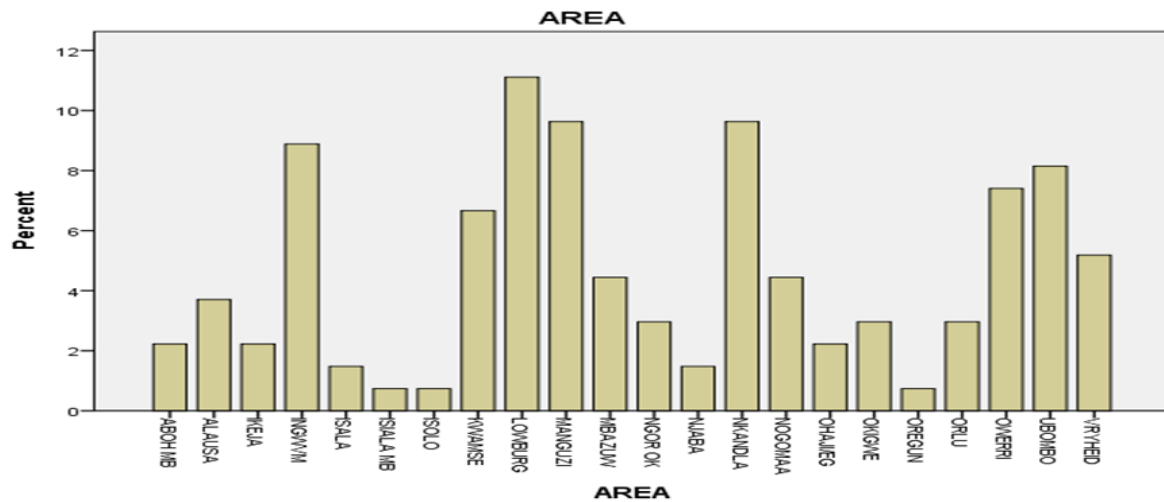
Figure 10 showed the communities or area agencies the research was carried out in the followings areas: Vryheid, Nongoma, Ubombo, Manguzi, Mbazuwana, Louwsburg, Ingwavuma, Kwamsane, Nkandla (KZN); Owerri, Ngor Okpala, Orlu,, Okigwe, Aboh Mbaise, Ohaji/Egbema, Isiala Mbano, Njaba, Isu (Imo State); Oregun, Isolo, Ikeja, Alausa (Lagos State) of social workers who volunteered to participate in the study in 22 areas and 135 participants.

Figure 11: Area of Study (State) Administrators
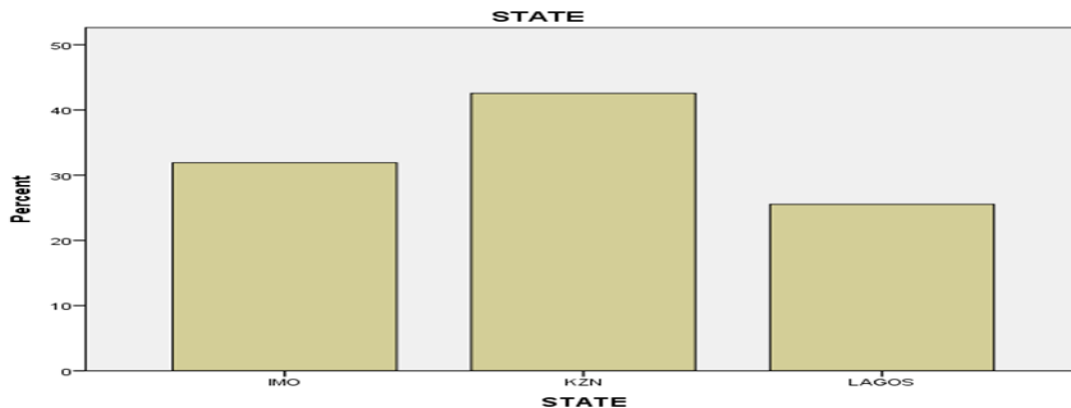
Figure 11 shows the areas of the study research for administrators. This shows KZN in South Africa had 42.6% of administrators, Imo State had 31.9% and Lagos State had the least at 25.5%. Nigeria therefore had the highest number ofpersonnel totalling 57.4% of administrators taking part in the study.

Figure 12: Area of Study (State) Social workers
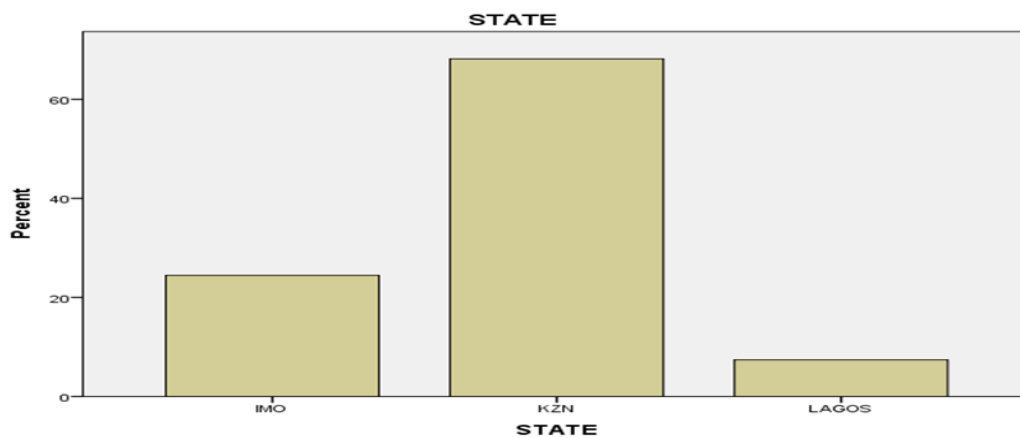
Figure 12 depicts the areas of the study research and that68.1% of the social workers were from KZN in South Africa, while 24.4% were from Imo State and 7.4% were from Lagos State in Nigeria. The highest number of social workers that partake in the study were from KZN..

Figure 13: Gender of the Administrators
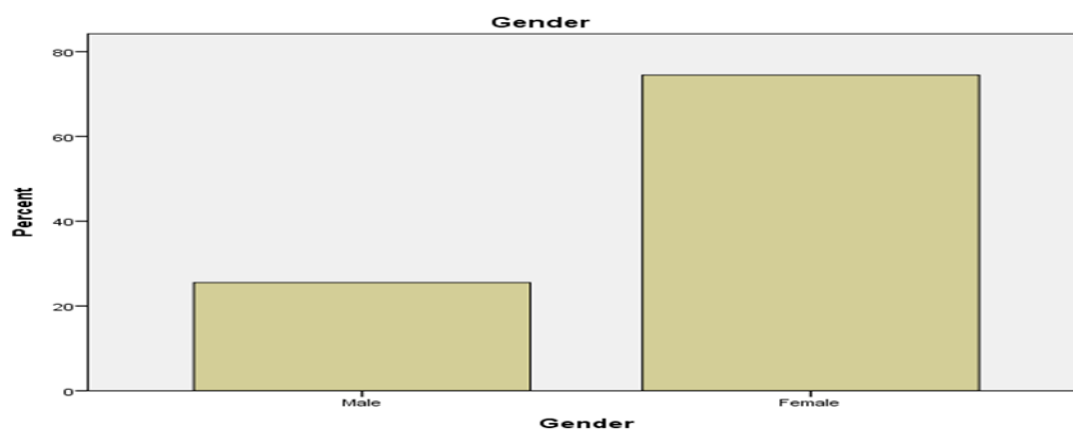
Figure 13 shows that the males account for 25.5% of the population in the study, while females were 74.5% of the population in the study. One could deduct that the female personnel depicting the majority of administrators could result in apathy for the patriarchal family structures found mostly in Africa. However, family preservation services could be eroded as traditional norms and mores would conflict with effective services enhancement at bucolic practice, thus corroding efficiency.

Figure 14: Gender of Social workers
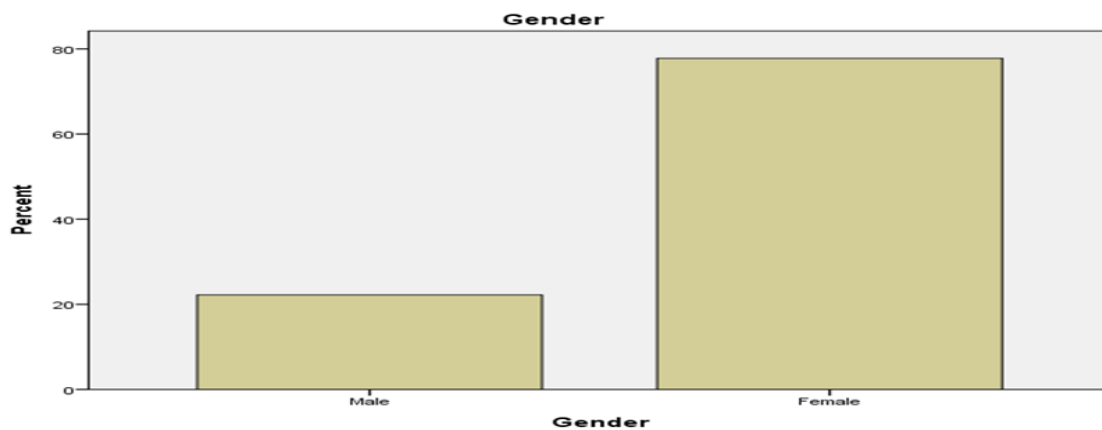
Figure 14 shows that the males account for 22.2% of the social work population in the study, while females were 77.8%, thus, depicting females were in higher numbers. Therefore, the situation of gender variables among administrators at bucolic areas is the same as in social workers.

Figure 15: Integer of Years in Practice for Administrators

Number of Years as a Social Worker
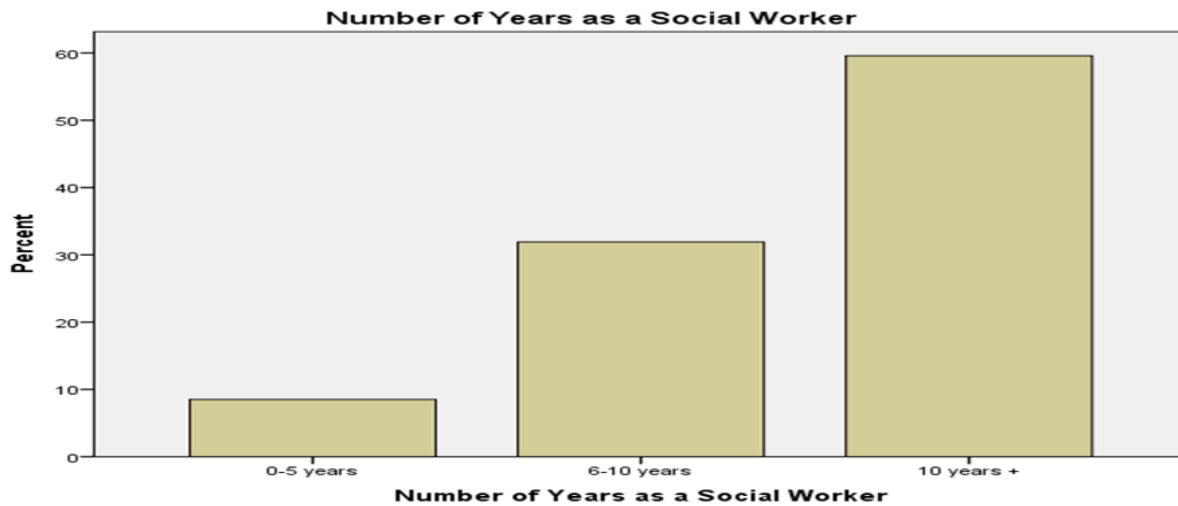
Figure 15 depicts that the majority of the administrators have worked as social workers or within social work practice field for 10 years and more representing 59.6% of the population followed by those with 6-10 years of practice experience which constituted about 31.9% of the population; while administrators with 0-5 years of experience constituted 8.5% of the population in the study areas.

Figure 16: Social workers' Integer Years in practice

Number of Years as a Social Worker
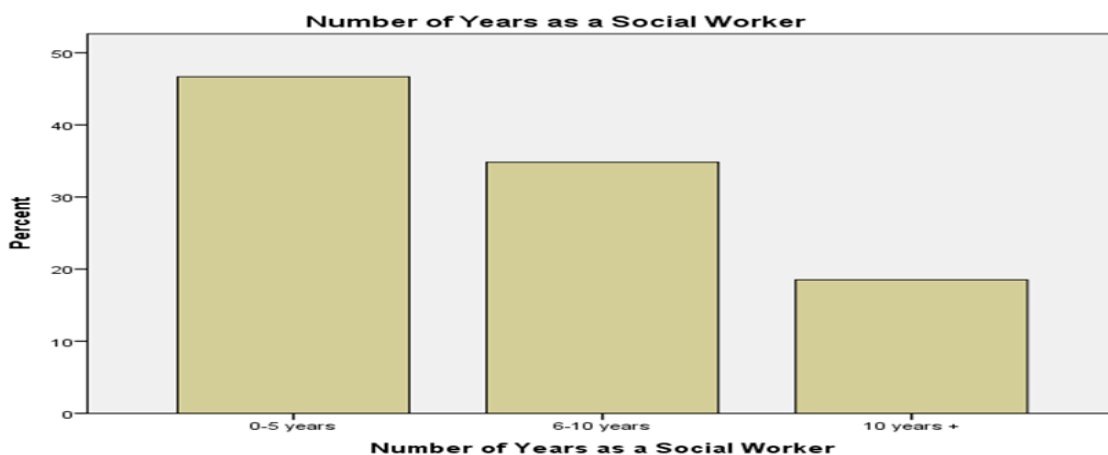
Figure 16 displays the social workers' number of years in practice. Practitioners' with 0-5 years of practice experience are the majority of respondents at 46.7% of the study population, while those with 6-10 years of practice experience were 34.8% of that population and lastly, those that

had 10 years and more constituted18.5% of the population. The greater number of social work participants were those with 0-5 years practice experience.

Figure 17: Administrators' Continuing Professional Development (CPD Points)
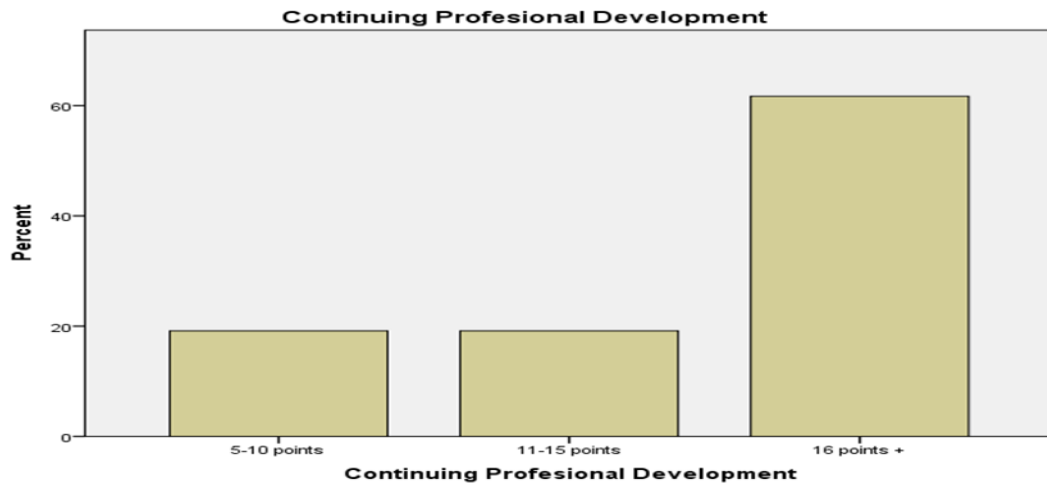
Figure 17 depicts that Administrators' Continuing Professional Development (CPD) per year and showed that the majority at 61.7% of the respondents had higher number of points of 16 points and more those with 11-15 points were 19.1% of the population and those with 5-10 points were 19.1% of the population studied. This portrays that most administrators in this study were involved in continuous professional development platforms to derive competency.

Figure 18: Continuous Professional Development (CPD Points) for Social workers
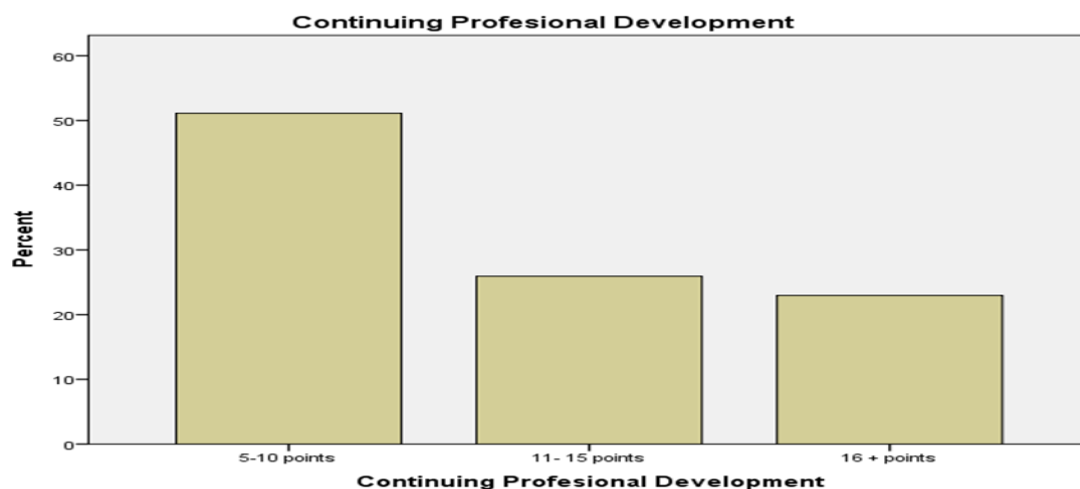
Figure 18 portrays the social workers' CPD points garnered during the research period. Practitioners with 5-10 points were in the majority at 51.1% of the population, followed by those that had 11-15 points constitute 25.9% of the study population; while those with 16 points and more were 23.0% of that population. This indicates that most social workers were not involved in continuous professional development programmes.

Figure 19: Administrators' Types of Practice Milieu Experience
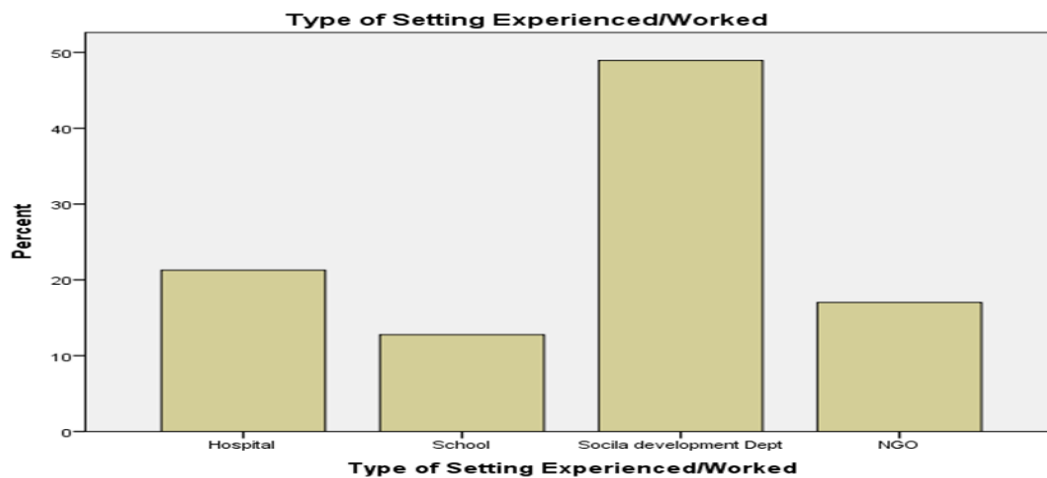
Figure 19 displayed that majority of administrators in the study worked with the Social Development Department/Welfare ministries. This was 48.9% of the study population. Hospitals were second with 21.3% of the study population and Non-governmental Organisations were third with 17.0% of the study population and Schools were in a minority at 12.8% of the study population. This indicates that most of the study's participants were from the Social Development and Ministries of Women and Social Welfare.

Figure 20: Social workers 'Types of Practice Milieu Experience
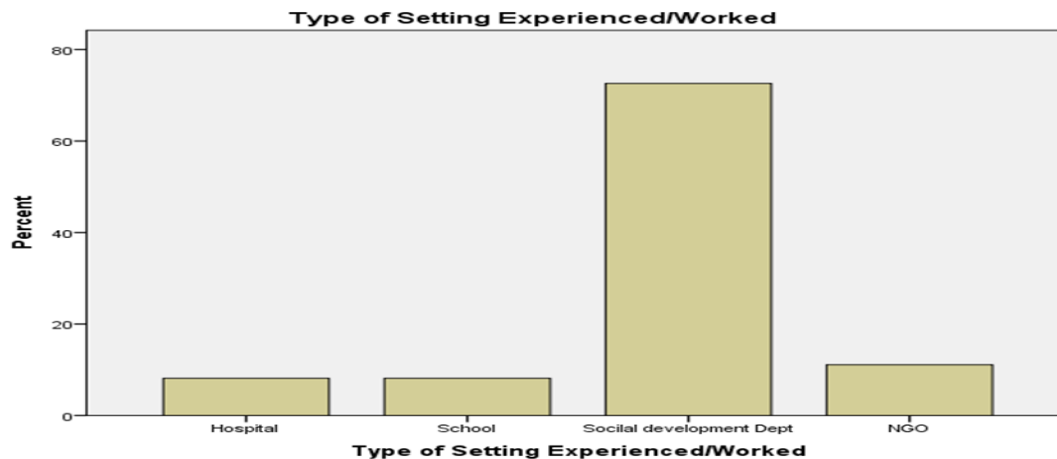
Figure 20 indicates that the vast majority of the social workers in the study which constituted 72.6% of the study population were practicing in the Social Development Department/Ministries, while those in Schools and Hospitals were 8.1% each of the study population and those in NGOs were 11.1% of the study population and the second largest group.

Figure 21: Age of Respondents (Administrators)
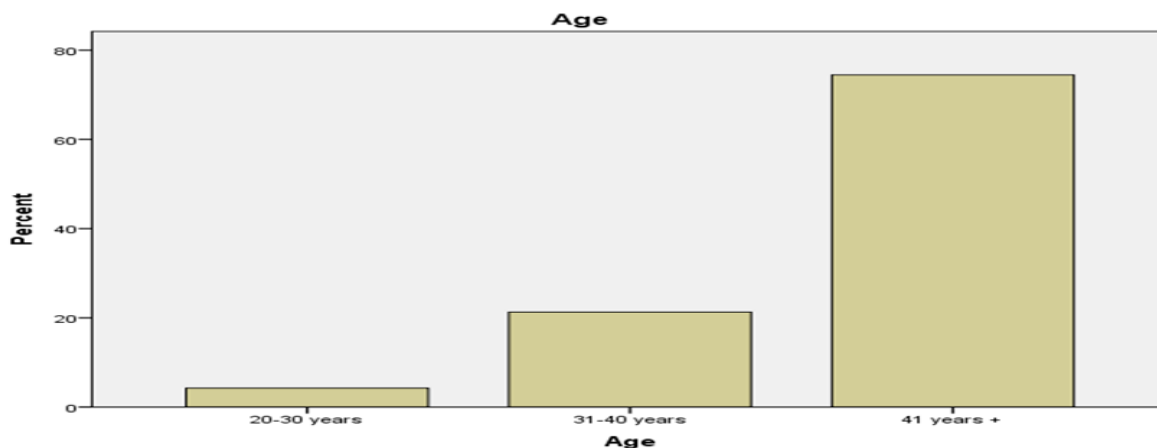
Figure 21 shows the age of the administrators and it shows that the vast majority of them were over 41 years of the age at 74.5% of the study population, while those between 31– 40 years were of age were 21.3% of the study population, whereas, administrators that where below 30 of age constituted only 4.3% of the population. This indicates that majority of admin-staff were

advanced in age i.e. 41 years of age or more and, therefore could have gained a lot of experience from the practice field.

Figure 22: Age of Respondents (Social Workers)
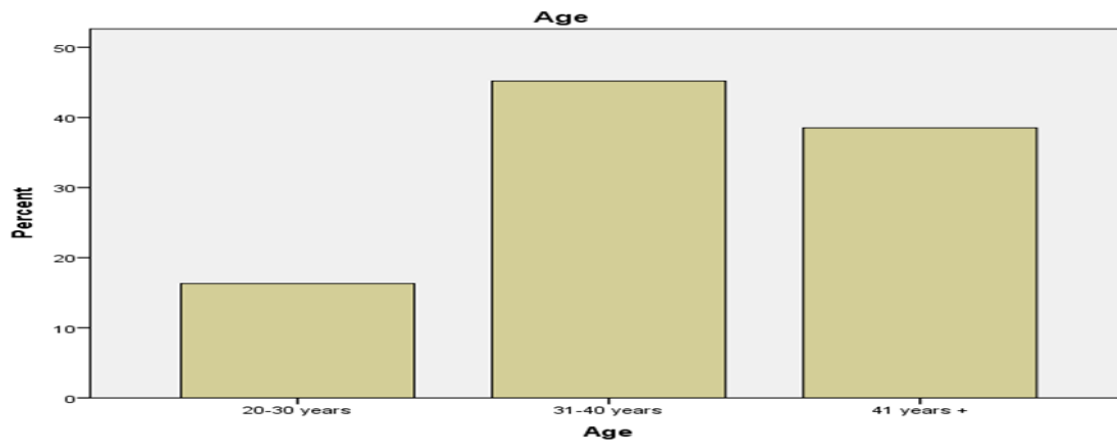
Figure 22 portrays the ages of respondents' social workers and indicates that a majority of the 45.2% of the participants were between the ages of 31-40 years while those that were 41 years and more were 38.5% of the population and participants that were between 20-30 years of age constitutes the least at 16.3% of the study population. This indicates that most social workers were in their productive age to offer effective services and enhance bucolic practice efficiency, as well as to develop their professional competencies.

Figure 23: Gender of Administrators
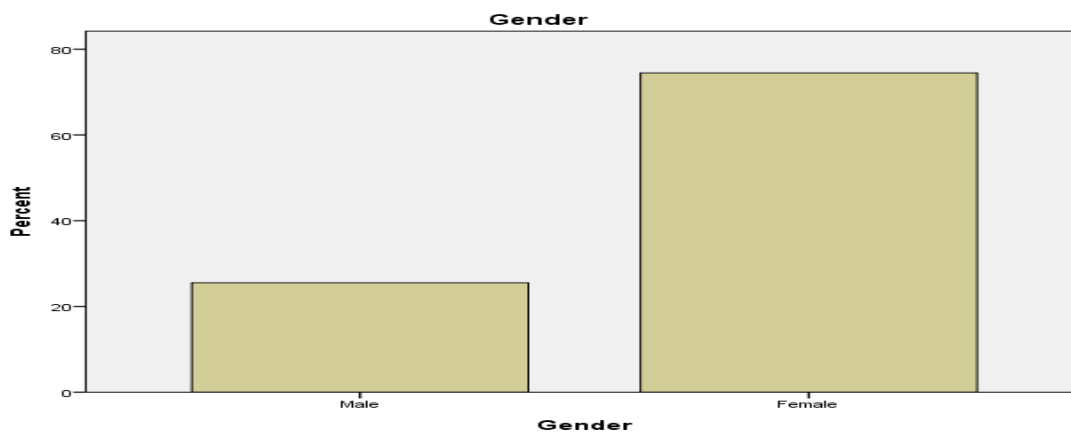
Figure 23 indicates that males accounted for 25.5% of the population of the study and females were in the clear majority at 74.5% of that population.

Figure 24: Gender of Participants (Social Workers)
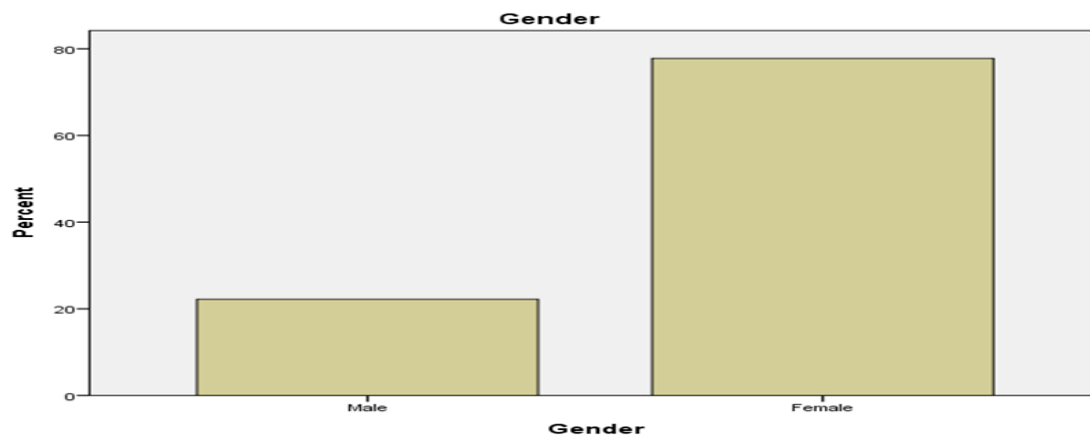
Figure 24 displays that the females were 77.8% of the population group; while the males were in a minority at 22.2% of social work practitioners that partook in the study survey.

Figure 25: Educational Attainment for Administrators
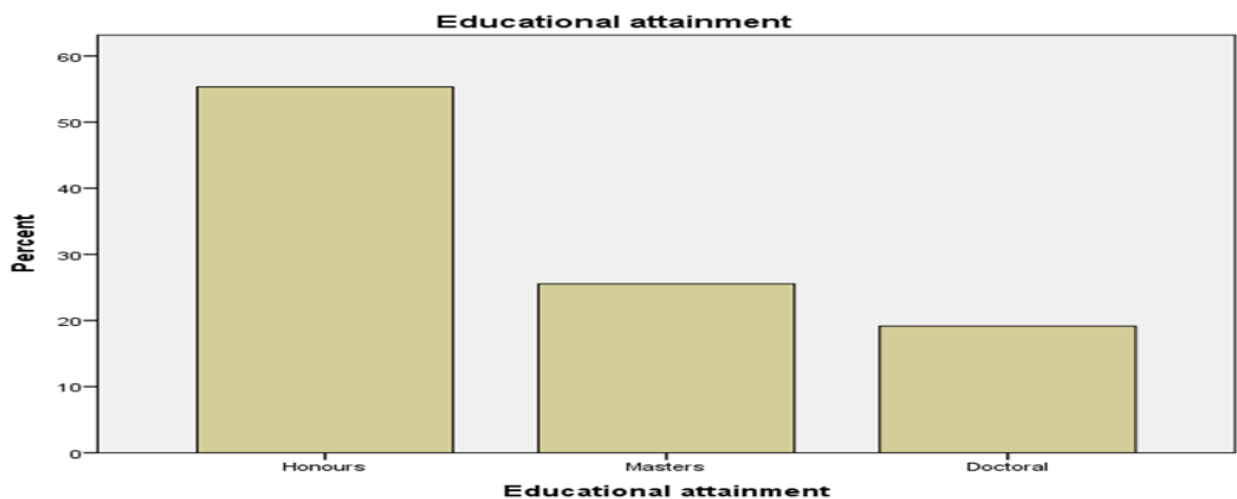
Figure 25 shows that administrators with an Honours' degree were more in number with a population of 55.3%, while those with a Masters' degree were 25.5% of the population. The administrators with some post graduate certificates and diplomas were 19.1% of the study population, even though depicted as doctoral in the figure. Figure 25 portrays that 74.4% of the study participants had Honours' degrees and Postgraduate diplomas which are not adequate for specialised skilled fields for administrative practice requirement for bucolic social work interventions.

Figure 26: Social workers' Educational Attainment
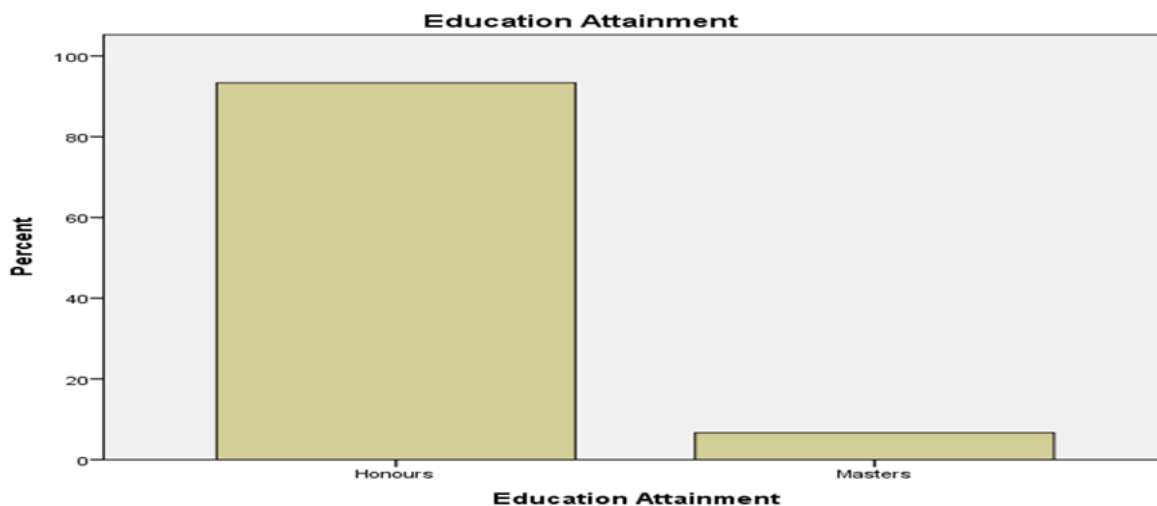
Figure 26 depicts the educational attainment of social workers in the study as the majority as 93.3% of them had an Honours' degrees, while those that had Masters' degrees were 6.7% of the study population. This indicates that there is inadequate improvement of skills in diverse social work interventions in the bucolic practice field.

Figure 27: Marital Status of the Administrators
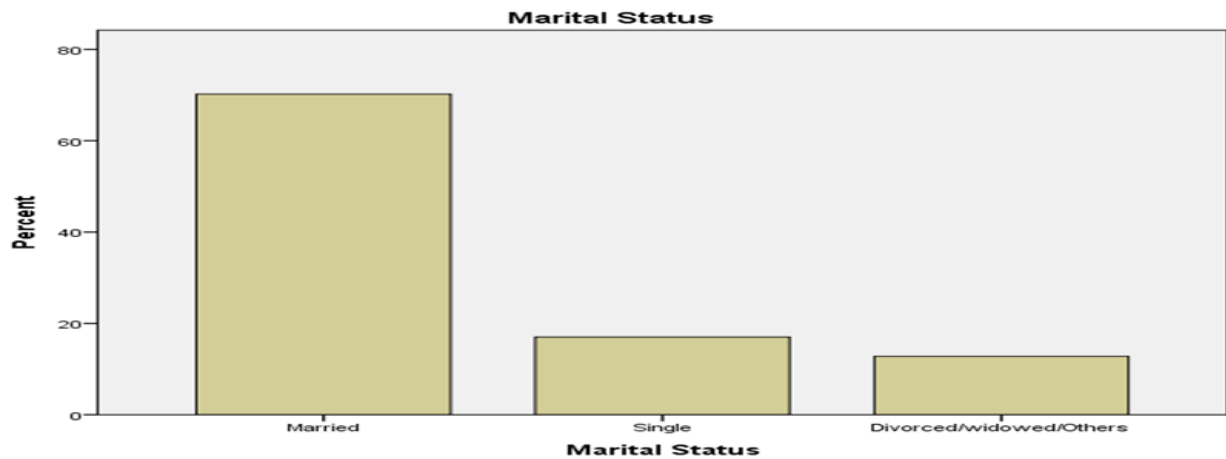
Figure 27 portrays 70.2% of the respondents were married which is a majority, while those who were single were 17.0% of the study population. Those who were divorced/widowed/others were the remainder at 12.8% of that population. This indicates that the bulk of the administrators could have better experience in counselling and therapy in directing family issues and proffering solutions to the disorganised traditional family norms such as child-headed households, teen pregnancy, HIV/AIDS, child abuse, spouse abuse, relationship with in-laws, girl-heirloom, customary support for vulnerable families and so forth.

Figure 28: Marital Status for Social Workers
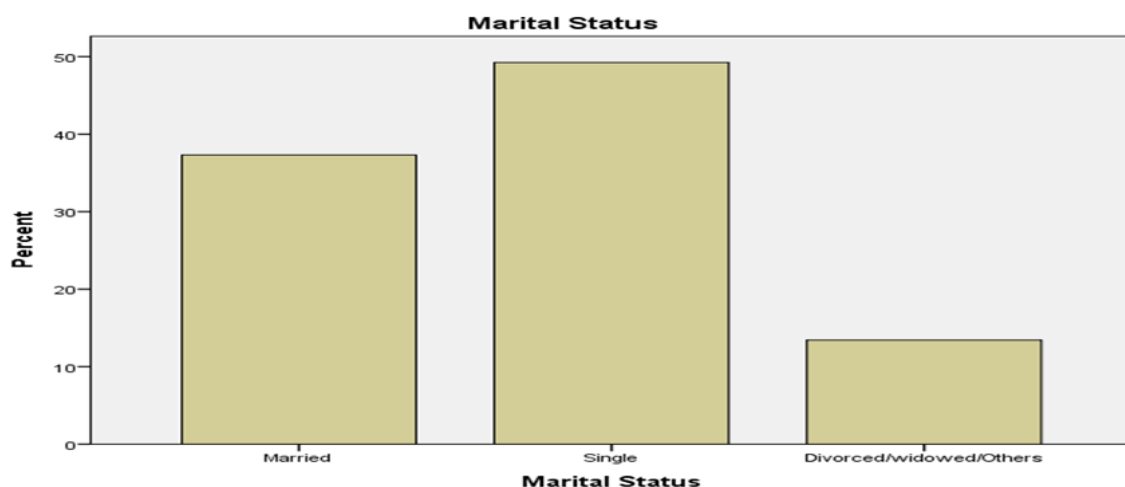
Figure 28 portrays that 48.9% of the respondents were single which is a majority, while those who were married were 37.0% of the study population; while the divorced/widowed/others categories were the remainder at 13.3% of the study population. As the majority of social workers are single and others/widowed/divorced constituting 62.2% of the study participants could be more worrisome towards the conveyance of effective and an efficient service to the bucolic domain especially regarding traditional family counselling and other cultural norms attributive mostly in the patriarchal societies that characterise Africa.

Table 2:   **Demographic Data of Social workers**

Variables	Descriptives	N	Mean	Groups	Sum.Sq	df	Mean.Sq	F	Sig
Age	20-30years	22	2.5844	btw.groups	1.463	2	.732	2.146	.121
	31-40years	61	2.3375	withn.groups	45.007	132	.341		
Know.Score	41+ years	52	2.5247	Total	46.470	134			
	Total	135	2.4497						
Prob.Score	20-30years	22	1.82468	btw.groups	.143	2	.071	1.376	.256
	31-40years	61	1.73302	withn.groups	6.844	132	.052		
	41+years	52	1.77198	Total	6.986	134			
	Total	135	1.76296						
Marit.Sta	Married	50	2.4514	btw.groups	.177	2	.089	.253	.777
Know.Score	Single	66	2.4242	withn.groups	46.293	132	.351		
	Others	19	2.5338	Total	46.470	134			
	Total	135	2.4497						
Prob.Score	Married	50	1.79714	btw.groups	.117	2	.059	1.126	.327
	Single	66	1.73377	withn.groups	6.869	132	.052		
	Others	19	1.77444	Total	6.986	134			
	Total	135	1.76296						
CPD point	5-10 points	69	2.4204	btw.groups	.431	2	.216	.619	.540
Know.Score	11-15point	35	2.4122	withn.groups	46.039	132	.349		
	16+points	31	2.5530	Total	46.470	134			
	Total	135	2.4497						
Prob.Score	5-10points	69	1.76812	btw.groups	.007	2	.003	.066	.936
	11-10piont	35	1.75102	withn.groups	6.979	132	.053		
	16+points	31	1.76498	Total	6.986	134			
	Total	135	1.76296						
Setting	Hospitals	11	2.2597	btw.groups	1.275	3	.425	1.232	.301
	Schools	11	2.2208	withn.groups	45.195	131	.345		
Know.Score	Social Dev.	98	2.4781	Total	46.470	134			
	NGOs	15	2.5714						
	Total	135	2.4497						
Prob.Score	Hospitals	11	1.80519	btw.groups	.122	3	.041	.776	.509
	Schools	11	1.81818	withn.groups	6.864	131	.052		
	Social Dev.	98	1.76239	Total	6.986	134			
	NGOs	15	1.69524						
	Total	135	1.76296						

Each subscript letter denotes a subset of Designation categories whose column proportions do not differ significantly from each other at the .05 level

Table 2 displays the compared ANOVA's Test for Group Statistics on Preferred Practice Commitment Scales and Biographical Variables for social workers. It displays the ANOVA Groups' statistics between and within groups of age on "knowledge score" of (.256) and (.121) for "problem score," for marital status (.777) for "knowledge score" and (.327) for "problem score," CPD points has (.540) for "knowledge score" and (.936) for "problem score" and setting of practice has (.301) for "knowledge score" and (.509) for "problem score." However, for the fact that the p-value is greater than (0.05) with the above figures, the relationships between biographical variables and their preferred practice commitment to the existing management commitment (Code of Ethics) is not significantly interrelated. The study will now illustrate the demographic scale derived from the Levene's Test Equality and T-test of Equality of Variance of Gender and Existing Management Commitment Scale on table 3.

Table 3: Levene's Test Equality &T-test of Equality of Variance (Gender) Scores

Gender	Descriptive	N	Mean	Independent sample test Levene's test for Equality of Variance			Independent sample test T-test of Equality of Variance		
				Std deviation	F	Sig	t	df	sig(2)
Know.Score	Male	30	2.4429	.61227	.014	.908	-.072	133	.942
	Female	105	2.4517	.58505			-.070	45.245	.944
	Total	135							
Prob.Score	Male	30	1.77143	.244863	.152	.697	.229	133	.819
	Female	105	1.76054	.224566			.219	43.906	
	Total	135							

Each subscript letter denotes a subset of Designation categories whose column proportions do not differ significantly from each other at the .05 level

Table 3 portrays the Levene's Test Equality and T-test of Equality of Variance for Gender Scores; and demonstrates the Levene's independent sample test for equality of variance of (.908) and (.942) for an independent sample T-test of equality of variance for knowledge scores. The

problem scores have (.697) and (.819) respectively for both the independent sample test for variance and T-test of equality of variances.

Table 4: Demographic Data of Administrators

Variables	Descriptives	N	Mean	Groups	Sum.Sq	df	ANOVA M.sq	f	Sig
Age	20-30years	02	3.0000	btw.groups	.341	2	.170	2.449	.098
	31-40eayrs	11	3.3896	withn.groups	3.060	44	.070		
Know.Score	41+ years	34	3.2353	Total	46.470	46			
	Total	47	3.2614						
Prob.Score	20-30years	02	2.0000	btw.groups	.494	2	.247	3.055	.057
	31-40years	11	1.8182	withn.groups	3.560	44	.081		
	41+years	34	1.6303	Total	4.054	46			
	Total	47	1.6900						
Marit.Sta.	Married	33	3.3251	btw.groups	.185	2	.093	1.268	.292
Know.Score	Single	08	3.39293	withn.groups	.216	44	.073		
	Others	06	3.2857	Total	.401	46			
	Total	47	3.2614						
Prob.Score	Married	33	1.6925	btw.groups	.045	2	.022	.245	.784
	Single	66	1.73377	withn.groups	4.009	44	.052		
	Others	19	1.77444	Total	4.054	46			
	Total	47	1.6900						
CPDpoints	5-10 points	09	3.2222	btw.groups	.028	2	.014	.185	.832
Know.Score	11-15pont	09	3.3016	withn.groups	3.372	44	.077		
	16+ponts	29	3.2611	Total	3.401	46			
	Total	47	3.2614						
Prob.Score	5-10ponts	09	1.8571	btw.groups	.419	2	.210	2.536	.091
	11-10pont	09	1.7460	withn.groups	3.635	44	.083		
	16+ponts	29	1.6207	Total	4.054	46			
	Total	47	1.6900						
Setting	Hospitals	10	3.300	btw.groups	.407	3	.136	1.949	.136
	Schools	06	3.4286	withn.groups	2.994	43	.070		
Know.Score	Social Dev.	23	3.1739	Total	3.401	46			
	NGOs	08	3.3393						
	Total	47	3.2614						
Prob.Score	Hospitals	10	1.643	btw.groups	.122	3	.048	.526	.667
	Schools	06	1.8095	withn.groups	6.864	43	.091		
	Social Dev.	23	1.6894	Total	6.986	46			
	NGOs	08	1.6964						
	Total	47	1.6900						
YEARS.Exp	0-5yrs	04	3.1429	btw.groups	.066	2	.033	.432	.652
Know.Score	6-10yrs	15	3.2857	withn.groups	3.335	44	.076		
	11+yrs	28	3.2653	Total	3.401	46			
	Total	47	3.2614						
Prob.Score	0-5yrs	04	1.7857	btw.groups	.228	2	.114	1.312	.280
	6-10yrs	15	1.7714	withn.groups	3.826	44	.087		
	11+yrs	28	1.6327	Total	4.054	46			
	Total	47	1.6900						
EDU. ATT	Honours	27	3.3069	btw.groups	.206	2	.103	1.420	.252
Know.Score	Masters	12	3.2500	withn.groups	3.195	44	.073		
	PostGrad.	08	3.1250	Total	3.401	46			
	Total	47	3.2614						
Prob.Score	Honours	27	1.6878	btw.groups	.006	2	.003	.035	.966
	Masters	12	1.6786	withn.groups	4.047	44	.092		
	PostGrad.	08	1.7143	Total	4.054	46			
	Total	47	1.6900						

Each subscript letter denotes a subset of Designation categories whose column proportions do not differ significantly from each other at the .05 level

Table 4 displays the ANOVA Groups' Statistics between and within groups for administrators and shows no statistically significant relationships between any of the biographical details. The age on knowledge score (.098) and (.057) for problem score has slight significant differences; for marital status (.292) for "knowledge score" and (.784) for "problem score;" CPD points (.832) for "knowledge score" and (.091) for "problem score;" setting of practice (.136) for "knowledge score" and (.667) for "problem score." Years of experience (.652) for "knowledge score" while "problem score" has .280 and educational attainment (.252) and (.966) for "knowledge and problem scores." However, for the fact that the p-value is greater than (0.05), the relationships between biographical variables and their preferred practice commitment to the existing management commitment (Code of Ethics) is not significant. The perception of the existing management commitment (Code of Ethics) is not significantly affected by some of the biographic variables of the social workers in the study areas. The next paragraph will be deliberating on the participants of this study on the mixed-method data analysis aspect, starting with the responses of social workers and administrators.

5.2 PHENOMENOLOGY DATA FOR ADMINISTRATORS

The practice setting experiences of respondents' administrators i.e. supervisors and managers from Question 24 to 32 of Section D; and compares the variable distribution between states. To make such a decision, each subscripts letter denotes a subset of State/Provincial categories whose column proportions do not differ significantly from each other at the .05 level for the mixed methods approach and were presented as follows:

5.2.1   Preparation of Social workers for Multi-System Levels

The inquiry on how administrators should prepare social workers for practicing in multi-system levels with clients. Table 5 questions for administrators; thus, the theme of the preparation social workers for Multi-system levels had linked pattern with the general theme of "Strategies Employed." Responding' administrators comprising managers and supervisors presented responses and views on how practitioners can be equipped to practice across multisystem levels. The ideas that were frequently gathered specified that the uppermost theme was the ensuring of

practitioners having "dynamic skills to be able to work in different settings, ensuring that referrals were promptly attended to and that practitioners' conformity to ethical standards"was given as the response by 42.6% administrators in KZN and Lagos State had it as their key suggestion. The second recurrently garnered theme was that of "ensuring that services offered by the organisation/department were integrated" and 34.0%administrators in Imo State has this as their key suggestion, while KZN and Lagos State had it as their second most suggested views. The third repeatedly gleaned theme was the "continuous in-house training/workshops and conferences attendance" by practitioners (23.4%) administrators gave this view as the least of their suggestion. The suggested views on preparing social workers to work on a multi-system levels for this study has correlations with the studies of Handon (2009); Williamson & Gray (2011:1214) and Engelbrecht (2010; 2014) who argues for clear description of roles.

Table 5:   Preparation of Social workers for Multi-System Levels

		STATE/ PROVINCE			Total
		IMO	KZN	LAGOS	
In your view, how can social workers be prepared to practice across multisystem levels	Ensuring integration of services within the department.	6$_a$ 40.0%	6$_a$ 30.0%	4$_a$ 33.3%	16 34.0%
	Dynamic skills in different settings for practitioners/referrals and conformity to ethical values.	5$_a$ 33.3%	9$_a$ 45.0%	6$_a$ 50.0%	20 42.6%
	Continuous in-house training/Workshops and conferences.	4$_a$ 26.7%	5$_a$ 25.0%	2$_a$ 16.7%	11 23.4%
Total		15 100.0%	20 100.0%	12 100.0%	47 100.0%

5.2.2 Ensuring Ethical Dilemma curbing within Multiple Relationship

Respondents' who where administrators provided recommendations on how to ensure that practitioners are abreast of the situation concerning the ethical dilemma of dual and multiple relationships especially in the rural domain. The main theme gathered was the "ensuring of the full participation of stakeholders and the creation of awareness among stakeholders, colleagues and inter-agencies cooperation" and 34.0% of administrators in KZN, suggested this, while Imo State and Lagos State had it as their joint main suggested views with "practitioners' updated in ethical standard practices periodically and when necessary" which was 34.0% of the population. While the least gleaned response theme was tobeleading "exemplary in normal life settings"and this was 31.9% of the study population. Administrators in KZN find it to be their second most recommended opinion. Ensuring dilemmawithin multiple relationships has significant patterns with the general theme of "Outstanding Aspect" and "Strategies Employed."

Table 6: Ethical Dilemma within Multiple Relationships

		STATE/ PROVINCE			Total
		IMO	KZN	LAGOS	
Ethical dilemma comes from engagement in dual and multiple relationships within the communities as an administrator. How would you ensure that social workers/practitioners are abreast to this situation?	Ensure full participation of stakeholders/Awareness creation.	5[a] 33.3%	7[a] 35.0%	4[a] 33.3%	16 34.0%
	Practitioners be updated in standard practice.	5[a] 33.3%	7[a] 35.0%	4[a] 33.3%	16 34.0%
	Be exemplary in normal life settings.	5[a] 33.3%	6[a] 30.0%	4[a] 33.3%	15 31.9%
Total		15 100.0%	20 100.0%	12 100.0%	47 100.0%

5.2.3   Verifying Organisational Capacity Building for practice and communities

Administrators described in Table 7 that follows gave recommendations on the main theme which is"Organisational capacity building." The uppermost sub-themes collected from the field includes "ensuring implementation of ethical practice" at 34.0% administrators from Lagos State found it as the key suggested opinion, Imo State second suggested opinion, while KZN province selected it as their main opinion. The "ensuring applications of theoretical issues that are work related and evidence-based practice" were applied during practice which was 34.0%of the study population and the joint overall main views for Imo State, however, KZN regard it as the least suggested view and Lagos State see it as an equal significant view with the other two views. The other sub-theme was with "cases that should be linked to relevant sections in the organisation" which was (31.9%) of the study population and this is the joint key views for KZN, while Imo State perceived it as the least of the suggested opinions. On capacity building, which would ensure proper implementation of ethical standard into practice had connections with the sub-themes at "Strategies Employed" such as staff training and constant evaluation of practice and conformity to legislations. These findings correlate with the studies of Sobeck and Agius (2007: 238); Dolgoff *et al* (2012:212).

Table 7: Organisational Capacity Building

		STATE/PROVINCE			Total
		IMO	KZN	LAGOS	
How would you build organisational capacity in professional practice and developing capacity in the communities	Ensuring implementation of ethical practice	5[a] 33.3%	7[a] 35.0%	4[a] 33.3%	16 34.0%
	Cases linked to relevant sections	4[a] 26.7%	7[a] 35.0%	4[a] 33.3%	15 31.9%
	Ensure applications of theoretical issues on work related/evidence-based	6[a] 40.0%	6[a] 30.0%	4[a] 33.3%	16 34.0%
Total		15 100.0%	20 100.0%	12 100.0%	47 100.0%

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5.2.4 Processes of Evaluation within Service-User Perspectives

Table 8: Processes of Evaluation within Service-User Perspectives

		STATE/ PROVINCE			Total
		IMO	KZN	LAGOS	
What do you think as an administrator is the best clear process of evaluation which incorporates the service user perspectives	Transparency & consultation with service users	6$_a$ 40.0%	7$_a$ 35.0%	4$_a$ 33.3%	17 36.2%
	Encourage service users to part of providers to reciprocate the aid given to them for the community well being	5$_a$ 33.3%	8$_a$ 40.0%	4$_a$ 33.3%	17 36.2%
	Employ the use of evaluation tools guided by Acts	4$_a$ 26.7%	5$_a$ 25.0%	4$_a$ 33.3%	13 27.7%
Total		15 100.0%	20 100.0%	12 100.0%	47 100.0%

Administrators described in Table 8 above present recommendations on the theme of "Process of Evaluation." The sub-themes collected from the field includes the inclusion of "transparent and consultation with service users" and 36.2% of administrators in Imo State sees this recommendation as their main view, while KZN and Lagos State rate it as the second key view. To "encouragement of service users to be part of being the providers" garnered 36.2% as a joint top suggestion overall. It is the main views for KZN and Lagos State administrators; while "employing the use of evaluation tools guided by the Service Model Act and other the human services Acts utilised by the Department of Social Development/Welfare" is the least suggested views among all the study areas. The derived results from these themes have correlations with the studies of Ferris *et al* (2008), Kirkhart and Ruffolo (1993: 58-60), Cherwitz (2005) and Sobeck and Agius (2007). It integrates with the general theme of "Strategies Employed" and had a sub-theme"bottom-top approach" which has links with sub-themes on "encouraging service users to be part of providers" for the aid recipients to reciprocate by investing in community and also on the sub-theme of "Emphasising more on preventive practices" of "Strategies Employed."

5.3   PHENOMENOLOGY DATA FOR SOCIAL WORK PRACTITIONERS

The comparing variables distributions are between states were taken from Questions 7-18 of B.

Table 9: Processes to Promote Ethical Standards for Integrity of the Profession

| | | STATE/PROVINCE | | | Total |
		IMO	KZN	LAGOS	
On ethical standard integrity, how can you assist the processes on promoting integrity?	Involve community members in interviews/ close relationship with stakeholders	11_a	30_a	3_a	44
		33.3%	32.6%	30.0%	32.6%
	Periodic meetings with staff/**Promote professionalism**/working with other depts.	10_a	31_a	4_a	45
		30.3%	33.7%	40.0%	33.3%
	Non-judgmental/**keeping your promise** and valuing clients	12_a	31_a	3_a	46
		36.4%	33.7%	30.0%	34.1%
Total		33	92	10	135
		100.0%	100.0%	100.0%	100.0%

Practitioners gave various answers to question 7 on the theme of ethical standard integrity and how they can assist processes to promote integrity as seen on Table 9. The answers that were frequently gleaned includes "non-judgmental and keeping to your promise/ value of clients"which was 34.1% of the study population. Imo State social workers and KZN's social workers agreed that it's the key issue on promotion of integrity, while Lagos State ascribes it as the second vital opinion. Having"periodic meetings with staff to exchange experiences/ promoting professionalism to preserve the integrity of the profession and-having a good working relationship with other government departments" helped towards building understanding of the social work practice which was 33.3%of the study population. KZN and Lagos State attributed this suggestion as their main suggested views, while Imo State assigned it as the least of their suggested views.When it comes to"involving community members by having insightful interviews to understand their prioritised needs and/ creating a close relationship with

stakeholders" this was the suggestion of 32.6% of the population. Imo and Lagos States credited it as their second view, while KZN credited it as the least of their suggested views. The findingsof the procedures to promote integrity of the profession has a significant link with the general theme of "Strategies Employed"

5.3.1 Effective and Efficient Social Work Ethical Competence Awareness
Table 10: Suggestions for Efficient and Effective Social Work Competence

		STATE/PROVINCE			Total
		IMO	KZN	LAGOS	
Regarding ethical competence, what would be your suggestions for an efficient and effective rural social work practice?	Openness and understand diversity/promotion confidentiality awareness	10_a	21_a	2_a	33
		30.3%	22.8%	20.0%	24.4%
	Training & workshop/Management to improve ethical standard conformity	13_a	49_a	6_a	68
		39.4%	53.3%	60.0%	50.4%
	Learning the cultures(cultural competence)/adaptation to area	10_a	22_a	2_a	34
		30.3%	23.9%	20.0%	25.2%
Total		33	92	10	135
		100.0%	100.0%	100.0%	100.0%

Table 10 gives the importance of training practitioners to enhance efficiency and job effectiveness. Findings from the practitioners who answered question 8 on ethical standard on competency indicated that a "training strategy would ensure conformity to the competency of social workers" and 50.4% of all the study areas ascribed it as the main suggestion for competence awareness. "Cultural competency" emphasises a practitioner's understanding of their host cultures and adapting to the practice area was suggested by 25.2% of the study population and was the second vital suggestion, Imo, KZN and Lagos regions assessed it as their second most important opinion; while "openness and understanding diversity of the rural area

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and the issue of confidentiality" were the third most frequent suggestions constituting 24.4% of the study population and it is the least of the generated suggestions for all the study areas. The suggestions for effective and efficient ethical competence integrates with the general theme of "Outstanding Aspects" with its sub-theme on being patient and respect for cultural norms; which had connections with a sub-theme on learning the cultures (cultural competence) and adaptation to the area. Moreover, it also has significant linkage with the administrators' main theme on organisational capacity with its sub-theme on ensuring implementation of ethical practice and cases linked to the relevant sections.

5.3.2   Ways of establishing Ethical Standard on Confidentiality

Table 11: Confidentiality in Establishing Trust and Honesty

		STATEPROVINCE			Total
		IMO	KZN	LAGOS	
Regarding ethical standard confidentiality, how can you establish trust and ensure openness?	Quality record keeping & documentation/ conducive office	13$_a$	33$_a$	5$_a$	51
		39.4%	35.9%	50.0%	37.8%
	Contract signing by both parties/informing clients' consent creating good rapport	15$_a$	37$_a$	4$_a$	56
		45.5%	40.2%	40.0%	41.5%
	Training & workshop(periodic in-house review)/sanctions of erring practitioners	5$_a$	22$_a$	1$_a$	28
		15.2%	23.9%	10.0%	20.7%
Total		33	92	10	135
		100.0%	100.0%	100.0%	100.0%

Table 11 shows that social workers offered recommendations on the theme of "Confidentiality in establishing trust and honesty" which integrates the general theme of "Outstanding Aspects" with its sub-theme on poor working resources: offices and staff. It has substantial relationship with the administrators' main theme on organisational capacity with its sub-theme on ensuring

implementation of ethical practice and the cases linked to the relevant sections. The answers that were frequently gleaned display"informing clients' on consent and signing contract of informed consent enables building good rapport" was the topmost suggestions at 41.5%; KZN and Imo State had it as their top suggested opinion, while Lagos State saw it as their second suggested opinion. "Quality record keeping and documentation including conducive office"was ranked second in the suggestions with 37.8%; Imo State and KZN values it as their second opinion while Lagos State attributes it as their main suggested opinion; while "training & workshop at 20.7% is the least suggested opinion among all the study areas.

5.2.3   Suggested Procedures in Managing Dual Relationship

Table 12: Managing Dual Relationship

		STATE/PROVINCE			Total
		IMO	KZN	LAGOS	
What are your views in managing Dual relationship?	Maintain high professional expertise/principles of engagement.	8_a	30_a	4_a	42
		24.2%	32.6%	40.0%	31.1%
	Ethical monitoring and consultation authority and experienced colleagues.	11_a	34_a	3_a	48
		33.3%	37.0%	30.0%	35.6%
	Non-imposition of decisions/ensuring Batho Pele Principles.	14_a	28_a	3_a	45
		42.4%	30.4%	30.0%	33.3%
Total		33	92	10	135
		100.0%	100.0%	100.0%	100.0%

The suggested procedures in managing dual relationships in Table 12 indicate that ethical monitoring and consultations with formal authorities was the uppermost suggestions at 35.6% KZN suggested that it is the key factor, while Imo and Lagos States sees it as their second

opinion. This was followed by "non-imposition of decisions and adhering to Batho Pele Principles (BPP)" with 33.3%. Imo State values it as their main recommendation, while KZN and Lagos State values it as their least factor. "Maintaining high professional expertise and involving in the principles of engagement" was the suggestion by 31.1% of the study population. KZN province perceives it as their second vital suggestion, while Lagos and Imo States perceives it as their least suggestions. The theme of "Managing Dual relationship" integrates with the general theme of "Prioritised NASW/SACSSP Code of Ethics" with its sub-themes of empathy for people/Batho Pele Principles and professional accountability/responsibilities. It also has connections with the general theme of "Strategies Employed" with its sub-theme on using bottom-top/constant evaluation of practice and conformity to legislation.

5.3.4 Strategies of maintaining Good Communication with Client systems

Table 13: Professional Responsibility in Maintaining Good Communication

		STATE/PROVINCE			Total
		IMO	KZN	LAGOS	
Regarding professional responsibility, how can you maintain good communication with clients 'systems?	Establish good rapport/Allow clients to open discussion/respect clients cultures	12_a	28_a	1_a	41
		36.4%	30.4%	10.0%	30.4%
	Non-judgmental/Effective Communication skills/One-one interviews	10_a	31_a	5_a	46
		30.3%	33.7%	50.0%	34.1%
	Proper consultations and implementation with superiors and colleagues	11_a	33_a	4_a	48
		33.3%	35.9%	40.0%	35.6%
Total		33	92	10	135
		100.0%	100.0%	100.0%	100.0%

Table 13 identifies the suggested ways of maintaining good communication with client's systems within the professional responsibility ethic. The responses that were frequently garnered show that "proper consultations and implementation with the guidance of superiors and colleagues was the uppermost suggestions at 35.6% KZN maintained it as their top view while Imo and Lagos States acknowledge it as their second viewpoint. This was followed by "non-judgmental attitude and effective communication skills favouring one-on-one interviews" with 31.4% of the study population giving this as their answer. Lagos State attributes it as their key opinion, while Imo State values it as their least view and KZN attributes it as their second viewpoint and finally, "establishing good rapport and- allowing clients to open discussions and/ respect for clients' cultural norms and values" was the least suggested view at 30.4%. Imo Stateperceives it as their top opinion, while KZN and Lagos State perceives it as their least opinion. Strategies of maintaining good communication with client systems has substantial relationships with the administrators' main theme on "Organisational capacity" with its sub-theme on ensuring implementation of ethical practice and cases linked to relevant sections. It integrates with the general theme of "Outstanding Aspects" with its sub-theme on being patient as clients are mostly ignorant and/respect cultural norms; it has links with the general theme on "Strategies Employed" with its sub-themes of Staff training/Handling cases without biases and ensuring more preventive services programmes and/Practitioners must understand dynamics of communities and conformity to legislations.

5.3.5 Strategies of upholding Diversity within Ethic of Respect for people Worth, Human rights & Dignity

Table 14: Promoting Diversity within Ethic of Respect for person's Worth, Human rights & Dignity

		STATE/PROVINCE			Total
		IMO	KZN	LAGOS	
Regarding respect to human dignity, rights and worth, how can you promote this ethical standard in the scene of diversity?	Principles of equality/Non- discrimination & judgmental	14$_a$	37$_a$	5$_a$	56
		42.4%	40.2%	50.0%	41.5%
	Advocating for human rights and violations/Be assertive/Create awareness programs	14$_a$	39$_a$	4$_a$	57
		42.4%	42.4%	40.0%	42.2%
	Non- interference with client cultures/ emphasis on self-determination of clients	5$_a$	16$_a$	1$_a$	22
		15.2%	17.4%	10.0%	16.3%
Total		33	92	10	135
		100.0%	100.0%	100.0%	100.0%

Respondents recognised and recommended ways on how they could promote ethical standards on respect for human rights, dignity and the worth of persons. The responses that were recurrently garnered show that there is advocating for human rights and preventing violations/ assertiveness of practitioners and the creation of awareness programmes" to address human rights violations was the uppermost suggestions at 42.2% of the study population. KZN and Imo State have this suggestion as their key opinion, while Lagos State has it as their second outlook. This was followed by "ensuring principles of equality and non-discrimination and non-judgmental attitude" with 41.5% giving this as their answer. Imo State has this suggestion as their joint key opinion the same as KZN province, while Lagos has it as their second outlook. Lastly, the suggestion on "non-interference for clients' cultural norms and values and self-determination" were given by 16.3% of the study population and is the least supported opinion of the study areas regarding promoting diversity andthe ethic of respect and human rights.

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Table 14 illustrates ways in the aspect of diversity to the question 12 towards promoting effective social work service which has a link with the general theme of "Strategies Employed," with its own sub-themes such as advocating on social justice, human rights approach/creating awareness on rights of clients/ show concern and legal rights information dissemination and also on staff training/handling cases without biases which are all integrated with the sub-themes derived from this question 12; which centres on principles of equality/ non-discrimination and judgmental and advocating for human rights and violations and/ creating awareness programmes.

5.3.6   Strategic suggestions on improving Quality Service delivery to Clients

Table 15: Service Delivery enhancement for Quality services to clients

		STATE/PROVINCE			Total
		IMO	KZN	LAGOS	
On service delivery in your view, what suggestions could enhance quality service to clients?	Adherence to legislation/Working ethics relate to legislation	5$_a$	22$_a$	3$_a$	30
		15.2%	23.9%	30.0%	22.2%
	Create more time for counsellings & interviews for practitioners & clients	7$_a$	18$_a$	3$_a$	28
		21.2%	19.6%	30.0%	20.7%
	Availability of resources	21$_a$	52$_a$	4$_a$	77
		63.6%	56.5%	40.0%	57.0%
Total		33	92	10	135
		100.0%	100.0%	100.0%	100.0%

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Respondent social workers offered recommendations on how to promote ethical standards of service delivery to the question 13 to enhance quality service to clients. The responses that were frequently gathered displayed that the "availability of resources"was the highest suggestions at 57.0% of the study population. All the study areas were of the opinion that this suggestion was the key to enhance quality service to clients. The second most replied suggestions were "adherence to legislation and working ethics related to legislation" with 22.2%; KZN and Lagos State have this suggestion as their second most sought out views, while Imo State perceives it as the least of their opinions. Finally, "creating more time for practitioners' practice counselling and interviews for clients" was suggested by 20.7%; Imo and Lagos States perceive this suggestion as their second views, while KZN sees it as the least of their views.Table 15 on service delivery enhancement integrates the general theme of "Outstanding Aspects" with its sub-theme.

5.3.7   Equality recommendations for Social Justice towards accessing resources

Solutions and ideas on how to ensure equal access to resources, services and opportunity to meet basic human needs within the theme on "Social Justice in ensuring accessibility to resources" gathered from the question 14. Table 16 displays that prioritising needy ones in practice service and ensuring volunteerism of community members was the top suggestions at 36.3% Imo State and KZN have this view as their leading opinion, while Lagos State has it as their second outlook. The second most responded recommendations were "community-oriented methods/ ruralness/bucolic approach and equal distribution to access resources" which was the response from 35.6% of the population. Lagos State has it as their topmost suggestion; KZN has it as their joint topmost view, while Imo State has it as their second outlook. The view on the "creation of mobile day for each community and the designation of a social worker in each ward" garnered 28.1%; KZN and Imo State have it as their least outlook. The theme of "Social Justice in ensuring accessibility to resources" has a significant relationship with the quantitative analytical findings of the study within the administrators' areas of study (State/Province) where the ethic on social justice has knowledgeability and problematic correlations; as well as on the social workers' quantitative outcomes within the areas of study (State/Province).

Table 16: Social Justice in ensuring Accessibility to Resources

| | | STATE/PROVINCE | | | Total |
		IMO	KZN	LAGOS	
Regarding social justice what are your suggestions to ensure equal access to resources, services and opportunity to meet human basic needs?	Creation of mobile day/Each ward should have a social worker	9a	26a	3a	38
		27.3%	28.3%	30.0%	28.1%
	Community-oriented methods to access resources/ ensuring ruralness approach /Equal distribution	11a	33a	4a	48
		33.3%	35.9%	40.0%	35.6%
	Prioritise needy ones/ supporting Volunteerism	13a	33a	3a	49
		39.4%	35.9%	30.0%	36.3%
Total		33	92	10	135
		100.0%	100.0%	100.0%	100.0%

5.3.8 Recommendations for Effective and Efficient Bucolic Social Work Practice

Social workers that responded offered recommendations on the main theme of "Efficient and effective strategies for bucolic social work practice" in relation to question 15 which integrates with the general theme on "Strategies Employed" within the sub-theme on staff training/having resources/handling cases without biases/appraisal for passion. Table 17 illustrates that "working with community leaders and constant consultation of people in terms of services needed" was the top suggestions 34.8% KZN perceives it as their key important view, while IMO and Lagos identify it as their second opinion. The second most responded suggestions were that of "constant introduction of policy practices and Appraisal for passion of the profession" which garnered 33.3%; Imo State identifies this as their topmost view, while KZN classifies it as their least popular view and Lagos State sees it as their joint second views. Finally, on "partnership with other stakeholders and Staff development" ranked third with 31.9%. Lagos identifies this as their most popular view, KZN as their second most popular, while Imo State sees it as their least popular suggestion. The findings here for suggested efficient and effective strategies for bucolic

practice has significant connections with the other studies (September, 2010; Turbett, 2011; Lombard, 2010; Alpaslan and Schenck, 2012; Dolgoff *et al*, 2012).

Table 17: Effective and Efficient Strategies for Bucolic Social Work Practice

| | | STATE/PROVINCE | | | Total |
		IMO	KZN	LAGOS	
In your view, what are the effective strategies that would have been more effective and ethically efficient in rural social work practice?	Constant introduction of policy practices/**Appraisal for passion for the profession**	13$_a$	29$_a$	3$_a$	45
		39.4%	31.5%	30.0%	33.3%
	Partnership with other stakeholders/Staff development	8$_a$	31$_a$	4$_a$	43
		24.2%	33.7%	40.0%	31.9%
	Working with community leaders/Constant consultation of people in terms of services needed	12$_a$	32$_a$	3$_a$	47
		36.4%	34.8%	30.0%	34.8%
Total		33	92	10	135
		100.0%	100.0%	100.0%	100.0%

5.3.9 Prioritised Roles during Practice Session

Practitioners offered reactions and ideas on what role they would prioritise during practice sessions to achieve effective and ethically efficient rural social work practice into question 16 which is an offshoot of question 5 on why they prioritised the selected standard. The main theme of "Prioritised Roles during Practice Session" has substantive connections with the general theme of "Prioritised Choice of NASW/SACSSP Code of Ethics within the sub-theme derived such as professional accountability/responsibility; also on the main theme on promoting diversity within the ethic on respect for worth of persons, human rights and dignity under the sub-theme of non-interference with clients culture/self-determination.

Table 18: Prioritised Roles during Practice Session

		STATE			Total
		IMO	KZN	LAGOS	
In your view, what role(s) would you prioritize during the practice session?	Mediator role/ Advocacy role/Counselor	11$_a$	31$_a$	4$_a$	46
		33.3%	33.7%	40.0%	34.1%
	Record management and follow-up empowerment/Enabler & educator	11$_a$	30$_a$	3$_a$	44
		33.3%	32.6%	30.0%	32.6%
	Ensuring professional integrity & responsibility/Self-determination	11$_a$	31$_a$	3$_a$	45
		33.3%	33.7%	30.0%	33.3%
Total		33	92	10	135
		100.0%	100.0%	100.0%	100.0%

Table 18 displays the suggestions that were frequently given showing that the "mediator, advocacy and counselor's role" were the top suggested roles at 34.1%. Lagos State identifies it as their key view, while KZN classifies it as their joint key views and Imo State classifies it as their joint main opinion. The second most suggested role includes "maintaining professional integrity and responsibility and also ensuring client's self-determination" which was the answer from 33.3% of the study population. Imo State and KZN identify it as their joint key outlooks; while Lagos State identifies it as their joint second opinion. Finally, "being an enabler, educator, empowered and confidant was the answer given by 32.6% of the study population. KZN and Imo State identify this as their least opinion, while Lagos State identifies it as their joint second opinion. Empowerer, enabler and educator for the communities are terms meaning to enable them to tackle social injustice, inequalities, "stereotypical practice" which is detrimental to effective rural social work practice, 'Nagda and Gutierriez (2004:47) proposed the "development of an empowerment perspective.

5.3.10 Performance Roles during Practice Session

Table 19 offers feedbacks and thoughts on what role(s) social workers would actually perform during practice sessions in the study derived from question 17. The main theme of "Performance Roles during Practice Session" has substantive links with the general theme of "Strategies Employed" within the sub-theme on advocate for social justice and human rights approach to create awareness of the rights of clients and to/show concern and to give legal information.

Table 19: Performance Roles during Practice Session

		STATE/PROVINCE			Total
		IMO	KZN	LAGOS	
In you view, what roles would you actually perform during the practice section?	Enhancing social functioning/Problem management	13_a	25_a	3_a	41
		39.4%	27.2%	30.0%	30.4%
	Ensuring quality service/Advancing social justice/Human rights and dignity	10_a	35_a	3_a	48
		30.3%	38.0%	30.0%	35.6%
	Being an agent of positive change/Educator & enabler	10_a	32_a	4_a	46
		30.3%	34.8%	40.0%	34.1%
Total		33	92	10	135
		100.0%	100.0%	100.0%	100.0%

The most replies were for the "ensuring of quality service and the advocating for social justice and human rights, dignity and the worth of persons" at 35.6% of the study population; KZN identifies this as their key role, while Imo State and Lagos State classify it as their joint second role. The second most suggested roles include "being an agent for positive change for clients and society and being an Educator and enabler to instruct and direct clients to needed help/ resources" at 34.1%; Lagos identifies this as their main role, KZN and Imo State both see it as their second most suggested. The third most suggested role being that of "enhancing social functioning of clients and problem management"at 30.4%; Imo State identifies this as their topmost role; Lagos State sees it as their joint second, while KZN classifies it as their least role.

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NB- It was noted by the research team in this study that questions 23 and 29 that concern on the multi-roles of administrators in adopting effective strategies to enhance community-building and on theoretical understanding of both social workers and service users' action within a particular socio-economic context, were not fully responded to and thus the theme could not be asserted because of the critically low response to the two questions. The study from now onwards will be focusing on the knowledge and problem scores derivation intended for administrators from the quantitative analysis for the study.

5.4   PHENOMENOLOGY   DATA   FOR   QUANTITATIVE   ANALYTICAL   COMPARISON OF ADMINISTRATORS

5.4.1   Comparison of Knowledge scores and Problem scores of Administrators

Table 20: Knowledge and Problem Mean Scores for Administrators

		N	Mean	Std. Deviation	Std. Error
Knowledge Score	KZN	20	3.3571	.26423	.05908
	Lagos	12	3.2976	.28218	.08146
	IMO	15	3.1048	.21235	.05483
	Total	47	3.2614	.27190	.03966
		N	Mean	Std. Deviation	Std. Error
Problems Score	KZN	20	1.4643	.19596	.04382
	Lagos	12	1.8452	.26870	.07757
	IMO	15	1.8667	.23203	.05991
	Total	47	1.6900	.29686	.04330

Table 20 indicates the states or provinces of the administrators, withinthe mean and standard deviation that are presented respectively. KZN has a higher mean knowledge scores (.3.3571) than Imo State (3.1048) and Lagos State (3.2976). In problem scores, Imo State (1.8667) professed most problematic than Lagos State (1.8452) and KZN (1.4643). This implies that from this study, administrators in KZN were found to have better understanding and awareness to the Code of Ethics than their counterparts in both Imo State and Lagos State. Additionally, the administrators' insight on the professed problematic Code of Ethics is lower for KZN than their

counterpart at Lagos State and Imo State.

5.4.2 Testing of Knowledge and Problem scores between Groups and within Groups of responding' Administrators

RULES: The scores were calculated as an average of the ratings given under each of the categories accordingly; one for knowledge and the other for problems.

Hypothesis 3.1: There are statistically significant differences in the proportions of respondents' choice of NASW/SACSSP Code of Ethics that they are knowledgeable and problematic with coping across the different designations at the study areas. Null hypothesis (H_o): The mean knowledge scores and problem scores aren't for administrators at KZN, Lagos State and Imo State different.The alternative hypothesis is represented by (H_a).

Table 21: Knowledge Scores Between Groups &Within Groups' Administrators

		Sum of Squares	Df	Mean Square	F	Sig.
Knowledge Score	Between Groups	.567	2	.284	4.403	**.018**
	Within Groups	2.834	44	.064		
	Total	3.401	46			
		Sum of Squares	Df	Mean Square	F	Sig.
Problems Score	Between Groups	1.776	2	.888	17.158	**.000**
	Within Groups	2.278	44	.052		
	Total	4.054	46			

*. The mean difference is significant at the 0.05 level.

Table 21 indicates that there is a significant difference between the "knowledge score" and "problem score" between groups and within group's analysis from the study. Therefore, the null hypothesis was rejected and it was concluded that at least the mean scores are different from others as the "knowledge scores" showed a significant difference of (.018) and also when compared with the "problem scores" of (.000) as both showed significant differences as the p-value is <0.05 for both the "problem" and "knowledge" scores. Furthermore, the hypothesis test

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for the states and/provinces with respect to the administrators will be presented to strengthen the derived results from the post hoc test. The post hoc test was applied next because there is a significant difference in the "knowledge score" and "problem score."

5.4.3 Post Hoc Test for Knowledge scores and Problem scores of Administrators

The mean "knowledge scores" and "problem scores" for the states/provinces are not different, while the alternative hypothesis will be presented as follows: At least one of the states/province has higher mean "knowledge scores" and "problem scores."

Table 22: Post Hoc Tests on Knowledge & Problem Scores for Administrators

Dependent Variable	(I) STATE	(J) PROVINCE	Mean Difference (I-J)	Std. Error	Sig.
Knowledge Score	KZN	Lagos	.05952	.09267	.524
		IMO	*.25238*ˈ	*.08668*	*.006**
	Lagos	KZN	-.05952	.09267	.524
		IMO	.19286	.09829	**.056**
	IMO	*KZN*	*-.25238*ˈ	*.08668*	*.006**
		Lagos	-.19286	.09829	.056

Dependent Variable	(I) STATE	(J) PROVINCE	Mean Difference (I-J)	Std. Error	Sig.
Problems Score	KZN	*Lagos*	-.38095ˈ	*.08308*	*.000**
		IMO	-.40238ˈ	*.07771*	*.000**
	Lagos	*KZN*	*.38095*ˈ	*.08308*	*.000**
		IMO	-.02143	.08812	.809
	IMO	*KZN*	*.40238*ˈ	*.07771*	*.000**
		Lagos	.02143	.08812	.809

*. The mean difference is significant at the 0.05 level.

Table 22 indicates that there is a significant difference between the knowledge and problem scores among the states/province as to the administrators' ratings. Therefore, the null hypothesis is rejected and it is concluded that at least the mean scores are different from others as the "knowledge scores" showed a significant difference and likewise the "problem scores" showed

the same. The sum total means of the"knowledge scores" showed that in comparison between KZN and Imo State at Table 22 there is a significant difference of (.006) in respect of the"knowledge scores". KZN has a (-.25238*) negative means outcome in comparison to Imo State is (.25238*) which has a positive means outcome, thus, denoting that administrators in Imo State have a higher familiarity or knowledgeableness on the Code of Ethics application from this study. Lagos State has a slightsignificant differences with Imo State (.056), while their means difference is (-.19286) shows a negative outcome, thus, revealing a lower familiarity outlook compared with Imo State. In comparing KZN (.524) no significant difference is shown, while its means (-.05952) compared to Lagos State reveals that there is has a lower familiarity outlook in comparison to Lagos State.

The "problem scores" among KZN and Lagos State and Imo State have a significant difference of (.000), thus, the H_o which states that the mean "knowledge and problem scores" are not different among administrators at KZN, Lagos State and Imo State is, therefore, rejected. Furthermore, we accept the $H_a$which states that at least one of the locations has a higher mean "problem score" and "knowledge score" due to the fact that the p-value is <0.05.The sum total means of the"problem scores" shows that in comparison between KZN and Imo State at Table 22 depicts that there is a significant difference of (.000) indicating positive outcome. KZN has a (-.40238*) negative means outcome in comparison to Imo State, thus, revealing that KZN has a lower professed problematic outlook than Imo State on the Code of Ethics implementation. Further, KZN has a positive significant difference (.000) and lower mean (-.38095*) in comparison to Lagos State, hence, revealing a lowerprofessed problematicoutlook. However, Imo State has a negative significant difference (.809) and a higher means (.02143) compared to Lagos, thus, revealing a higherprofessed problematic outlook than Lagos State.

5.4.4   Areas of study designated Knowledgeable and Turbulence Ethical Impact

The quantitative analysis for the study above for administrators indicated that there is a significant correlation within the areas of study (Province/State) among the ethics on competence/confidentiality, professional responsibility and social justice. There is a significant difference occurrence between the "knowledge score" and "problem score." There is also an integrated linkage within the social justice ethic in the areas of study (Province/State) between

administrators and social workers; as both study's respondents accounted for the same ethical code preferences within the study.

The ethical codes of professional responsibility and competence and/confidentiality respectively, had significant relationship for administrators and the social workers' with the years of practice experiences.With mixed method analysis, the general theme of "Problematic Chosen Code" has a significant relationship within the competence and/confidentiality framework and social justice ethical codes. Thus, they are accounted for the most problematic ethical codes that administrators rated to be problematic within the bucolic practice milieu.There is also a linkage between the competence and/confidentiality ethic and the general theme of "Choice for NASW/SACSSP Code of Ethics, Values & Principles" that indicate that the overall ratings on the ethical codes depicted competence and/confidentiality, the highest. The next quantitative analysis will be demonstrating from the derived areas of study (State/Province) variable of the administrators pertaining to their understanding on the ethical codes between the "knowledge and problem scores" for this study.

Table 23: Compared (State) Knowledge & Problem Scores for Administrators

Knowledge and problem variables	ADMINISTRATORS					
	RESPWORHUMRIGTHS			PROFESSIONAL RESPONSIBILITY		
	KZN	LAGOS	IMO	KZN	LAGOS	IMO
Knowledgeable	5a(25.0%	4a(33.3%	6a(40.0%	4a(20.0%	3a(25.0%	1a(6.7%
More Knowledge	7a(35.0%	3a(25.0%	4a(26.7%	$10_{a,b}$(50.0%	5_b(41.7%	12a(80.0%
Appr. Knowledge	8a(40.0%	5a(41.7%	5a(33.3%	6a(30.0%	4a(33.3%	2a(13.3%
Total	20(100.0%	12(100.0%	15(100.0%	20(100.0%	12(100.0%	15(100.0%
Not a problem	18a(90.0%	0_b(0.0%*	0_b(0.0%	5a(25.0%	3a(25.0%	7a(46.7%
minor problem	2a(10.0%	2a(16.7%	1a(6.7%	7a(35.0%	5a(41.7%	7a(46.7%
Major problem	0a(0.0%	10_b(83.3%	14_b(93.3%	8a(40.0%	$4_{a,b}$(33.3%	1_b(6.7%)
Total	20(100.0%	12(100.0%	15(100.0%	20(100.0%	12(100.0%	15(100.0

	COMPETENCE/CONFIDENTIAL			SOCIAL JUSTICE		
Knowledgeable	$8_{a,b}$(40.0%	2_b(16.7%*	9a(60.0%	0a(0.0%	7_b(58.3%	8_b(53.3%*
More knowledge	7a(35.0%	5a(41.7%	6a(40.0%	6a(30.0%	3a(25.0%	5a(33.3%
Appr. Knowledge	5a(25.0%	5a(41.7%	0_b(0.0%*	14a(70.0%	2_b(16.7%	2_b(13.3%*
Total	20(100.0%	12(100.0%	15(100.0%	20(100.0%	12(100.0%	15(100.0%
Not a problem	6a(30.0%	9_b(75.0%	5a(33.3%	12a(60.0%	0_b(0.0%	0_b(0.0%
Minor problem	6a(30.0%	3a(25.0%	6a(40.0%	8a(40.0%	4a(33.3%	4a(26.7%
Major problem	8a(40.0%	0_b(0.0%)	$4_{a,b}$(26.7%	0a(0.0%	8_b(66.7%	11_b(73.3%*
Total	20(100.0%	12(100.0%	15(100.0%	20(100.0%	12(100.0%	15(100.0%

	INTEGRITY OF PROFESSION			SHOW CONCERN		
Knowledgeable	1a(5.0%	0a(0.0%	0a(0.0%	------------	-------------	--------------
More knowledge	7a(35.0%	5a(41.7%	6a(40.0%	$7_{a,b}$(35.0%	1_b(8.3%	7a(46.7%
Appr. Knowledge	12a(60.0%	7a(58.3%	9a(60.0%	$13_{a,b}$(65.0%	11_b(91.7%	8a(53.3%
Total	20(100.0%	12(100.0%	15(100.0%	20(100.0%	12(100.0%	15(100.0%
Not a problem	18a(90.0%	$18_{a,b}$(66.7%	9_b(60.0%	18a(90.0%	9a(75.0%	14(93.3%
Minor problem	2a(10.0%	$4_{a,b}$(33.3%	6_b(40.0%	2a(10.0%	3a(25.0%	1a(6.7%
Major problem	-----------	-------------	----------	-----------	-----------	--------
Total				20(100.0%	12(100.0%	15(100.0%

	SERVICE DELIVERY					
Knowledgeable	1a(5.0%	0a(0.0%	0a(0.0%	The figures in bolded form have significant differences among themselves.		
More knowledge	8a(40.0%	5a(41.7%	6a(40.0%			
Appr. Knowledge	11a(55.0%	7a(58.3%	9a(60.0%			
Total	20(100.0%	12(100.0%	15(100.0%			
Not a problem	14a(70.0%	6a(50.0%	9a(60.0%			
Minor problem	6a(30.0%	6a(50.0%	6a(40.0%			
Major problem	--------------	--------------	------------			
Total	20(100.0%	12(100.0%	15(100.0%			

Each subscript letter denotes a subset of Designation categories whose column proportions do not differ significantly from each other at the .05 level.

5.4.5 The Impact of Ethical Code of Respect/Worth/HumanRights& Dignity (RWHRD) for Administrators

Table 23 portrays the States or Provinces for administrators; the ethical principle of the Respect for worth of persons, human rights and dignity (RWHRD) for administrators reveals no statistically significant differences in "knowledge scores"; while in "problem scores" reveals statistical significant differences are revealed in "not a problem" score and the "major problem" score. The knowledgeability of the administrators rating shows that they are conversant with the ethical standard of respect for worth of persons, human rights and dignity in the study areas with the sum total scores for an "average knowledge" of 31.9%, "more knowledge" has 29.8% and "appropriate knowledge" was the result in 38.3% of the study population. The "problem scores" of administrators among the states showed that within the "not a problem score," KZN has a 90.0% rating for professed non problematic in comparison with Lagos State at 0.0% that has a statistically significant difference with Imo State also has a result of 0.0%. In the realm of "major problem" score Lagos State had 83.3% and has a significant difference with Imo State 93.3% and KZN 0.0% reveals that there are professed higher rating of problem scores between Lagos State and Imo State regarding on the ethical standard of respect for worth of persons, human rights and dignity among the administrators in the study areas. The sum total problem scores shows that "Not a problem" variable score has 38.3%; while "Minor problem" is 10.6% and the "Major problem" is 51.1% portraying a high professed problematic rating level.

5.4.6 The Effect of NASW/SACSSP Ethical Code of Competence for Administrators

The ethical standard of Competence/Confidentiality within States/Provinces for administrators depicted that there are statistically significant differences in "knowledge scores" and in "problem scores." In "average knowledge" score, KZN was 40.0%and has a significant difference with Lagos State at 16.7% while Imo State has 60.0%; while in "appropriate knowledge" score; Imo State comes in at 0.0% and has a significant difference when compared to KZN which is at 25.0% and Lagos State at 41.7% showing that there are greater understandings among administrators in KZN and Lagos State with respect to the ethical standards on competence/confidentiality. With regard to"problem scores," Lagos State is at 75.0% andhas a statistically significant difference when compared to KZN at 30.0% and Imo State at 33.3%;

while in the "major problem" score; Imo State is at 26.7% and has statistical significant differences with KZN at 40.0% and Lagos State is at 0.0%. This rating of "problem score" divulges that KZN has the greater professed problematic ratings regarding the ethical standards of competence/confidentiality when compared to Imo State that perceives it as having some degree of ethical turbulence; while Lagos State perceived it as non-problematic.

5.4.7 The Influence of the Ethical Code of Professional Responsibility for Administrators

In the ethical standards on professional responsibility, there are statistically significance differences in "knowledge score" and "problem score" among the states. The "more knowledge" score recorded a significant difference between KZN at 50.0% and Lagos State at 41.7% whereas Imo State had 80.0% and a sum total for knowledge score for "average knowledge" is 17.0%, "more knowledge" is 57.4% and "appropriate knowledge" is at 25.5%. This portrays that administrators have more understanding for the ethical standard professional responsibility in the study areas. With regard to the problem score on states/province pertaining to ethical standard on professional responsibility, the study reveals that there is a significant difference with the "major problem" variable between Lagos State at 33.3% and Imo at 6.7%; while KZN has a 40.0% result. This shows that Lagos State and KZN professed high problematic ratings with regard to the ethical standard professional responsibility; whereas Imo State perceived a low turbulence. The sum total for "problem score" rating depicts "not a problem" is at 31.9%, "minor problem" is at 40.4% and "major problem" is recorded at 27.7% of the study population.

5.4.8 The Effect of NASW/SACSSP Ethical Code of Social Justice for Administrators

The ethical standard on social justice in the states has statistically significant differences between "problem scores" and "knowledge scores" within the states/province. In "average knowledge" score, Lagos State is at 58.3% and is significantly different to Imo State 53.3% and with the "appropriate knowledge" score category there is a significant difference with 16.7% to Imo State at 13.3%, while KZN is at 70.0%. The rating on "knowledgeability score" on ethical standard social justice portrays that KZN has greater understanding in comparison to Imo State and Lagos State among the administrators.

The total sum of "knowledge score" portrays "average knowledge" with 31.9%, "more knowledge" has 29.8% and "appropriate knowledge" is 38.3%." In the "problem scores,""not a problem" score has a significant difference between Lagos State at 0.0% and Imo State also at 0.0%, while KZN has 60.0%; while in the "major problem score," Imo State is at 73.3% and has a significant difference with Lagos State at 66.7%, while KZN is at 0.0%. This portrays KZN as having professed non problematic ratings with the ethical standard social justice; whereas Lagos State and Imo State have a severe perceived turbulence regarding social justice in the study areas. The sum total for "problem score" shows that the "not a problem" variable has 25.5%, "minor problem" 34.0% and "major problem" was at 40.0% showing a high perception of turbulence of social justice violation in the study areas.

5.4.9 The Impact of Ethical Code of Integrity of Profession for Administrators

The ethical standard on the integrity of the profession within states for administrators has no statistically significant difference in "knowledge score" but there are significant differences within the "problem score."With the "knowledge score" there was high rating to "more and appropriate knowledge" scores among the states showing a higher understanding on the part of the administrators on the ethical standard of integrity of the profession. The "not a problem" score has a significant differences between Imo State at 60.0% and Lagos State at 66.7%, then KZN which is at 90.0%, while in "minor problem" score Lagos State is at 33.3% and has a significant difference with Imo State at 40.0%, and then KZN at 10.0% with no responses on the "major problem" score. This depicts that the ethical standard of integrity of profession has some degree of perceived turbulence in the Imo State and Lagos State compared with KZN province.

5.4.10 The Influence on Administrators of Ethical Code of Show Concern for Others

In assessing the ethical standard on showing concern for others well-being among the states/province reveals that there are significant differences in the "knowledge score" but there are no significant differences in the "problem score." There are no responses in the "average knowledge" score but in the "more knowledge" score, KZN is at 35.0% and a significantly different to Lagos State at 8.3% then Imo State at 46.7%. The "appropriate knowledge" score

shows that Lagos State is at 91.7% and is a significant different to KZN with a percentage of 65.0% and the sum total score for "knowledge scores" which is display "more knowledge"is at 31.9% and "appropriate knowledge" is at 68.1%. This reveals that administrators in the study areas have sound and better understanding of the ethical standard of showing concern for others in the study areas. The problems scores rating displays that administrators do not perceive any turbulence with the ethical standard of showing concern for others well-being.

5.4.11 The Effect of the NASW/SACSSP Ethical Code of Service Delivery for Administrators

With the ethical standard of service delivery, there are no statistically significant differences either with"knowledge scores" or "problem scores" among administrators in the study areas. The high ratings for"appropriate and more knowledge" scores and the higher ratings for "not a problem" and "minor problem" scores in addition to no responses on "major problem' scores portrays that administrators in the study areas have a greater understanding for ethical standard of service delivery and did not profess it as problematic in the study areas. The next quantitative analysis part of the study exhibits the gender variable of the administrators that has a significant influence on the codes.

5.5 GENDER COMPARISON FOR KNOWLEDGE SCORES AND PROBLEM SCORES OF ADMINISTRATORS

RULES: The scores were calculated as an average of the ratings given under each of the categories accordingly one for knowledge and the other for problems.

Hypothesis 3.2: There are statistically significant differences in the proportions of respondents' gender on their choice of NASW/SACSSP Code of Ethics that they are knowledgeable on or have problems with coping across the different designations of the study areas. Null hypothesis (H_o): The mean knowledge score and problem score are not different between males and Females.The alternative hypothesis is represented by (H_a).

5.5.1 Gender Comparison on NASW/SACSSP Codes for Administrators

Table 24: **Gender (Mean & Std. Deviation) Knowledge & Problem Scores for Administrators**

	Gender	N	Mean	Std. Deviation	Std. Error Mean
Knowledge Score	Male	12	3.0833	.20620	.05952
	Female	35	3.3224	.26691	.04512
	Gender	N	Mean	Std. Deviation	Std. Error Mean
Problems Score	Male	12	1.5833	.21501	.06207
	Female	35	1.7265	.31446	.05315

Table 24 specifies the gender of administrators with the mean and standard deviation are presented. Females have a higher "knowledge score" of (3.3224) compared to the males (3.0833). This illustrates that women are more knowledgeable of the ethical codes than the men. With the "problem score," females experience more turbulence (1.7265) in coping with the ethical code than when compared to men (1.5833). The next analysis is Table 25 and it will be focusing on the Levene's Independence Sample Test for administrators' gender variables between "knowledge score" and "problem score" for this study.

The Levene's two sample t-test denotes an inferential statistical test that regulates if a statistically significant difference between the means is present and is used before a comparison of means. This is appropriate due to the fact, that it is used to assess if the samples in the study have equal variances to test the sample departure from normality as this study does not have an equal normal distribution across the gender's variable.

5.5.2 Independence Sample Test for Administrators' Gender for Knowledge scores and Problem scores

Table 25: Independence Sample Test on Knowledge & Problem Scores for Administrators

		Levene's Test for Equality of Variances		t-test for Equality of Means		
		F	Sig.	T	Df	Sig. (2-tailed)
Knowledge Score	Equal variances assumed	.984	.327	-2.821	45	**.007**
	Equal variances not assumed			-3.201	24.638	**.004**
		Levene's Test for Equality of Variances		t-test for Equality of Means		
		F	Sig.	T	Df	Sig. (2-tailed)
Problems Score	Equal variances assumed	.827	.368	-1.460	45	.151
	Equal variances not assumed			-1.752	28.152	.091

*. The mean difference is significant at the 0.05 level.

5.5.3 Equality of Variance Assumption and Non-assumption for Knowledge and Problem Scores

Table 24 indicates that there is a significant difference within the independent sample test for administrators' gender for the study. Therefore, H_o is rejected and the conclusion is that at least the mean scores for gender among administrators are different as the "knowledge scores" showed a significant difference of (.007) and (.004) for Levene's Equality of Variance and t-test for Equality of Means 2-tailed as both showed significant differences due to the fact that the p-value <0.05. However, the "problem score" did not have any statistical significant difference for the study. Therefore, the results fail to reject the H_o and the conclusion is that there is no evidence that the "problem score" is different for males and females. The "problem score" shows no significant difference of (.151) and (.091) for Levene's Equality of Variance and T-test for Equality of Means is two-tailed as both did not show any significant differences. The next paragraph concerning Table 25 will be discussing the combined gender variable distribution among the areas of study (State/Province) for administrators for the study.

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Table 26: Compared (Gender) Knowledge & Problem Scores for Administrators

REHUMRIGTHS	GENDER		TOTAL	SOCIAL JUSTICE	GENDER		TOTAL
	MALE	FEMALE			MALE	FEMALE	
Knowledge	8_a(66.7%	7_b(20.0%*	15(31.9%	Knowledge	4_a(33.3%	11_a(31.4	15(31.9
More know	3_a(25.0%	11_a(31.4%	14(29.8%	More know	4_a(33.3%	10_a(28.6	14(29.8
Appr. Know	1_a(8.3%	17_b(48.6%	18(38.3%	Appr. Know	4_a(33.3%	14_a(40.0	18(38.3
Total	12(100.0%	35(100.0%	47(100.0%	Total	12(100.0%	35(100.0%	47(100.0%
Not a problem	7_a(58.3%	11_a(31.4%	18(38.3%	Not a problem	3_a(25.0%	9_a(25.7%	12(25.5%
Minor problem	2_a(16.7%	3_a(8.6%	5(10.6%	Minor problem	5_a(41.7%	11_a(31.4%	16(34.0%
Major problem	3_a(25.0%	21_b(60.0%	24(51.1%	Major problem	4_a(33.3%	15(42.9%	19(40.4%
Total	12(100.0%	35(100.0%	47(100.0%	Total	12(100.0%	35(100.0%	47(100.0%

PROFESSIONAL RESPONSIBILITY				COMPETENCE/CONFIDENTIAL			
Knowledge	4_a(33.3%	4_a(11.4%	8(17.0%	Knowledge	8_a(66.7%	11_b(31.4	19(40.4%
More know	4_a(33.3%	23_a(65.7%	27(57.4%	More know	2_a(16.7%	16_a(45.7	18(38.3%
Appr. Know	4_a(33.3%	8_a(22.9%	12(25.5%	Appr. Know	2_a(16.7%	8_a(22.9	10(21.3%
Total	12(100.0%	35(100.0%	47(100.0%	Total	12(100.0%	35(100.0%	47(100.0%
Not a problem	2_a(16.7%	13_a(37.1%	15(31.9%	Not a problem	7_a (58.3%	13_a (37.1%	20 (42.6%
Minor problem	7_a(58.3%	12_a(34.3%	19_a(40.4%	Minor problem	3_a(25.0%	12_a(34.3%	15(31.9%
Major problem	3_a(25.0%	10_a(28.6%	13(27.7%	Major problem	2_a(16.7%	10_a(28.6%	12(25.5%
Total	12(100.0%	35(100.0%	47(100.0%	Total	12(100.0	35(100.0	47(100.0

INTEGRITY OF PROFESSION				SHOW CONCERN			
Knowledge	0_a(0.0%	1_a(2.9%	1(2.1%	Knowledge	----------	------------	-----------
More know	5_a(41.7%	13_a(37.1%	18(38.3%	More know	5_a(41.7%	10_a(28.6	15(31.9
Appr. Know	7_a (58.3%)	21_a(60.0%	28(59.6%	Appr. know	7_a(58.3%	25_a(71.4	32(68.1
Total	12(100.0%	35(100.0%	47(100.0%	Total	12(100.0	35(100.0	47(100.0
Not a problem	9_a(75.0%	26_a(74.3%	35(74.5%	Not a problem	11_a(91.7%	30_a(85.7%	41(87.2%
Minor problem	3_a(25.0%	9_a(25.7%	12(25.5%	Minorproblem	1_a(8.3%	5_a(14.3%	6(12.8%
Major problem	----------	----------	--------	Majorproblem	---------	-----------	----------
Total				Total	12(100.0%	35(100.0%	47(100.0%

SERVICE DELIVERY			
Knowledge	0_a(0.0%	1_a(2.9%	1_a(2.1%
More know	6_a(50.0%	13_a(37.1%	19(40.4%
Appr. Know	6_a(50.0%	21_a(60.0%	27(57.4%
Total	12(100.0%	35(100.0%	47(100.0%
Not a problem	8_a(66.7%	21_a(60.0%*	29(61.7%
Minor problem	4_a(33.3%	14_a(40.0%	18(38.3%
Major problem	--------	--------	-------
Total	12(100.0%	35(100.0%	47(100.0%

Each subscript letter denotes a subset of Designation categories whose column proportions do not differ significantly from each other at the .05 level. **The figures in bolded form have significant differences**

5.5.4 Administrators' Gender Impact on Ethical Code: Respect/Worth/HumanRights& Dignity

Table 26 displays the gender variables among administrators regarding"knowledge and problem scores." In assessing the ethical standard on respect for worth of persons, human rights and dignity (RWHRD) in the study areas reveals statistically significant differences within the "average knowledge" score and the "appropriate knowledge" score. The female administrators had significant difference with the"average knowledge" score with 20.0% compared to the males at 66.7% and in the "appropriate knowledge" score they have 48.6% which is a significant difference with the males at 8.3%. This portrays that the female administrators have a greater understanding of ethical standards on respect for worth of persons, human rights and dignity than their male counterparts in the study areas. The sum total "knowledge scores" are as follows: "average knowledge" is 31.9%, "more knowledge" is 29.8% and "appropriate knowledge"is 38.3%. In the "problem scores" index, the females have significant difference with the"major problem" score being 60.0%, whereas the males had 25.0%, thus, illustrating that the female administrators professed higher turbulence of the ethical standard on respect for worth of persons, human rights and dignity in the study areas. The total sums of problem scores were "not a problem at 38.3%, "minor problem" at 10.6% and a "major problem" at 51.1% showing a high perceived problematic rating of this ethical code in the study areas.

5.5.5 Administrators' Gender Effect on NASW/SACSSP Ethical Code: Social Justice

With regards to the ethical standard of social justice within administrators 'gender, there are no statistically significant differences between the "knowledge score" and "problem score" in the study areas. Males had 33.3% and have an equal distribution among "average knowledge,""more knowledge" and "appropriate knowledge" scores; while the females have higher ratings on "appropriate knowledge" with 40.0%. The sum total for "knowledge scores" was "average knowledge" at 31.9%, "more knowledge at 29.8% and "appropriate knowledge" at 38.3%. In the "major problem" scores, females have a high score of 42.9%, while the males have a score of 33.3% and the sum total for "problem scores" shows that "not a problem" has 25.5%, "minor problem" is at 34.0% and "major problem" is at 40.4%. This portrays that there is high professed problematic ratings with ethical standard of social justice in the study areas.

5.5.6 Administrators' Gender Impact on NASW/SACSSP Ethical Code: Show Concern

The ethical standard on showing concern for others well-being shows no statistical significant difference in the study. There were no responses on the "average knowledge" scores but high rating in "more and appropriate knowledge" scores shows a higher understanding of the ethical standard for showing concern for others well-being. In the problem scores on gender for administrators depicts that the answer "not a problem"havea greater rating score and shows less turbulence in the study areas.

5.5.7 Administrators' Gender Effect on Ethical Code: Professional Responsibility

For the ethical standard Professional responsibility, there no statistical differences between the "knowledge" and "problem scores" on gender in the study areas. The males have an equal distribution of"knowledgeable", "more knowledge" and "appropriate knowledge" while the females have more ratings on the "more knowledge." The total sum for "knowledge score" depicts that the "average knowledge" was 17.0%, "more knowledge" was 57.4% and "appropriate knowledge"was 25.5% in the study areas. For the "problem scores" the males rated "minor problem" higher with 58.3%, while the females rated "not a problem" higher with 37.1% with a sum total for problem scores portraying "not a problem" score at 31.9%, "minor problem" at 40.4% and "major problem" at 27.7%. This illustrates that there is some degree of perceived turbulence in the study areas.

5.5.8 Administrators' Gender Outcome on Ethical Code: Competence/Confidentiality

On competence/confidentiality within administrators 'gender, the "problem score" did not have statistically significant differences but the "knowledge score" has. Females have a significant difference on their"average score" of 31.4% compared to males at 66.7%;although females have "more knowledge" and "appropriate knowledge" scores, thus depicting more females have knowledgeability than males on the competence /confidentiality variability in the study areas. The sum total shows that the "average knowledge" score was 40.4%, "more knowledge" 38.3% and "appropriate knowledge" 21.3%. With regard to the "problem score," both genders have a high score rating on with the "not a problem" variable; with men at 58.3% compared to female at

37.1% and the sum total score for "problem scores" are "not a problem" are 42.6%, "minor problem" at 31.9% and "major problem"at 25.5%.

The rating depicted males had less perceived turbulence for the ethical standard on competence and confidentiality in the study areas. The high ratings in the service delivery ethical standard on knowledge scores illustrates that the genders are well conversant with the requirements pertaining to service delivery. The non-responsiveness on the "major problem score" and the higher rating on the "not a problem score," exhibits that the administrators irrespective of the gender, do not perceive any turbulence in this ethical standard in the study areas.

5.5.9   Administrators' Gender Influence on Ethical Code: Integrity of Profession

In assessing the ethical standard of integrity of the profession for administrators' gender, the results show that there are no statistically significant differences between "knowledge" and "problem scores." The exhibition of higher ratings for "more knowledge" and "appropriate knowledge" illustrates the fact that there is a greater understanding among the administrators of the ethical standard of integrity of profession in the study areas. Furthermore, the higher ratings on the "not a problem score and no responses on "major problem" scores depicts that administrators whether male or female did not perceive any turbulence with the ethical standard of integrity of profession in the study areas. The next subheading will be discussing the analysis of social workers across the states or provinces, including the clarification of the "knowledge and problem scores" derivation from the study and their impact in ascertaining the knowledgeability and problematic rating pattern of the study.

5.6 COMPARING KNOWLEDGE SCORES AND PROBLEM SCORES FOR SOCIAL WORKERS

Table 27: Areas of Study (State) Knowledge & Problem Scores for Social Workers

Variables		N	Mean	Std. Deviation	Std. Error
Knowledge Score	KZN	92	2.3991	.60407	.06298
	LAGOS	10	2.6571	.64312	.20337
	IMO	33	2.5281	.52060	.09063
	Total	135	2.4497	.58889	.05068
Problems Score	KZN	92	1.72360	.234695	.024469
	LAGOS	10	1.80000	.167684	.053026
	IMO	33	1.86147	.197190	.034326
	Total	135	1.76296	.228333	.019652

*.The mean difference is significant at the 0.05 level

Table 27 indicates that in the states or the province/state, the mean and standard deviation was shown. KZN has the least mean "knowledge score of (2.3991) compared to Imo State (2.6571) and Lagos State at (2.5281) with"problem score," KZN hadthe least perceived turbulence of (1.72360) compared to Imo State at (1.86147) and Lagos State (1.8000). This implies that for social workers in this study, KZN has the least awareness of the Code of Ethics than their counterparts in Lagos State and Imo State. However, in the insight of the Code of Ethics that are problematic in implementation, it has the least professed turbulence than Lagos State and Imo State. Imo State has the greatest perceived turbulence for social workers for this study. Additionally, one might not rule out the greater number of respondents from KZN compared to Imo State and Lagos State that could have had an impact on the result.

5.6.1 Test of ANOVA among States/Provinces for Social workers

RULES: The Scores were calculated as an average of the ratings given under each of the categories accordingly; one for knowledge and the other for problems.

Hypothesis 3.1: There are statistically significant differences in the proportions of respondents' choice of NASW/SACSSP Code of Ethics that they are knowledgeable and problematic with coping across the different designations, in the study areas. Null hypothesis (H_o): The mean "knowledge score" and "problem score" are not different for KZN, Lagos State and Imo State respectively. The alternative hypothesis is represented by (H_a).

Table 28:   **Areas of Study (State) ANOVA's Knowledge & Problem Scores for Social workers**

ANOVA

	Sum of Squares	Df	Mean Square	F	Sig.
	.869	2	.435	1.258	.288
Knowledge Score	45.601	132	.345		
	46.470	134			
	.476	2	.238	4.831	***.009**
Problem Score	6.510	132	.049		
	6.986	134			

.*The mean difference is significant at the 0.05 level

Table 28 results depict the derived significant correlations accrued from the tested hypothesis for the ANOVA states or province results for "knowledge score" and "problem score." Therefore, reject the Ho and conclude that at least the mean scores are different from others as the problem scores showed a significant difference of (.009) which is <.05 when compared with the "knowledge scores" of (.288) which is >.05. The alternative hypothesis that states that there are statistically significant differences in the proportions of respondents' choice of NASW/SACSSP Code of Ethics that they are knowledgeable and problematic with coping across the different designations of the study areas is therefore, accepted. At least one of the locations has a higher mean "knowledge scores" and "problem scores" for social workers in KZN, Lagos State and Imo

State are different and is thereby, accepted. Furthermore, Table 29 will display the post hoc analysis for the "knowledge score" and "problem score" among the states and province.

Table 29: **Post Hoc Tests (Multiple Comparison) for Knowledge & Problem Score btw State/Province**

Multiple Comparisons

Dependent Variable	(I) STATE	(J) STATE	Mean Difference (I-J)	Std. Error	Sig.
Knowledge Score	KZN	LAGOS	-.25807	.19571	.190
		IMO	-.12907	.11926	.281
	LAGOS	KZN	.25807	.19571	.190
		IMO	.12900	.21217	.544
	IMO	KZN	.12907	.11926	.281
		LAGOS	-.12900	.21217	.544
Problems Score	KZN	LAGOS	-.076398	.073944	.303
		IMO	*-.137869*	*.045061*	*.003**
	LAGOS	KZN	.076398	.073944	.303
		IMO	-.061472	.080163	.445
	IMO	*KZN*	*.137869*	*.045061*	*.003**
		LAGOS	.061472	.080163	.445

*. The mean difference is significant at the 0.05 level.

The post hoc test was applied which portrays that the mean scores were significantly different. The means in bold are significantly different, for instance, the mean problem scores for KZN are significant lower that of Imo State. If the Ho was not rejected, there would have been no need for the post hoc analysis. Table 29 displays the post hoc test for "knowledge and problem scores" for social workers across the states and province for clarity using multiple comparisons to ascertain how their features are derived. There is a significant difference across the states in their responses to the perceived knowledgeability and turbulence of the Code of Ethics.

5.6.2 Post Hoc Tests Outcome among KZN Province, Imo and Lagos State for Social workers

Table 29 shows the sum total means in "problem scores," indicates that in comparison between KZN and Imo State there is a significant difference (.003), thus, the Hypothesis 3.1_0; which stated that the mean "knowledge and problem scores" are not different, is therefore rejected. Furthermore, we accept the hypothesis 3.1_a which states that at least one of the locations has a higher mean "problem scores" and "knowledge scores." In comparison on the "problem score," the mean difference for KZN is lower (-.137869) in Imo State (.137869), which implies that social workers at Imo State experience more turbulence in the NASW/SACSSP Code of Ethics in practice settings. KZN has a lower mean difference in comparison with Lagos State (.076398) revealing low turbulence in ethical code outlook. Furthermore, Imo State has a higher turbulence (.061472) compared to Lagos State, hence, showing that social workers in Imo State perceive problems more in implementing the ethical code than those in Lagos State.However, for "knowledge score," there were no significant differences among the study areas. In the mean differences, KZN has (-.25807) when compared with Lagos State and (-.12907) for Imo State revealed that social workers in KZN have lower familiarity awareness on Code of Ethics issues compared to IMO and Lagos respectively. Imo State has a higher familiarity (.12900) when compared to Lagos State, thus, revealing that Lagos' social workers have lowerknowledgeability of the Code of Ethics than their Imo State counterpart. The next paragraph and table 30 portray the areas of study (State/Province) i.e. the combined "knowledge and problem scores" for social workers and their subsequent interpretations and figures derived from the quantitative analysis.

5.6.3 The Influence of Ethical Code on Respect/worth/human&dignity for Social workers

Table 30 below in displaying the States/ Provinces on ethical principle of respect for worth of a person, human rights and dignity (RWHRD), reveals no statistically significant differences between the "knowledge and problem scores." For "appropriate knowledge" on respect for worth of persons, human rights and dignity, Imo State has 51.5%, Lagos State has 70.0% while KZN has 40.2% depicting a higher understanding for ethical standard on respect for worth of persons, human rights and dignity in the study areas. The sum total knowledge score has "marginal knowledge" (6.7%), average knowledge (23.7%), more knowledge (24.4%) and appropriate knowledge (45.2%).

Table 30: Compared (State/Province) Knowledge & Problem Scores for Social workers

Knowledge and Problem variables	RESPWORHUMRIGTHS			PROFESSIONAL RESPONSIBILITY		
	KZN	LAGOS	IMO	KZN	LAGOS	IMO
Marginal know	7a(7.6%	0a(0.0%	2a(6.1%	44a(47.8%	4a(40.0%	15a(45.5%
Knowledgeable	23a(25.0%	1a(10.0%	8a(24.2%	26a(28.3%	5a(50.0%	8a(24.2%
More knowledge	25a(27.2%	2a(20.0%	6a(18.2%	15a(16.3%	1a(10.0%	7a(21.2%
Appr. Knowledge	37a(40.2%	7a(70.0%	17a(51.5%	7a(7.6%	0a(0.0%	3a(9.1%
Total	92(100.0%	10(100.0%	33(100.0%	92(100.0%	10(100.0%	33(100.0%
Not a problem	70a(76.1%	0a(0.0%	0a(0.0%	20a(21.7%	8b(80.0%*	15b(45.5%
Minor problem	17a(18.5%	1a(10.0%	4a(12.1%	37a(40.2%	2a(20.0%	13a(39.4%
Major problem	5a(5.4%	9a(90.0%*	29a(87.9%*	35a(38.0%	0b(0.0%	5b(15.2%
Total	92(100.0%	10(100.0%	33(100.0%	92(100.0%	10(100.0%	33(100.0%

	COMPETENCE/CONFIDENTIAL			SOCIAL JUSTICE		
	KZN	LAGOS	IMO	KZN	LAGOS	IMO
Marginal know	49a(53.3%	4a(40.0%	13a(39.4%	2a(2.2%	0a(0.0%	0a(0.0%
Knowledgeable	26a(28.3%	4a(40.0%	14a(42.4%	26a(28.3%	2a,b(20.0%	1b(3.0%
More knowledge	9a(9.8%	1a(10.0%	6a(18.2%	35a(38.0%	3a(30.0%	12a(36.4%
Appr. Knowledge	8a(8.7%	1a(10.0%	0a(0.0%	29a(31.5%	5a,b(50.0%	20b(60.6%
Total	92(100.0%	10(100.0%	33(100.0%	92(100.0%	10(100.0%	33(100.0%
Not a problem	7a(7.6%	7b(70.0%	19b(57.6%	73a(79.3%	0b(0.0%	0b(0.0%
Minor problem	11a(12.0%	3a,b(30.0%	10b(30.3%	19a(20.7%	1a(10.0%	4a(12.1%
Major problem	74a(80.4%	0b(0.0%	4b(12.1%*	0a(0.0%	9b(90.0%*	29b(87.9%
Total	92(100.0%	10(100.0%	33(100.0%	92(100.0%	10(100.0%	33(100.0%

	INTEGRITY OF PROFESSION			SHOW CONCERN		
	KZN	LAGOS	IMO	KZN	LAGOS	IMO
Marginal know	55a(59.8%	5a(50.0%	20a(60.6%	8a(8.7%	0a(0.0%	0a(0.0%
Knowledgeable	25a(27.2%	4a(40.0%	10a(30.3%	31a(33.7%	3a(30.0%	14a(42.4%
More knowledge	8a(8.7%	1a(10.0%	3a(9.1%	35a(38.0%	3a(30.0%	12a(36.4%
Appr. knowledge	4a(4.3%	0a(0.0%	0a(0.0%	18a(19.6%	4a(40.4%	7a(21.2%
Total	92(100.0%	10(100.0%	33(100.0%	92(100.0%	10(100.0%	33(100.0%
Not a problem	45a(48.9%)	9b(90.0%	27b(81.8%	80a(87.0%	2b(20.0%	18b(54.5%
Minor problem	29a(46.0%	1b(10.0%	6b(18.2%	12a(13.0%	6b(60.0%	15b(45.5%
Major problem	8a(8.7%	0a(0.0%	0a(0.0%	0a(0.0%	2b(20.0%	0a(4.0%
Total	63(100.0%	47(100.0%	25(100.0%	92(100.0%	10(100.0%	33(100.0%

	SERVICE DELIVERY					
Marginal know	5a(5.4%	0a(0.0%	0a(0.0%			
Knowledgeable	23a(25.0%	2a(20.0%	10a(30.3%			

For "problem scores," looking at the "not a problem" response, KZN has 76.1%giving that answer and regarding"major problem" it was a 5.4% whereas Lagos State was at 90.0% and Imo State at 87.9% respectively with regard to the major problem variable. This illustrates that practitioners in KZN have less perceived turbulence for ethical standards on respect for the worth of persons, human rights and dignity; whereas Imo State and Lagos State have higher perceived turbulence. The sum total score for the "not a problem" was 51.9%, "minor problem" was 16.3% and "major problem" was 31.9% of the social workers.

5.6.4   The Impact of Ethical Code on Competence/Confidentiality for Social workers

The ethical standard on Competence/Confidentiality within States/Provinces on Table 30 did not witness any statistically significant difference in "knowledge score;" however, on "problem score" there were statistical differences among the responses listed as "not a problem,""minor problem" and "major problem" scores among the states. There were low ratings on "appropriate knowledge" and "more knowledge" among the states/province. For example, in "more knowledge" KZN province has 9.8%, Lagos State was at 10.0% and Imo State was 18.2%, while on "appropriate knowledge," KZN has 8.7%, Lagos State was 10.0% and Imo State 0.0% respectively, portraying a low understanding of the ethical standard competence/confidentiality in the study areas. On perceived problematic implementation of ethical standard on competence/confidentiality, there were statistically significant differences among the"not a problem", "minor problem" and "major problem" scores.

With the"not a problem" variable, Lagos State was at 70.0% and it has significant difference with Imo State at 57.6% respectively, in comparison to KZN at 7.6%. Thus, presenting the notion that Lagos State and Imo State had lesser professed problematic rating on the standard competence/confidentiality. In the "minor problem" score variable, Lagos State was 30.0% and has statistical differences with Imo State at 30.3% and KZN at 12.0%; while KZN at 80.4% has a higher perceived turbulence when compared with Lagos State at 0.0% which has a significant difference with Imo State at 12.1%. On the sum total "problem score" for competence/confidentiality of the states, the"not a problem score" was 24.4%, "minor problem" was 17.8% while "major problem" 57.8% of the respondents depicting higher perceived turbulence on the ethical standard for competence/confidentiality variable.

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5.6.5 The Effect of Ethical Code on Professional Responsibility for Social workers

The ethical standard for Professional Responsibility, at as expressed by Table 30 demonstrates that there are no statistical significant differences within the "knowledge scores," however, an"appropriate knowledge score" is lower compared to other "knowledge scores." The sum total of the "knowledge scores" illustrates that the "marginal knowledge" was high with 46.7%,"average knowledge" was 28.9%, while "more knowledge" has 17.0% and "appropriate knowledge" was at 7.4% in the study areas. With the"problem scores," there were statistical differences with the"major problem" and the "not a problem score" variables as Imo State recorded 45.5% in comparison with Lagos State at 80.0% and KZN at 21.7%, depicting that Imo State and Lagos State had lesser perceived turbulence in ethical standard of professional responsibility. When compared with "major problem score" variable, Lagos State has 0.0%, whereas, Imo State has 15.2% and KZN at 38.0% of the respondents with the sum total for "problem scores" showing that "not a problem" was answered by31.9%, "minor problem" got 38.5% and "major problem" was given as the answer by 29.6% of the respondents.

5.6.6 The Outcome of Ethical Code on Service Delivery for Social workers

With ethical standard for service delivery among the states /province, there were no statistically significant differences within "knowledge scores" as there were highly recorded scores for "more knowledge" and "appropriate knowledge" among the states portraying a better understanding of the ethical standard on service delivery. The "problem scores," however, have statistical significant differences within the "not a problem" and "major problem" scores between Lagos Stateat 80.0% and Imo State at 60.6%. However, in the "major problem scores," Lagos State has 0.0% and Imo State 0.0% also, but KZN had 31.5%, thus, portraying non-perceived problems in adhering to the ethical standard of service delivery at Lagos State and Imo State, but there is some magnitude of professed problem of implementation in KZN from the respondents.

5.6.7 The Effect of Ethical Code on Social Justice for Social workers

The ethical standard of Social Justice among the States and Province has statistically significant differences within the"knowledge scores" and "problem scores." In "average knowledge score,"

Lagos State with 20.0% and it has a significant difference with Imo State at 3.0% and in "appropriate knowledge;" there is a significant difference between Lagos State 50.0% and Imo State at 60.6% and KZN at 31.5%. The sum total "knowledge scores" display"marginal knowledge" at 1.5%, "average knowledge" at 21.5%, "more knowledge" at 37.0% and "appropriate knowledge" at 40.0% portraying proper understanding of the ethical standard social justice in the study areas.

The "problem scores" have statistically significant differences in the "not a problem score" between Lagos State at 0.0% and Imo State at 0.0% respectively, while KZN has79.3% which depicts that there is a lesser perceived turbulence compared to other states. In the "major problem" score, there is a significant difference between Lagos Stateat 90.0% and Imo State at 87.9% and KZN at 0.0%, portraying a higher professed problematic implementation in Lagos State and Imo State compared to KZN, with a sum total score of "not a problem" at 54.1%, "minor problem" 17.8% and "major problem" 28.1%.

5.6.8 The Outcome of Ethical Code on Integrity of Profession for Social workers

The ethical standard of integrity of the profession among the states and province for social workers, illustrates that there is a statistically significant difference in "problem scores." However, the "knowledge scores" do not show any significant difference. In the "not a problem score," there is a significant difference between Lagos State at 90.0% and Imo State 81.8%, while KZN has 48.9%. With"minor problem score," there is a significant difference between Lagos State at 10.0% and Imo State at 18.2%, while the "major problem scores," recorded low ratings among the states and province.

The sum total for "problem scores" showed that "not a problem" was given by the majority at 60.0% of the respondents, "minor problem"at 34.1% and "major problem" at 5.9% depicting low perceived turbulence on the ethical standard integrity of the profession among the states and province in the study areas. In the knowledgeability scores for integrity of profession, it was disclosed that there were higher ratings for marginal and average scores among the states, whereas, "more and appropriate knowledge" had lesser score ratings, portraying average

understanding among practitioners regarding the ethical standard integrity of the profession in the study areas.

5.6.9   The Impact of Ethical Code on Integrity of Show Concern for Social workers

The ethical standard of showing concern for others well-being among the states for social workers have statistical significant differences within the "problem scores," but no statistical differences within the "knowledge scores." Lagos State has significant differences with Imo State in the "not a problem score" with 20.0% and 54.5% respectively and 60.0% and 45.5% respectively on "minor scores." Nevertheless, in "major score" there is a significant difference with KZN at 0.0% and Imo State at 0.0%. However, Lagos State recorded 20.0%, depicting low perceived turbulence with respect to carrying out of ethical standards of showing concern in the study areas. In the knowledgeability scores depicted that there are more than an average understanding among the practitioners in the states on ethical standard showing concern within the study areas. The next analysis will be analysing the social workers' years of practice experience which has a significant relationship with the results of the study.

5.7   ANALYSIS ON YEARS OF EXPERIENCE OF RESPONDENTS' SOCIAL WORKERS

RULES: The Scores were calculated as an average of the ratings given under each of the categories accordingly, one for "knowledge" and the other for "problems."

Hypothesis 3.3: Social workers' integer years of practice experience have a significant relationship with their ethical code application at the study areas. Null hypothesis: Social workers' integer years of practice experience have no significant relationship with their ethical code application at the study areas.The alternative hypothesis is represented by (H_a). Thus, the ANOVA Test (DiFranks, 2008) was applied to eliminate categories that would contain the least numbers of respondents and he found that social workers' mean disjuncture scores within several work-milieus have correlations. However, Table 31for the integer years of practice experience for social workers, the mean and standard deviation were utilised to substantiate DiFranks (2008) study recommendations for further research on social workers years of experience.

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Table 31: **Test for Knowledge & Problem Scores (Mean) for Social workers' Integer Years of Practice**

		N	Mean	Std. Deviation	Std. Error
Knowledge Score	0 - 5 years	63	1.9116	.29415	.03706
	6- 10 years	47	2.8602	.31169	.04546
	11 years and above	25	3.0343	.28356	.05671
	Total	135	2.4497	.58889	.05068
Problems Score	0 - 5 years	63	1.78912	.214450	.027018
	6- 10 years	47	1.77812	.234187	.034160
	11 years and more	25	1.66857	.235895	.047179
	Total	135	1.76296	.228333	.019652

Table 31 displays the integer years of practice experience, the mean and standard deviation indicated that social workers with 0-5 years experience had the least mean score for knowledge score of (1.9116); in comparison with 6-10 years with (2.8602) and 11 years and more with (3.0343). However, 0-5 years with (1.78912) had a greater perceived "problem score" than 6-10 years experience with (1.77812) and 11 years and more with (1.66857). The hypothesis test for years of practice experience for social workers will represent as follows: The mean "knowledge scores" and "problem scores" for years of experience of 0-5years, 6-10years and 11 years and more are not different; while the alternative hypothesis is represented by (H$_a$) denote as follows: At least one of the integer periods of service would have higher mean "knowledge scores" and "problem scores" for years of experience of 0-5 years, 6-10 years and 11 years and more that are different.

Table 32: ANOVA's Test for Social workers' Between&Within Groups on Integer Years

		Sum of Squares	Df	Mean Square	F	Sig.
Knowledge Score	Between Groups	34.707	2	17.353	194.731	**.000***
	Within Groups	11.763	132	.089		
	Total	46.470	134			
Problems Score	Between Groups	.277	2	.138	2.721	.069
	Within Groups	6.710	132	.051		
	Total	6.986	134			

*. The mean difference is significant at the 0.05 level.

Table 32 designates the derived significant correlations accrued from the tested hypothesis for the ANOVA results of integer years of experience for "knowledge score" and "problem score" utilised for reaching the verdict of the result for the analysis. Therefore, reject the hypothesis and conclude that at least the mean scores are different from others as the "knowledge scores" showed a significant difference of (.000), as the p-value is <0.05, and also when compared with the problem scores of (.069) which showed no significant differences as the p-value is >0.05.

The post hoc test was applied because there was a significant difference in the knowledge score between groups and within groups. The post hoc test was applied as displayed in Table 33 which portrays that mean scores were significantly different. The means in bolded forms are significantly different for example the mean "knowledge scores" for 0-5years when compared with 6-10 years is significantly higher and likewise with that of 11 years and more. If the H_o was not rejected there would have been no need for the post hoc analysis.

Table 33: Post Hoc Tests for Knowledge & Problem Scores for Social workers integer years

Multiple Comparisons

Dependent Variable	(I) years of Exp.	(J) years of Exp.	Mean Difference (I-J)	Std. Error	Sig.
Knowledge Score	0 - 5 years	6- 10 years	-.94862*	.05754	**.000**
		11 years and above	-1.12272*	.07056	**.000**
	6- 10 years	0 - 5 years	.94862*	.05754	**.000**
		11 years and more	-.17410*	.07390	**.020**
	11 years and more	0 - 5 years	1.12272*	.07056	**.000**
		6- 10 years	.17410*	.07390	**.020**
Problems Score	0 - 5 years	6- 10 years	.011000	.043455	.801
		11 years and more	.120544*	.053292	**.025**
	6- 10 years	0 - 5 years	-.011000	.043455	.801
		11 years and more	.109544	.055810	.052
	11 years and more	0 - 5 years	-.120544*	.053292	**.025**
		6- 10 years	-.109544	.055810	.052

*. The mean difference is significant at the 0.05 level.

Table 33 designates the sum total means in "knowledge scores" and shows that in comparison between 0-5 years and 6-10 years, there is a significant difference (.000) and likewise with 11 years and above (.000). The "knowledge scores" between 6-10 years have a significant difference in comparison with 11 years and more (.020). Additionally, the "problem scores" between 0-5 years and 11 years and more have a significant difference (.025), thus, the Ho: which stated that the social workers' integer years of practice experience have no significant relationship with their ethical code application at the study areas is therefore rejected. The mean "knowledge and problem scores" are different. Furthermore, accept the H5: which states that the social workers' integer years of practice experience have a significant relationship with their ethical code application at the study areas. In comparing the mean difference in "knowledge scores" between social workers with 0-5years had "less knowledge" on NASW/SACPSS Code of Ethics compared to practitioners with 6-10 years (-.94862) and also with practitioners with 11 years and more years of experience (-1.2272). Furthermore, practitioners with 6-10 years of experience had lesser knowledge of the NASW/SACSSP Code of Ethics compared to practitioners with 11 years and more years of practice experience in the field (-.17410). In

comparing the mean difference on "problem scores" social workers with 11 years and more practice experience has (-.120544), which implies less turbulence in the application of the NASW/SACSSP Code of Ethics; than practitioners with 0-5 years of experience (.120544), also practitioners with 6-10 years of experience (.109544).

Table 34: Compared Ethics on Integer Years of Practice for Social Workers on Scores

Knowledge and problem variables	RESPWORHUMRIGTHS			PROFESSIONAL RESPONSIBILITY		
	0-5yrs	6-10yrs	11+yrs	0-5yrs	6-10yrs	11+yrs
Marginal know	7a(11.1%	0$_b$ (0.0%	2a(8.0%	55a(87.3%	6$_b$(12.8%	2$_b$(8.0%
Knowledgeable	23a(36.5%	6$_b$ (12.8%	3$_b$(12.0%	6a(9.5%	25$_b$(53.2%	8$_b$(32.0%
More knowledge	19a(30.2%	10a(21.3%	4a(16.0%	2a(3.2%	9$_b$(19.15	12c(48.0%
Appr. Knowledge	14a(22.2%	31$_b$ (66.0%	16$_b$(64.0%	0a(0.0%	7$_b$(14.9%	3$_b$(12.0%
Total	63(100.0%	47(100.0%	25(100.0%	63(100.0%	47(100.0%	25(100.0%
Not a problem	37a(58.7%	24a(51.1%	9a(36.0%	21a(33.3%	12a(25.5%	10a(40.0%
Minor problem	11a(17.5%	6a(12.8%	5a(20.0%	33a(52.4%	15$_b$(31.9%	4$_b$(16.0%
Major problem	15a(23.8%	17a(36.2%	11a(44.0%	9a(14.3%	20$_b$(42.6%	11$_b$(44.0%
Total	63(100.0%	47(100.0%	25(100.0%	63(100.0%	47(100.0%	25(100.0%
	COMPETENCE/CONFIDENTIAL			SOCIAL JUSTICE		
Marginal know	55a(87.3%	7$_b$(14.9%	4$_b$(16.0%	2a(3.2%	0a(0.0%	0a(0.0%
Knowledgeable	4a(6.3%	27$_b$(57.4%	13$_b$(52.0%	26a(41.3%	2$_b$(4.3%	1$_b$(4.0%
More knowledge	4a(6.3%	8a(17.0%	4a(16.0%	32a(50.8%	12$_b$(25.5%	6$_b$(24.0%
Appr. Knowledge	0a(0.0%	5$_b$(10.6%	4$_b$(16.0%	3a(4.8%	33$_b$(70.2%	18$_b$(72.0%
Total	63(100.0%	47(100.0%	25(100.0%	63(100.0%	47(100.0%	25(100.0%
Not a problem	5a(7.9%	12$_b$(25.5%	16c(64.0%	39a(61.9%	22(46.8%	12a(48.0%
Minor problem	7a(11.15%	12$_b$(25.5%	5a,$_b$(20.0%	9a(14.3%	12a(25.5%	3a(12.0%
Major problem	51a(81.0%	23$_b$(48.9%	4c(16.0%	15a(23.8%	13a(27.7%	10a(40.0%
Total	63(100.0%	47(100.0%	25(100.0%	63(100.0%	47(100.0%	25(100.0%
	INTEGRITY OF PROFESSION			SHOW CONCERN		
Marginal know	59a(93.7%	20$_b$(42.6%	1c(4.0%	8a(12.7%	0$_b$(0.0%	0a,$_b$(0.0%
Knowledgeable	4a(6.3%	19$_b$(40.0%	16$_b$(64.0%	37a(58.7%	8$_b$(17.0%	3$_b$(12.0%
More knowledge	0a(0.0%	6$_b$(12.8%	6$_b$(24.0%	17a(27.0%	20a,$_b$(42.6%	13$_b$(52.0%
Appr. knoweldge	0a(0.0%	2a,$_b$(4.3%	2$_b$(8.0%	1a(1.6%	19$_b$(40.4%	9$_b$(36.0%
Total	63(100.0%	47(100.0%	25(100.0%	63(100.0%	47(100.0%	25(100.0%
Not a problem	28a(44.4%)	32$_b$(68.1%	21$_b$(84.0%	51a(81.0%	33a(70.2%	16a(64.0%
Minor problem	29a(46.0%	13$_b$(27.7%	4$_b$(16.0%	12a(19.0%	13a(27.7%	8a(32.0%
Major problem	6a(9.5%	2a(4.3%	0a(0.0%	0a(0.0%	1a(2.1%	1a(4.0%

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5.7.1 Social workers' Integer Years impact on Ethical Code of Respect/worth/humanrights&dignity

From the above Table 34, on Respect for Worth of person, Human rights and Dignity (RWHRD) within social workers' years of practice experience, there were statistical differences on "marginal", "average" and "appropriate knowledge" scores. In "marginal score,"practitioners with 6-10 years have 0.0% in comparison to 0-5years 11.1% and 11years or more 8.0%. With"average knowledge score" social workers with 11years and more had 12.0% in comparison to 6-10years with 12.8% and 0-5years with 36.5%. There were no statistical differences among social workers in the "more knowledge score," but in "appropriate knowledge score" practitioners with 0-5years had 22.0% while 6-10 years had 66.0% and 11 years and more had 64.0%. This shows that social workers with the most advanced years in practice have bettera understanding of the ethical principle of respect for the worth of a person, human rights and dignity. The total sum of the"knowledge scores" depicts"marginal knowledge" at 6.7%, "average knowledge" at 23.7%, "more knowledge" 24.4% and "appropriate knowledge" at 45.2%.

There were no statistical differences regarding"problem scores" among social workers within the years of experience; furthermore there was a higher percentage rating on perceived major turbulence on the ethical principle of respect for worth of persons, human rights and dignity among practitioners with 11years and more at 44.0%, 6-10 years at 36.2% and 0-5 years at 23.8%. This study findings shows that practitioners most advanced in years of practice are perceiving problems in implementing the ethical code of Respect of worth of persons, human rights and dignity violations in the study areas. The total sum of the problem score reveals that "major problem" at 31.9%, "minor problem" at 16.3% and "not a problem" was given as an answer for 51.9% of the scores. The subsequent pages will display the generated statistically significant differences in the ethical standards that the study has analysed to verify their influence in the research study areas affecting social workers on years of practising experiences.

5.7.2   Social workers' Integer Years effect on Ethical Code of Competence/Confidentiality

On competence/confidentiality pertaining to social workers' years of work experience, there were statistical differences with "marginal,""average" and "appropriate knowledge" scores and as well as with the"not a problem,""minor problem" and "major problem" scores. In "marginal

knowledge," practitioners with 0-5 years experience has 87.3%, while there are significant differences between practitioners with 6-10 years experience at 14.9% and 11 years and more with 16.0%. With "average knowledge," there are statistical differences between 6-10 years experience at 57.4%, however, practitioners with 11 years and more are at 52.0% and in "appropriate knowledge" practitioners with 11 years and more had 16.0%, 6-10 years were 10.6% and 0-5years were 0.0% depicting serious challenges on ethical standard competence/confidentiality awareness especially with practitioners with 0-5 years practicing experience.

On "problem scores", social workers with 11 years and more has 64.0% on their professed "not a problem" score, whereas 0-5 years has 7.9% and 6-10 years experience were 25.5%. With "minor problem," 11 years and more experience were 20.0% and have statistical differences with the 0-5years at 11.5% and 6-10 years at 25.5%. However, in perceived "major problem" 0-5years have 81.0% compared to 11 years and more 16.0% and 6-10 years at 48.9%. This portrays that social workers with 0-5years practising experience professed higher turbulence with the ethical principle of competence/confidentiality in the areas. The sum total score for problem score show that variables "not a problem" was 24.8% and "minor problem" was 17.8%, whereas "major problem" 57.8% of the respondents portrayed that the ethical principle of competence/ confidentiality have high professed problems in implementing in the study areas.

5.7.3 Social workers' Integer Years result on Ethical Code of Professional Responsibility

With respect to ethical principles of professional responsibility, there are statistically significant differences within "knowledge scores" amongst "marginal," "average," "more and appropriate" scores. Furthermore, "problem scores" had statistical differences amid "minor" and "major" perceived turbulence among social workers' years of practicing experience. In "marginal knowledge," practitioners with 11 years and more had 8.0%, while 6-10 years were 12.8% and 0-5 years were 87.3% ratings. However, in "appropriate knowledge," practitioners with 0-5 years were 0.0%, while 6-10 years has 14.9% and 11 years and more 12.0%, showing a lesser understanding of the ethical principle of Professional responsibility in the study areas.

There were statistical differences in perceived problematic rating on "minor problem" pertaining to professional responsibility, displaying that practitioners with 0-5 years had 52.4%, 6-10 years had 31.9% and 11 years and more with 16.0% of the respondents. Additionally, "major problem" rating has statistical difference among social workers with 11 years and more with 44.0%, 6-10 years was 42.6%, whereas, 0-5 years had a minority of 14.3% depicting that practitioners with more years in practice professed that the ethic of professional responsibility is turbulently perceived in this study.

5.7.4 Social workers' Integer Years outcome on Ethical Code of Social Justice

With the ethical principle of social justice with social workers' years of work experience, there are statistically significant differences within "appropriate,""average" and "more knowledge" scores. And with"appropriate knowledge," social workers with 11 years and more were at 72.0%, in comparison to 6-10 years at 70.2%, whereas, 0-5 years were 4.8%. However, in the "marginal knowledge" domain practitioners with 6-10 years and 11 years and more had 0.0% respectively and the sum total scores for more knowledge at 37.0% and "appropriate knowledge"was 40.0%. This depicts that practitioners with advanced years in practice have a better understanding of the ethical principle of social justice than newer ones in the field. In "problem score," there were no statistical differences among the variables "not a problem,""minor" and "major." However, practitioners with 11 years and more have a 40.0% rating for social justice turbulence, 0-5 years has 23.8% and 6-10 years has 27.7%. The sum total for the "major problem score" was at 28.1%, "minor problem score" was 17.8% and "not a problem score" was a 54.1%.

5.7.5 Social workers' Integer Years impact on Ethical Code of Integrity of Profession

Regarding the ethic integrity of the profession, there were statistically significant differences within "knowledge" and "problem" scores for social workers' years of practice experience. In the four spheres of "marginal knowledge,""average knowledge,""more knowledge" and "appropriate knowledge" there were significant differences. In marginal score, practitioners with 0-5 years has (93.7%) and 6-10 years (42.6%), whereas, 11 years and above has (4.0%). In average knowledge score, practitioners with 11 years and above has (64.0%), 6-10 years (40.0%) and 0-5 years (6.3%) depicting an average understanding of the ethical principle of Integrity of

Profession by practitioners in the study areas. Furthermore, in "appropriate knowledge" there was significant difference between social workers with 6-10 years at 4.3% in comparison to 11 years or more 8.0% as the sum total scores amongst "marginal knowledge" 59.3%, "average knowledge" 28.9%, "more knowledge"at 8.9% whereas "appropriate knowledge" was 3.0% of the respondents.

Remarkably, practitioners with 0-5 years experience have 0.0% for both "appropriate" and "more knowledge scores" respectively, depicting the dire need for improvement by practitioners with fewer years of practice in understanding pertaining to the ethical concept on the integrity of the profession. The "problem score" from integrity of profession within the years of practicing experience by social workers has statistical difference among the "not a problem" and "minor problem" scores variables. Social workers with 11 years or more has the majority at 84.0%, compared to 6-10 years at 68.1% and 0-5 years at 44.4% ratio, while with"minor problem," for 11years or more has 16.0% and 6-10 years has 27.7% respectively. The sum total of "not a problem" is 60.0%, "minor problem" 34.1% and "major problem" is 5.9% which portrays perceived lesser turbulence for ethical principle of integrity of profession within the study areas.

5.7.6   Social workers' Integer Years impact on Ethical Code of Service Delivery

On ethical principle of service delivery within social workers' years of practice experience, there were statistically significant differences regarding"knowledge scores" of "marginal, average, more and appropriate" while on "problem scores" only statistical difference was observed around the "not a problem" variable. The statistical differences in "more knowledge" shows that practitioners with 0-5 years experience had 34.9%, when compared with those with 6-10years at 48.9% and 11 years or more with 20.0%. While in the "appropriate knowledge" scale, social workers with 11 years or more have 72.0% compared to 6-10 years at 36.2% and 0-5 years at 15.9% respectively. The total sum scores show high levels on "average knowledge" at 25.9%, "more knowledge" at 37.0%, and "appropriate knowledge" at 33.3%, whereas "marginal knowledge" has 3.7% depicting that practitioners have reasonable understanding on ethical principle of service delivery.

This portrays that social workers with 11 years or more practice experience have better understanding of ethical principle pertaining to service delivery than those with 6-10 years and 0-5 years respectively. Insights into the "problem score," demonstrate that there is a significant difference with the "not a problem" variable score between social workers with 11years or more at 60.0% and 6-10 years with 51.1%. However, practitioners with 0-5 years of practice experience are 36.5% depicting less perceived turbulence for practitioners within the ethical principle of service delivery in the study areas. The sum total "problem score" show "major problem" at 21.5%, "minor problem" at 32.6% and "not a problem" is at 45.9%.

5.7.7   Social workers' Integer Years impact on Ethical Code of Showing Concern

The ethical principle of showing concern for others well-being has significant statistical differences with "knowledge scores" within the four scopes of "knowledge scores," whereas, the "problem scores" do not have any statistically significant differences within its own ranges for the social workers' years of practice experience. In "more knowledge score," practitioners with 6-10 years experience were 42.6%, in comparison with those with 11 years or more 52.0% and 0-5years at 27.0% respectively. However, in the case of "appropriate knowledge," practitioners with 6-10 years have 40.0%, compared to those with 11 years or more at 36.0% and 0-5year's experience 1.6%. The sum total knowledge scores for "average knowledge" was 35.6%, "more knowledge" was 37.0%, and "appropriate knowledge" was 21.5% whereas "marginal knowledge" was minority at 5.9% respectively. The next paragraph will be deliberating on the participants of this study with respect to the mixed-method data analysis aspect starting with the responses of social workers and administrators.

5.8   PHENOMENAL DATA ON TESTED HYPOTHESES ON MIXED METHODS COMPARISON OF ADMINISTRATORS AND SOCIAL WORKERS

The study utilised the test for relationships between variables and comparisons of variable distribution between states i.e. comparing variable distribution between states/province and proportions between the variables. The responses that were frequently derived from the mixed method analysis had their percentages of the rating accrued to them to show the level of consistency of the responses that were given by respondents.

5.8.1 Analytical Rule for Question 15 and 21 under the theme "Strategies Employed"

The questions 15 and 21 on the research tool for social workers and for administrators under the general theme "Strategies Employed"was derived to ascertain social workers and administrators suggested strategies they utilised during practice sessions and to test if there are significant differences among Imo State, KZN and Lagos State between the two sets of respondents that were investigated in the study.

RULES: The Scores were calculated as an average of the ratings given under each of the categories accordingly one for "knowledge" and the other for "problems" in all the tests conducted.

Hypothesis 1.3: There are significant differences in proportions of respondents' strategies and priorities adopted during bucolic practice among the states /province. Null hypothesis (Ho): There are no significant differences in proportions of respondents' strategies and priorities adopted during bucolic practice among the states /provinces. Table 34 indicates that there are statistically significant differences in the proportions of respondents' strategies adopted in working at the rural areas. Thus, the null hypothesis that stated there are no significant differences in proportions of respondents' strategies and priorities adopted during bucolic practice among the states /provinces is rejected but accepts the H_a.The alternative hypothesis is represented by (H_a).

Table 35: Respondents on theme "Strategies Employed" General Questions

			Designation		
			Socialworker	Administrator	Total
IMO	In your view, what are the effective strategies that would have been more ethically efficient in rural social work practice	Stafftraining/Havingresources/Handle cases without biases/Appraisal for passion / reduction of workloads	13a 39.4%	4a 23.5%	17 100.0%
		Advocate on social justice and human rights approach/create awareness on rights of clients/ show concern/legal info	8a 24.2%	1a 11.1%	9 100.0%
		Using a bottom-top approach to stimulate behavioural change/Constant evaluation of practice and conformity to legislation	12a 36.4%	3a 20.0%	15 100.0%
		Emphasizing more on preventive service programs/Practitioners must understand dynamics of communities and cultures	0a 0.0%	4b * 23.5%	4 100.0%
		Ensuring professional ethical competence/ respect through exemplary life	0a 0.0%	3b * 20.0%	3 100.0%
	Total		33 (68.8%	15 (31.2%	48(100.0%
KZN	In your view, what are the effective strategies that would have been more ethically efficient in rural social work practice	staff training/Having resources/Handle cases without biases/Appraisal for passion / reduction of workloads	29a 31.5%	4a 20.0%	33 100.0%
		Advocate on social justice and human rights approach/create awareness on rights of clients/ show concern/legal info	31a 33.7%	3a 15.0%	34 100.0%
		Using a bottom-top approach to stimulate behavioural change/Constant evaluation of practice and conformity to legislation	32a 34.8%	3a 15.0%	35 100.0%
		Emphasizing more on preventive service programs/Practitioners must understand dynamics of communities and cultures	0a 0.0%	7b · 35.0%	7 100.0%
		Ensuring professional ethical competence/ respect through exemplary life	0a 0.0%	3b * 15.0%	3 100.0%
	TOTAL		92 (100.0%)	20 (100.0%	112(100.0%
LAGOS	In your view, what are the effective strategies that would have been more ethically efficient in rural social work practice	staff training/Having resources/Handle cases without biases/Appraisal for passion / reduction of workloads	3a 30.0%	2a 16.7%	5 100.0%
		Advocate on social justice and human rights approach/create awareness on rights of clients/ show concern/legal info	4a 40.0%	3a 25.0%	7 100.0%
		Using a bottom-top approach to stimulate behavioural change/Constant evaluation of practice and conformity to legislation	3a 30.0%	3a 25.0%	6 100.0%
		Emphasizing more on preventive service programs/Practitioners must understand dynamics of communities and cultures	0a 0.0%	4b · 33.3%	4 100.0%
		Ensuring professional ethical competence/ respect through exemplary life	0a 0.0%	0a 0.0%	0a 0.0%
	TOTAL		10 (100.0%	12(100.0%	22(100.0%
TOTAL	In your view, what are the effective strategies that would have been more ethically efficient in rural social work practice	staff training/Having resources/Handle cases without biases/Appraisal for passion / reduction of workloads	45a 81.8%	10a 18.2%	55(30.2%) 100.0%
		Advocate on social justice and human rights approach/create awareness on rights of clients/ show concern/legal info	43a 86.0%	7b · 14.0%	50(27.5%) 100.0%
		Using a bottom-top approach to stimulate behavioural change/Constant evaluation of practice and conformity to legislation	47a 83.9%	9b · 16.1%	56(30.7%) 100.0%
		Emphasizing more on preventive service programs/Practitioners must understand dynamics of communities and cultures	0a 0.0%	15b * 100.0%	15(8.2%) 100.0%
		Ensuring professional ethical competence/ respect through exemplary life	0a 0.0%	6b * 100.0%	6(3.3%) 100.0%
	TOTAL		135 (74.2%)	47(25.8%)	182(100.0%)

Each subscript letter denotes a subset of Designation categories whose column proportions do not differ significantly from each other at the .05 level. **There is a significant difference in responses among the three different states on emphasizing on preventive services, ensuring professional ethical competence, social justice and bottom.**

5.8.2 Stimulants for Strategies: Advocacy, Evaluation of Code application and Passion

Table 35 on "strategies employed" revealed that themost gleaned views across the study areas wereon the suggested theme of using a bottom-top approach to stimulate behavioural change and/Constant evaluation of practice and conformity to legislation in total was 30.7%. It has significant differences between social workers and administrators both having 83.9% and 16.1% respectively. Bottom- to-up approach is the second most voted opinion inImo Stateas social workers hada higher value for the bottom-up approach views with 36.4% against administrators with 20.0%, while social workers in KZN also have higher value of 34.8% than their administrators 15.0%, but it is their topmost view. Lagos State has it as their second chosen opinion as their administrators 25.0% which is lower than the social workers at 30.0%.

The second gleaned theme on staff training/resources/cases-biases/passion has 30.2% overall and it has no significant differences with administrators at 18.2% and social workers at 81.8% respectively. Imo State social workers have it as their main majority opinion at 39.4%, while administrators at 23.5% have it as their joint topmost views. KZN province's social workers have it as their third opinion, while administrators at 20.0% have it as their second view. Lagos State administrators at 16.7% have it as their third sought out opinion, while social workers at 30.0% have it as their second voted opinion.

The third gleaned theme of advocate on social justice and human rights approach/create awareness on rights of clients/ show concern/legal information had significant differences between social workers and administrators both with 86.0% and 14.0% respectively. Imo State administrators have it as the least of their views at 11.1%, while social workers at 24.2% have it as their third voted views. KZN province social workers at 33.7% have it as their second voted opinion, while administrators at 15.0% have it as their third joint outlook. Lagos social workers at 40.0% have it as their key chosen recommendations, while administrators at 25.0% said it's their joint second view.

The fourth gleaned suggestions on emphasising more on preventive service programmes/practitioners must understand the dynamics of communities and cultures of their service has significant differences among social workers at 0.0% and administrators at 100.0% across the three study areas. Imo State administrators at 23.5% voted it as theirjoint topmost opinion, while social workers ascribed no vote at 0.0%. Social workers in KZN were at

0.0%ascribed a no vote, while administrators at 35.0% selected it as their topmost view. Lagos State social workers at 0.0% no vote, while administrators at 33.3%chose it as their topmost view.

Ensuring professional ethical competence/ respect through exemplary life areas have significant differences across the three study areas as social workers did not suggest any of them to their strategies 0.0% overall; yet they appeared across the three study areas for administrators at 100.0%. Imo State administrators at 20.0% chose it as their joint third as social workers never recommended it. KZN province administrators at 15.0% as their joint third, but social workers did not ascribe to it. Lagos State administrators and social workers had both 0.0% response rate with no recommendation.

The outcome on the strategies employed by both administrators and social workers for mixed method analysis has exhibited the lack of ethical importance for social workers in all the study areas. Furthermore, it unveiled the lack of aspiration for preventative practice awareness taking into mind that social workers must understand the dynamics of communities and cultures they service. The theme on "Strategies employed" had several correlations with the qualitative analysis on pre-study interviews such as "Nature and extent of challenges"; the Mid-study interviews on "Virtue competence" among social workers and administrators. Besides, it correlates with the post-study interviews on "Setting Strategies and Effective monitor mechanisms"for administrators. Furthermore, it connects with the Focus Group Discussion on "Accessibility to assets, facilities and opportunities, Holistic Implementation." It further links to the Interpretative Construct on Case Studies 1 and 2 on "interactional justice" perspectives.

Hypothesis 1.2: There are significant differences in proportions of respondents' outstanding aspects working at bucolic practice among the states and/province. Null hypothesis (Ho): There are no significant differences in proportions of respondents' outstanding aspect working at bucolic practice among the states /provinces.The alternative hypothesis is represented by (H$_a$).

5.8.3   Analysis for Question 3 under the Theme "Outstanding Aspects"

Respondents gave various answers to the general question 3 on the theme "Outstanding Aspect" of working in bucolic settings for both administrators and social workers and fail to have any significant differences across the states and/province.

Table 36: The theme on "Outstanding Aspects" for Administrators/Social Workers

STATE	Outstanding aspects of working in the rural areas	Variables	Designation		TOTAL
			Social Worker	Administrator	
IMO	Outstanding aspects of working in rural settings	Being patient as clients are mostly ignorant/ respect cultural norms	7a (21.2%)	6a (40.7%)	13(27.0%)
		Poor working resources-transport, offices, staff, distance	16a (48.5%)	4a (20.0%)	20(41.7%)
		Creating awareness and empowering communities	10a (30.3%)	5a (33.3%)	15(31.3%)
	TOTAL		33 (100.0%)	15 (100.0%)	48 (100.0%)
KZN	Outstanding aspects of working in rural settings	Being patient as clients are mostly ignorant/ respect cultural norms	32a (34.8%)	5a (25.0%)	37(33.0%)
		Poor working resources-transport, offices, staff, distance	33a (35.9%)	8a (40.0%)	41(36.6%)
		Creating awareness and empowering communities	27a (29.3%)	7a (35.0%)	34(30.4%)
	TOTAL		92 (100.0%)	20 (100.0%)	112(100.0%)
LAGOS	Outstanding aspects of working in rural settings	Being patient as clients are mostly ignorant/ respect cultural norms	4a (40.0%)	4a (33.3%)	8(36.4%)
		Poor working resources-transport, offices, staff, distance	3a (30.0%)	4a (33.3%)	7(31.8%)
		Creating awareness and empowering communities	3a (30.0%)	4a (33.3%)	7 (31.8%)
	TOTAL		10 (100.0%)	12 (100.0%)	22(100.0%)
TOTAL	Outstanding aspects of working in rural settings	Being patient as clients are mostly ignorant/ respect cultural norms	43a (31.9%)	15a (31.9%)	58 (31.9%)
		Poor working resources-transport, offices, staff, distance	52a (38.5%)	16a (34.0%)	68 (37.4%)
		Creating awareness and empowering communities	40a (29.6%)	16a (34.0%)	56 (30.7%)
	TOTAL	135 (100.0%)		47 (100.0%)	182(100.0%)

Each subscript letter denotes a subset of Designation categories whose column proportions do not differ significantly from each other at the .05 level.

The theme on "Outstanding Aspect" derived three sub-themes and it has no significant differences across the states and province among social workers and administrators. The answers that were frequently gleaned included poor working resources-transport, lack of suitable offices as two to three practitioners share one office, lack of adequately equipped staff, distance as to re ach clients in need of services was 37.4%. Imo State administrators at 20.0% chose it as the least of their opinion, but social workers at 48.5% chose it as their topmost views. KZN administrators at 40.0% chose it as their key most opinions, as well as the social workers at 35.9%. Lagos State

administrators at 33.3% chose it as their joint key outlooks, while social workers 30.0% voted it as their joint second opinion.

The second theme is that of being patient as clients are mostly ignorant of their rights and the services offered and /respect cultural norms so that they can be accepted by the locals at 31.9%. Imo State administrators at 40.7% selected it as their topmost views, while social workers 21.2% of social workers indicated it as their least views. KZN social workers at 34.8% chose it as their second view, while administrators at 25.0% picked it as their least opinion. Lagos State social workers at 40.0% chose it as their key most views, while administrators 33.3% rate it as their joint views.

The third theme is that of creating awareness and empowerment in communities by holding meetings with stakeholders and assisting the needy ones to make independent decisions on their lives at 30.7%. Imo State social worker at 30.3% and 33.3% of administrators both recommended it as their second choice of views. KZN province administrators at 35.0% picked it as their second best of views, while 29.3% social workers selected it as the least of their opinions. Lagos State social workers at 30.0% rated it as their joint second opinion, but it is the joint topmost views for administrators at 33.3%. The outcome of the "Outstanding Aspect" by both administrators and social workers for mixed method analysis had several correlations with qualitative outcomes on focus group discussion on interactional justice and phenomenal mixed methods for social workers on effective and efficient social work ethical competence awareness.

5.8.4 Analytical Rule for Question 5 on theme NASW/SACSSP Prioritised Code

Questions 5 on the research tool which was for social workers and administrators under the general theme "NASW/SACSSP Prioritised Code" was derived to ascertain the suggested prioritised code of social workers and administrators suggested that they utilised during practice sessions and to test if there are significant differences among Imo State, KZN and Lagos State.

Hypothesis 1.3: represented by (H_a) states that there are significant differences in proportions of respondents' strategies and priorities adopted during bucolic practice among the states /provinces. Null hypothesis (Ho): There are no significant differences in proportions of respondents' strategies and priorities adopted during bucolic practice among the states /province.

Table 37:   Respondents' reasons for Prioritising NASW/SACSSP Code of Ethics

STATE	Why practitioners' prioritise chosen Standards? Responses of Variables		Designation		TOTAL
			Social Worker	Administrator	
IMO	Why prioritise?	Empathy for people/ Batho P.P.	9a (27.3%)	4a (30.8%)	13 (28.3%)
		Professional account/Responb.	11a (33.3%)	4a (30.8%)	15 (32.6%)
		People feel dignify/Easierwork	13a (39.4%)	5a (38.5%)	18 (39.1%)
	TOTAL		33 (100.0%)	13 (100.0%)	46(100.0%)
KZN	Why prioritise?	Empathy for people/ Batho P.P.	37a (40.2%)	5a (25.0%)	42 (37.5%)
		Professional account/Responb.	25a (27.2%)	4a (20.0%)	29 (25.9%)
		People feel dignify/Easier work	30a (32.6%)	11a (55.0%)	41 (36.6%)
	TOTAL		92 (100.0%)	20 (100.0%)	112(100.0%)
LAGOS	Why prioritise?	Empathy for people/ Batho P.P.	0a (0.0%)*	*4$_b$ (33.3%)*	4 (18.2%)
		Professional account/ Responb.	5a (50.0%)	4a (33.3%)	9 (40.9%)
		People feel dignify/Easier work	5a (50.0%)	4a (33.3%)	9 (40.9%)
	TOTAL		10 (100.0%)	12 (100.0%)	22(100.0%)
TOTAL	Why prioritise?	Empathy for people/ Batho P.P.	46a (34.1%)	13a (28.9%)	59 (32.8%)
		Professional account/ Responb.	41a (30.4%)	12a (26.7%)	53 (29.4%)
		People feel dignify/Easier work	48a (32.6%)	20a (44.4%)	68 (37.8%)
	TOTAL		135 (100.0%)	45 (100.0%)	180(100.0%)

Each subscript letter denotes a subset of Designation categories whose column proportions do not differ significantly from each other at the .05 level. **There is a significant difference at LAGOS between administrators and social workers.**

Table 37 displays that there are statistically significant differences in proportions of respondents' choice of NASW/SACSSP prioritised Code of Ethics. Therefore, the null hypothesis that stated that there are no significant differences in proportions of respondents' strategies and priorities adopted during bucolic practice among the states /provinces is rejected but accepts the Ha; that

stated there are significant differences in proportions of respondents' strategies and priorities adopted during bucolic practice among the states /provinces.

The topmost recommendations for prioritising the chosen NASW/SACSSP Code of Ethics was on making people/clients feel dignify which makes it easier to work with them at 37.8%. Imo State has it as their topmost opinion with 39.4%of social workers and administrators at 38.5%. KZN has it as highest valued recommendation for administrators being 55.0%, while social workers at 32.6% chose it as their second valued opinion. Lagos State has it as the joint topmost opinion as administrators at 33.3% and 50.0% of social workers selected it.The second most chosen recommendation is empathy for people/Batho Pele Principles at 32.8% overall and it doesn't have any significant differences. Imo State administrators rate it as second choice at 30.8%, while social workers at 27.3% rate it as the least of their opinions. KZN rate it as the most significant view at 40.2%, while 25.0% of administrators chose it as their second view. Lagos State administrators rate it as their joint topmost opinion at 33.3%, while social workers has no rating for it, thus, having a significant differences between administrators and social workers in Lagos State.The third recommendation was for professional accountability/responsibility at 29.4% overall. Imo State administrators at 30.8% rate it as joint second best and also social workers at 33.3% chose it as second too. KZN social workers at 27.2% and 20.0% of administrators rate it as their least of opinions. Lagos State administrators at 33.3% and 50.0% of social workers chose it as their joint topmost opinion.

5.8.5   Why do Practitioners prioritise the chosen NASW/SACSSP Code of Ethics?

This sub-theme on why prioritising the Code of Ethics revealed significant differences among the study areas, thus Table 38will be depicts how it affected social workers. The theme on why prioritising the Code of Ethics shows the proportions for "Empathy for people/Batho Pele Principles" are significantly different between KZN province and Lagos State and are bolded for emphasis. The second most derived theme was on Batho Pele Principles/Empathy to service users which has 34.0%. Administrators in Lagos State suggested empathy for the people/ BPP; while the social workers in Lagos State were 0.0% of the suggestions. Furthermore, in the same assessment on why they prioritise the chosen ethical standard, respondents gave various answers to the question 5 on the theme of NASW/ SACSSP Ethical values and principles on why they

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prioritise the standard; Dignifying the people they offer their services by respecting/ prioritising the Code of Ethics makes it easy to work with clients at 35.6% is the most derived theme. The theme on Professional Accountability makes up the rest of the derivate themes with 30.4%.

Table 38: Social Workers' responses for prioritising the NASW/SACSSP Ethic

Why practitioners' prioritise chosen Standards? Responses of Variables	Social workers' responses			TOTAL
	IMO	KZN	LAGOS	
Empathy for people/ Batho Pele Principle	9a, b (27.3%)	37b (40.2%)*	0a (0.0%)*	46(34.1%)
Professional account/ Responsibility	11a (33.3%)	25a (27.2%)	5a (50.0%)	41 (30.4%)
People feel dignify/Easier to work wit	13a (39.4%)	30a (32.6%)	5a (50.0%)	48(35.6%)
TOTAL	33(100.0%)	92(100.0%)	10(100.0%)	135(100.0)

Each subscript letter denotes a subset of Designation categories whose column proportions do not differ significantly from each other at the .05 level. **There is a significant difference in responses between LAGOS, IMO and KZN on why social workers prioritise such standard picked in the study.**

5.8.6 Analytical Rule for Question 2 under the Theme "Achievable Goals"

The questions on the research tool on 2 for social workers and administrators under the general theme "Achievable Goal setting"was derived to ascertain social workers and administrators' goal setting.

Hypothesis 1.1: represented by (H$_a$) states that there are significant differences in the proportions of respondents' goal attainment during bucolic practice among the states and/province. Null hypothesis (Ho): There are no significant differences in proportions of respondents' goal attainment among the states and /province. Respondents gave various answers to the general question 2 on the theme of "Goal Setting Attainment" of working in bucolic settings for both administrators and social workers fail to have any significant differences across the states/province. Table 39 indicated that there are no statistically significant differences in proportions of respondents setting a certain goal during working hours between the states. The

respondents' biographical details and their perception regarding the ethical theoretical approaches, management obligation, existing management commitment and preferred practice commitment shows no insufficient evidence not to reject $H_{a\,1.1}$, therefore, the $_{Ha\,1.1}$ is rejected.

Table 39: Respondents on theme "Achievable Goals" for Administrators & Social Workers

STATE	Goals set to achieve during working hours for practitioners	Variables	Designation		TOTAL
			Social Worker	Administrator	
IMO	Goals set to achieve during working hours	Assisting, satisfaction and respect of clients' needs /quality service	15a (45.5%)	7a (46.7%)	22(45.8%)
		Arranging meetings with clients, attending to weekly plans and dates	8a (24.2%)	3a (20.0%)	11(22.9%)
		Teamwork with colleagues to fight and reduce poverty	10a (30.3%)	5a (33.3%)	15(31.3%)
	TOTAL		33 (100.0%)	15 (100.0%)	48 (100.0%)
KZN	Goals set to achieve during working hours	Assisting, satisfaction and respect of clients' needs /quality service	31a (33.7%)	9a (45.0%)	40(35.7%)
		Arranging meetings with clients, attending to weekly plans and dates	22a (23.9%)	4a (20.0%)	26(23.2%)
		Teamwork with colleagues to fight and reduce poverty	39a (42.4%)	7a (35.0%)	46(41.1%)
	TOTAL		92 (100.0%)	20 (100.0%)	112(100.0%)
LAGOS	Goals set to achieve during working hours	Assisting, satisfaction and respect of clients' needs /quality service	4a (40.0%)	4a (33.3%)	8(36.4%)
		Arranging meetings with clients, attending to weekly plans and dates	3a (30.0%)	4a (33.3%)	7(31.8%)
		Teamwork with colleagues to fight and reduce poverty	3a (30.0%)	4a (33.3%)	7 (31.8%)
	TOTAL		10 (100.0%)	12 (100.0%)	22(100.0%)
TOTAL	Goals set to achieve during working hours	Assisting, satisfaction and respect of clients' needs /quality service	50a (67.5%)	20a (28.9%)	70 (38.4%)
		Arranging meetings with clients, attending to weekly plans and dates	33a (30.4%)	11a (26.7%)	44 (24.2%)
		Teamwork with colleagues to fight and reduce poverty	52a (32.6%)	16a (44.4%)	68 (37.4%)
		TOTAL	135 (100.0%)	47 (100.0%)	182(100.0%)

Each subscript letter denotes a subset of Designation categories whose column proportions do not differ significantly from each other at the .05 level.

Respondents gave various answers to the general question 2 on the theme "Achievable Goals" they set to attain during working hours. The top answer that was frequently derived includes assisting clients with their needs, ensuring clients' satisfaction, respect and offer of quality service at 38.4%, social workers rate it as their second opinion at 37.0%, while administrators chose it as their main opinion at 42.6%. Imo State administrators at 46.7% and social workers at 45.5% rate it as their top crucial goal setting, also KZN province'sadministrators at 45.0% chose it as their key goal setting, while 33.7% social workers selected it as their second opinion. Further, Lagos State administrators at 33.3% and 40.0% social workers picked it as their joint topmost opinion.

The second theme is collaborative teamwork with colleagues to fight and reduce poverty and arranging meetings with clients at 37.4% shows that 33.3% of Imo State administrators and 30.3% social workers chose it as their second choice. KZN social workers at 42.4%rate it as topmost opinion, while 35.0%administrators rate it as second choice. Lagos State social workers at 30.0% rate it as joint second, while 33.3% ofadministrators chose it as joint topmost. The third theme is on attending to practitioner's weekly scheduled plan keeping of dates at 24.2%; social workers at Imo State 24.2% rate it as their least outlook likewise the administrators at 20.0%. In KZN province, 23.9%of social workers and 20.0% ofadministrators picked it as the least of their outlook.Lagos State social workers at 30.0% rate it a joint second view, but administrators selected it as their joint topmost. The responses gathered from question two correlates with other studies in assisting clients in their needs, making sure of clients' satisfaction, respect and the offering of quality service, Friedman (2003:4) who recognised that practitioners' and providers of social services should adapt their programmes to meet the explicit needs of bucolic customers.

5.8.7 Mixed Methods Analysed for Reasons that contribute to weaker Bucolic Social Work Intervention

The analysis on bucolic social work interventions was based on the study's interview schemes. The theme of the"Nature and Extent of Challenges for social workers and administrators" illustrated the outstanding posture of bucolic social work practice interventions and the severity to practice concerns for practitioners in rural practice.

Hypothesis 2.2 and 2.3: represented by (H$_a$) state that lack of proper literacy and qualification levels in the rural areas largely contributes to weaker social work interventions in both Nigerian and South Africa. Alternative hypothesis: Proper literacy and qualification levels in the rural areas do not contribute to weaker social work interventions in both Nigeria and South Africa.

From the gathered responses from participants in the study areas on the nature and extent of challenges facing bucolic practice domain, illustrated that inadequate literacy level and further qualification development contributed to the gaps for the abysmal social work intercessional management. Thus, weakening bucolic social work interventions, therefore, the null hypothesis that stated that a lack of proper literacy and qualification levels in rural areas, is accepted. Social workers from all the research areas admitted that being patient with clients as clients are mostly ignorant on what is expected from them and their rights.

For administrators, Imo State and Lagos State revealed that implementations of the CPD accumulated points requirement were not adhered to. The CPD points of study respondents at Figure 24 and 25 revealed that more than half of social workers accounted for 5-10 points at 51.1%, 11-15 points at 25.9% and 16 points and more 23.0% respectively. Thus, this could depict stagnated qualification levels for practitioners. Furthermore, the majority of social workers had only an Honours degree 93.3% while a small portion of them had a Master's degree at 06.7%. However, more than half of the study's administrators had only an Honours degree 55.3%. The social work profession requires a continuous literacy and qualification levels improvement career development towards a competent, effective and efficient professional practice.

Hypothesis 2.1: represented by (H$_a$) states that bucolic social work interventions are not weakened by poor support system that the social workers experience. From the findings of the mixed methods analysis there is evidence that bucolic social work interventions are weakened by poor support systems. The marital status for administrators overall is 30.0% of both single and divorced/widowed/others could impact negatively on admin-staff within the bucolic practice domain on the above related concerns for efficient and effective service conveyances especially in consultations with custodians of traditional rites such as Indunas, Nzes, Igwes, Obas and other chieftains of the areas. Furthermore, the gender disparity between males at 25.5% to females at 74.5% could further create apathy for the family preservation services. For the marital status of

social workers, the majority of social workers are single and others/widowed/divorced constitute 62.2% of the study participants. This could be more worrisome towards the conveyance of effective and efficient service to the bucolic domain especially when it comes to traditional family counselling and other cultural norms attributive mostly in patriarchal societies in Africa.

The 13.3% of divorced/widowed/others were consequential, as the group comprised those who must have lost loved ones in death as well as divorced, separated or not living together and over 49% single practitioners that may not bereminiscent to bucolic practice domain; where practitioners' lifestyles might influences service-users' acceptance or non-acceptance to counselling or therapeutic solutions to family disputes due to the singleness of the social worker. Furthermore, the gender disparity between males at 22.2% against females at 77.8% could impact on how bucolic residents perceive practitioners offering them social work practice within a highly patriarchal society such in Africa. Evidently, cultural competence required knowledge of norms, mores and customs of the practicing area, as such traditional norms of not accepting counsel from an unmarried practitioner for example, could impact negatively; for the aim of assisting in mediating family feuds, traditional rites that exempt women from participating etc.

The lack of ethical importance for social workers in all the study areas is the key outcome on the strategies employed by both administrators and social workers for mixed method analysis and it unveiled the lack of aspiration for preventative practice awareness taking into account that social workers must understand the dynamics of the communities and cultures they service. The second theme derived from the pre-study interviews is on the "Nature and extent of challenges" for social workers that had connectivity with mixed methods analysis on the general theme of "Outstanding Aspects" with the sub-themes such as "poor working conditions"and also on the general theme of"Strategies Employed" with the sub-theme of emphasising more on preventive services approach/practitioners and understanding the dynamics of the communities for both administrators and social workers. It has inter-connectivity with the quantitative result of the study on the integer years of practice experience of social workers; linking ethics on competence/confidentiality, integrity of profession and professional responsibility.

For the administrators the sub-themes on social justice and human rights application to practice can be felt in Imo State and Lagos States; as well as the significance of legal counselling linked to the quantitative findings on the areas of study (State/Province) on ethical codes of social

justice, professional responsibility and competence/confidentiality for social workers. However, administrators' gender attributes has correlations with the ethic on respect of person's worth, human rights and dignity. These findings have a significant link and were integrated to similar studies from scholars (Askeland and Bradley, 2007, Vandervort *et al,* 2007; Calma *et al,* 2011; Barrett, 2010; Martinez-Brawley, 2002; Harrison and Pierpont, 2006; Ife, 2001), Rodgers, 2009).

Deontological ethical application should be used here, as it is based on the principle of duty, justice and rights where prior obligations and responsibilities inherent in the Codes of Ethics lies with the social workers to address violations and to formulate a strategy for the preservation of clients' rights and self-determination (Clark, 2000; Beckett and Maynard; 2005).The next study findings presentation will be focusing on the qualitative aspect.

5.9 PHENOMENAL DATA ON QUALITATIVE ANALYSIS OF THE STUDY FINDINGS: INTERVIEW COMPARISON OF ADMINISTRATORS AND SOCIAL WORKERS

5.9.1 Analysis for Bucolic Social Work Intervention Perspectives

Objective 1: to assess and compare the nature and the extent of challenges facing bucolic social work administrators and practitioners in the study areas. Therefore, the analysis on bucolic social work interventions was based on the study's interview schemes. The theme of"Nature and Extent of Challenges" for social workers and administrators illustrates the unique posture of bucolic social work practice interventions and the severity to practice concerns for practitioners in rural practice. While hypothesis 2.1 was derived from social work bucolic interventions in a positive pattern to elucidate if they are richly or poorly supported.

Hypothesis 2.1: represented by (H$_a$) states that bucolic social work interventions are not weakened by a poor support system that the social workers experience. Nullhypothesis: Bucolic social work interventions are weakened by a poor support system that the social workers experience.From the gleaned responses of the participants, the alternative hypothesis which stated that bucolic social work interventions are not weakened by a poor support system that the social workers experience is thereby rejected, but accepts the Ho; which states that bucolic social work interventions were characterised by a poor support system experienced by practitioners and administrative staff. Hence, the following derived theme of on evaluating processes of

organisation capacity building emerged from the interviews of social workers and administrators in this study.

5.9.2 Pre-study Interview-Theme on Nature and Extent of challenges: for Social workers Evaluating processes of organizational capacity building

- Poor working resources and budgetary allocations to combat geographical obstacles: KZN province, Imo and Lagos States respectively.
- Dual roles by incorporating professional issues and personal matters of clients: KZN province, Imo and Lagos States respectively.
- Professional seclusion and empowerment as rural practice is mostly statutory including a lack of professionalisation of social work practice: KZN province, Imo and Lagos States respectively.
- Fear of attack by feuding families members in child custody concerns especially on foster care and child grants; from KZN, while fear of attack from communities as traditional authorities can't protect children and widows from inheritance problems: from Imo and Lagos States respectively.
- Being patient as clients are mostly ignorant on what is expected from them and their rights: KZN, Imo and Lagos States respectively.
- Family courts are not felt here to support child abuse and labour cases including cultural practices against women instead we have customary courts were found in: Imo State.
- Lack of specialised model centers for child trafficking: orphans and vulnerable children (O.V.C) and adoption cases: Lagos and Imo States respectively.
- Lack of cooperation from other colleagues such as the police and other parastatals: KZN, Imo and Lagos States respectively.

5.9.3 Pre-study Interview- Theme on Nature and extent of challenges: AdministratorsEvaluating processes of organisational capacity building

- Lack of staff retention and maintenance allowance: KZN province, Imo and Lagos State respectively.
- Human rights violations specifically in the cultural maltreatment of widows and girl child

heirloom: Imo State.

- Child labour and rights violations on orphans and children accused of witchcraft: Imo and Lagos State respectively.

- Code of ethics violations by clients and colleagues specifically on confidentiality and competence: KZN, Imo and Lagos State respectively.

- Lack of family courts in some areas and delays in arranging of court sitting: Imo and Lagos State respectively.

- Inadequate legal counselling to assist social workers prepare for court hearing; from all study areas.

- Lack of mechanisms to implement fully the continuous professional development points (CPD) requirement for social work practitioners; from Imo and Lagos States respectively.

On the main theme of evaluating processes of organisational capacity building for the pre-study interviews have linkages with the phenomenal data for administrators on themes of "organizational capacity building" for practice in the communities and "processes of evaluationwithin service-user perspectives." The pre-study interviews for both groups have connection with the general themes on "outstanding aspects"and "strategies employed" during their practice. It also opened up more insight to the nature and extent of challenges both groups encounter at their practice domain. From the gleaned result of "strategies employed" this study discovered that social workers seldom consider ethical practice application more than their administrators' counterparts.

Social workers in the rural practice have the apprehension of a threat which is real and the ensuring of their safety is a deep concern from all the study areas. The family courts situations is geared towards addressing human rights violations concerns, especially regarding children abuse, widowhood and inheritance problems which all seems to be endemic in Imo State and Lagos State, while there is also the issue ofa lack of specialised model centers for child trafficking; orphans and vulnerable children (O.V.C) and adoption cases in both Lagos State and Imo State. Administrators revealed issues pertaining to the absence of a maintenance allowance and retaining of staff at the bucolic practice, code of ethics violations by practitioners and their clients and a lack of adequate legal counselling to prepare social workers to familiarize them with legal and ethical requirements before court appearance, these views cut across all the study

areas. In Nigeria, there seems to be a high volume of cultural maltreatment of women and girls also problems of child labour, however, the family courts that could handle such cases are often unavailable.

The ethical relativism such as "conventionalism" is discernable here as it specifies that morality is as a result of our social and cultural norms, therefore, our tradition defines what is good and bad (Boeree, 1999). There is also cultural relativism which implies that the morality of specific acts depict the diverse cultural belief systems, hence, societies have embedded acts that are peculiar to their customs and norms of engagement that could be offensive to another culture.The practitioners here would battle the issues of human rights violations which are deep concerns for administrators in Lagos State and Imo State, overall the issues of competence and confidentiality is a deep issue forpractitioners to maintain ethical service conveyance from all the study areas. Consequentialism in the form of utilitarianism which fits in a wider sense, in terms of judging good and bad actions bestowing to their consequences somewhat than to any inherent features such as honesty (Esler, 2007:48), yet, practitioners have to be honesty in battling traditional norms that might have impeded social justice, human rights and dignity. It differs from some other aspects of Consequentialism that emphasises consequences for all. The inadequacies pertaining to the understanding of legal ethics and briefing for practitioners have an effect on service deliveries for all the study areas, thus, needing adequate responsive attention.

5.9.4   Mid-study Interview Inquiries Procedure: Question A, B and C

Objective 2: To explore and compare effective strategies that would be adopted toward achieving efficient bucolic social work administration and practice in South Africa and Nigeria.

How would you explain your responsibilities in upholding the virtues: social justice, human rights and respect for worth of person's dignity? This question was modeledto answer the research questions (12 and 14) which ask what are your suggestions to ensure equal access to resources, services and opportunity to meet basic human needs? Regarding respect for human dignity, rights and worth, how can you promote this ethical standard in the scene of diversity? The following responses were garnered from respondents. The mid-study interview had two themes namely "*Upholding the virtue of social justice, human rights and respect for worth of person's dignity*" and the "*Virtue Competence.*"

5.9.5 Upholding Social justice, human rights and respect for worth of persons: Social workers statements during interviews:

"It was difficult for me initially…. you have to show them respect in order to be accepted… I had to adapt to a new environment and try to understand community beliefs, cultural norms and ethical principles violations in order to educate them more on their rights"(Personal communication with social workers from the study areas).

"The widows and children are my target clients because of what they suffer in the communities due to cultural practices."…"We try to mobilize the women groups to care and take responsibility on their plight….even though there are laws that prohibit such practices it persists" (Personal communication with social workers from Imo State and Lagos State).

It was also said that *"the communities around here seem to be embroiled in conflicts on land matters, cultural rights that allow the men to decide everything, need for sensitization programmes* (Personal communication with Social workers from Imo State).

5.9.6 Upholding Social justice, human rights and respect for worth of persons: Administrators' statements:

It was said that*"We guarantee that equal opportunities are given to all our clients….."The equity perspectives is taken into considerations and we ensure that practitioners adhere to them allow equal distribution of scarce resources" (*personal communications with administrators from the study areas).

> *"The Child's Rights Acts 2003, No 26, Part I and II of Nigeria stated that "No child shall be subjected to any form of discrimination merely by circumstances of birth"… "Some men that rape young girls here run away and when the child is born, the child will be ostracised….have no rights to property even though it belongs to the mother"* (Personal communications with administrators in: Ngor Okpala, Aboh Mbaise, Isolo and Oregun).

It was commented that *"Most times the girl child although legitimately married to both parents cannot assess their parents' properties"* (Personal communication with administrators: Owerri, Isala, Isu, Njaba). The following was said in KZN.

"Even when the Children's Act No 38, 2005 of South Africa that puts the child's interest first, but often the traditional approaches dominant in the rural area hinders application.... as most of the cases would have to be deliberated by the Indunas (chiefs).....it will still be on going even if the cases have reached the terminal level...thus creating physiological trauma for the child...

"Feuds emanate from non-payment of damage (traditional rites for child-out-of-wedlock) or that both parents are deceased...the child becomes a bargaining chip to relatives."(Personal communication with administrators: Nkandla, Mbazuwana, Kwamsane, Manguzi). The following was said in Imo State.

It was commented that*"The child of an unmarried woman suffers the most...because the mother was unmarried then the child is regarded as an outcast in the community....if the mother has property...the child is not allowed to inherit it....it goes to the mother's brothers....but the law stipulates that unmarried women has a right to inheritance to their father's property...more or less to their own property...* (Personal communications with administrators in: IMO)

A case here in Mbano area, during the customary rites of "Iwakwa festival"...a young adult male was denied participation because the mother was unmarried when she gave birth to him.....even with the interventions of some personalities...but the traditional chiefs still insist on cultural rites....the case is still pending.....widows suffer so much in the rural communities....they are at times stripped of their male children...burn their belongings....sent out of their husbands' home etc."(Personal communication with administrators at: Isala Mbano and Okigwe).

"The customary courts oversees the problems of that are supposed to be addressed at the family courts thereby denying clients their voice on certain concerns...most times clients are not satisfy with the outcomes from customary courts as the courts hold on to cultural practices...but we help them to get their cases redress at the higher courts to restore theirrights to their properties and dignity" (Personal communications with administrators: Ngor Okpala and Aboh Mbaise).

The mid-study interview inquiries on the theme "Upholding the virtue of social justice, human rights and respect for worth of person's dignity" has significant integration with the quantitative outcomes of the study; as it stresses on the administrators' gender correlation with the ethic on

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respect for a persons' worth, human rights and dignity; also on their areas of study (State/Province) on the ethic of social justice. For social workers, it has significant correlation differences on their study areas (State/Province) within the ethic of social justice.

The gleaned suggestions from the participants' shows that social workers in Imo State and Lagos State have more to do with "children's rights" as well as "women's rights" by way of their views on the contradictions and obnoxious cultural practices, that have impeded on the respect for worth and dignity of a person and their human rights. Ethical relativism such as "prescriptivism" that dictates morality in relation to authority or power agreed and enclosed by a society; as well as the "emotivism" tends to describe morality as labels for some emotional reactions that dictates our action (Boeree, 1999) are discernable in this aspect. As such, practitioners would have to advocate for a complete over haul of traditional norms and customs that have held women hostage for centuries. For example, the feminine heirloom or girl-child inheritance dispute is a contentious issue within the conventional patriarchal belief-systems particularly in the south-eastern, Igbo speaking parts of Nigeria. Consequently, administrators and social workers must be veryalert as there seem to be a lot of cases emanating from the discriminatory cultural practices that does not uphold gender equity and empowerment of vulnerable and disadvantaged groups. The customary courts rooted in the bucolic milieu and they are presidedover by patriarchal-centered adjudicators that would not uphold to gender equity, and rather hide under generational held beliefs that erode human right and social justice support.

In KZN province, the child and foster grants as previously revealed in this study by respondents, is also a major social justice and human rights concerns coupled with other issues practitioners have to address on rights. In the light of the study findings, the research analysis of Askeland and Bradley (2007) reveal that political situations especially on human rights violations and erode the equity principles. Thus, Hoefer (2006:8) urges practitioners in "social justice advocacy to use systematic and purposeful way to defend, represent and advance the cause of clients' systems."In the concept of human rights and social justice perspectives, post-modernism approach could be suitable in designing human rights in a specific context that would react to social realities on theoretical, services and professional social work settings (Ife, 2001; Payne, 2005, Hugman, 2013).

5.9.7   How would you explain your responsibilities in upholding the virtues: Competence?

The second derived theme on Mid-study interview inquiries is based on "Virtue Competence." This question was modelled to answer the research question (8 and 9) which states, on ethical standard competence, what would be your suggestions for an efficient and effective rural social work practice? On ethical standard confidentiality, how can you establish trust and ensure openness or honesty? The following responses were garnered from respondents.

5.9.8   Administrators on Competence Virtue

The following comments were made in personal communication to the researcher.

"We uphold the ensuring of ethical improved services to the disabled ones, HIV /Aids clients on their independence in their choices of services offered and equal participation of them in the communities…… including working with their families"(Personal communication with administrators from KZN).

"The in-depth understanding of the legislation would improve competence"…."We encourage our social workers to meetings and discuss some salient issues on ethics weekly basis"…..(Personal communication with administrators from all the study areas).

"Most rape cases and child abduction cases are treated with utmost proficiency and private….as it affects children"…"Top-down self-help as supervisors guide practitioners on case management" (Personal communication with administrators in Kwamsane and Vryheid).

"*Relevant sections should be addressing ethical complainants ... within in house training and mentoring*" (Personal communication with administrators inOkigwe, Manguzi, Isala Mbano and Isolo).

5.9.9   Social workers on Competence Virtue

The following was said by social workers in personal communication:

> *"In probation services….We try as possible as we can to be professionals… when we engage persons with substance abuse problems and follow a multi-dimensional approach to get them off the hook"….no intimacy or divulging of sensitive information with*

unauthorized persons even if they are relations of clients….you know boundary issues"…(Personal communication with social workers in: Ingwavuma, Nkandla, Oregun and Aboh-Mbaise).

Another example of this personal statement is the following: *"Some of us addressing issues on conflicts among our clients and some communities…have to be organised and assist in bringing peace to satisfy each group"…"As professionals we need to be open-minded and understand diversity"* (Personal communication with social workers in: Ubombo, Orlu and Ikeja).

> *"Mostly here confidential issues are worrisome, we manage to keep records and information discreet as office space and resources are limited,"… "There is need to ensure conformity to ethical standards...how can we conform when we lack of equipment?"* (Personal communication with social workers all study areas made this point).

The competency for the practice permeates every aspect of practitioner's effectiveness in service delivery. The administrators from the suggested views are inclined to in-house training, mentoring and conformity with the ethic of competence and confidentiality as the ability to ensure compliance lies with them in areas that the workers may be suspect. Task abilities of practitioners would impact on the "principle of respect for persons" which conforms to the inherent and absolute moral value and worth of human as a "rational being" that has the capacity to reason and be respected (Reamer, 2006; Munson, 2004). All the study's areas emphasised legislation adherence, human rights and social justice approaches as being the areas that link deontological ethical techniques to social work. Additional, Rawlsian ethics centres on justice that people come together to set duties that they owe both to themselves and others, thereby, promising in abiding by the rules and assisting needy ones, as well as avoiding harming others or malfeasance, fidelity, beneficence. Whereas, social workers see the issues concerning competence on non-availability of resources such as office space and equipment and the pressure to delivery within a given short time and when the project did not match with communities priorities which can derail the actualisation of them to be fruitful. Dolgoff *et al* (2012:187) recommend the utilisation of "empowerment techniques" to assist marginalized persons have similar access to prospect of living their dream and achieving social functioning.

The mid-study interview inquiries on the theme of "*Virtue Competence*" has a significant relationship with the quantitative findings as it correlates with ethic competence among administrators and social workers in the three study areas (State/Province) for the study. It has correlational significance with the general theme of "*Strategies Employed*" under the sub-themes on using the bottom-up approach /constant evaluation of legislation and ensuring of ethical competence. The "*Virtue Competence*" has interlinks with the main theme for social workers on "*Effective and Efficient suggestions for bucolic practice*" within the sub-themes of Training workshop/management to improve on ethical standard conformity. Furthermore, it has a significant statistical difference among social workers' rating on the marginal knowledgeability and major problematic scores; while it has a visibly correlations on the general theme on "*Problematic chosen code*" as a joint highest rating among social workers and administrators.

The ethical approach here indicates that situational ethics is a part of virtue ethical approach, as the name denotes define ethics in terms of the situation one can find oneself in, consequently, one can be exonerated morally from being judged due to the circumstances of his situation (Boeree, 1999). From the virtue ethic's standpoint, general traits will enhance congruence human actions universally, yet, trustworthiness and honesty are virtues essential to all human transaction, as such practitioners in engaging competency virtue should apply trust and honesty in modus operandi i.e. carrying out their mandated duty.

5.9.10 Post-study Interview Inquiries Procedure: Question A

The post- study interview inquires had four derived main themes namely "*NASW/SACSSP code focus on a typical day*," "*Effective Monitoring Mechanism*," "*Priorities and Plans*" and "*Setting Strategies*." These four main themes will be discussed in the subsequent paragraphs starting with the theme of "*NASW/SACSSP code focus on a typical day*" set to ascertain the primary focus of ethical code application by the participants in the study.

Objective 3: To evaluate and comparethe application of NASW/SACSSP Code of Ethics impact on administrators and practitioners at bucolic practice in South Africa and Nigeria.

5.9.11 Using the SACSSP/NASW Code of Ethics, which of these guiding principles would you like to focus on during typical practice day? Why?

This question was modeledto answer the research question (5) and (6) which asks what is the SACSSP/NASW Codes of Ethics that is mostly prioritised by practitioners and why prioritise that particular chosen standard?The following responses were gathered from respondents in personal communication with administrators and social workers combined:

> *"All the ethical standards are crucial to the profession…but for me l would mostly prioritize Respect for worth of persons, human rights and dignity…here in the rural ….respect for the peoples' customs and cultures matters most to them"…campaign programmes are vital especially the elderly, victim empowerment, disabilities and child abuse cases." "l would prioritize the standard on respect for worth, dignity and human rights….due to the violations of human rights among the communities l serve"…*(Administrators and Social workers across the study areas).

Other comments given in personal communication were that:*"People are ignorant about their rights"…"It helps to work effectively as a professionally with the communities"* (Social workers in: Ingwavuma, Okigwe, Ikeja and Ngor Okpala).

> *"We prioritise programmes such as crisis interventions, outreach programmes such in tribal courts to seek persons that need assistance"* (Social workers: KZN).

> *"Professional responsibility comes first in my own ethical decision making….the other standards are within this ethic…I work with the social workers on lapse cases, identify gaps from reports and assist them on how to go about with the difficult cases"*(Social workers in: Louwsburg, Nongoma, Alausa).

"Practitioners' competence can be at risk…if the people detect any unprofessional conduct"… "Your integrity as a social worker could be questioned especially on privacy and confidentiality"… "We work with the courts to increase days for hearing on child placement to facilitate demands for foster care grants" (Administrators in: Ikeja, Kwamsane andNkandla).

*"The upholding of social justice was described as very challenging at times, when working in the remote rural areas because cultural practices and the accessing of resources by disadvantaged groups especially women and children is hard because they are marginalized"*was indicated by all…(Administrators across all the study areas).

The findings of this study on the theme of "*NASW/SACSSP code focus on a typical day*," correlates with studies from Reamer (2013; 2006); Dolgoff *et al* (2012); Rodgers, (2009); Harrison and Pierpont (2006). Discussionson human rights and social justice preservation have been discussed extensively in this study from the work of (Rodgers, 2009; Harrison and Pierpont, 2006; Barrett, 2010). Campbell's (2010) discussion was centred on diversity variables identification by reflexive social workers. However, Reamer (2006:23) pinpointed the importance of practitioners practicing within the specified core values and ethical responsibility of the profession. Dolgoff *et al* (2012) deliberated on confidentiality, as well as Reamer (2013) who argues about the cyber-risk potentials and the privacy of clients and also on informed consent.

Deontological ethical principle would be applicable here, as Clark (2000:10) asserted that 'social work deals with the business of normal social living as such practitioners would be engaged to handle virtually every ethically worrisome inquiry that touches humanity.' The theme on "*NASW/SACSSP code focus on a typical day*," has a significant relationship with the general theme on "Problematic Chosen Code," thus, the ethics on competence has the highest rating for problem scores, while there is a significant relationship within the ethic on respect for a person's worth, human rights and dignity among the social workers. It also has significant correlation differences within the ethic on respect for a person's worth, human rights and dignity on administrators' gender variable findings and also for the ethics of professional responsibilities, competence/confidentiality, integrity of profession and social justice within the administrators' and social workers' areas of study (States/Province) outcome.

Objective 2: To explore and compare effective strategies that would be adopted toward achieving efficient bucolic social work administration and practice in South Africa and Nigeria.

5.9.12 Post-study Interview Inquiries Procedure: Question C.
What are the strategies and priorities that you set to achieve effective services? This question was modeledto answer the research question (15 and 16) which states, in your view, what are the effective strategies that would be more ethically efficient in rural social work practice; and in your view, what roles would you prioritise during practice section? The main theme derived is "*Priorities and Plans*," the following replies were gathered from respondents

5.9.13 Priorities and Plans for Administrators

The following responses were gathered from respondents in personal communication with administrators: *"My department prioritise backlog and lapse cases of SASSA (South African Social Services Authority) on crises interventions and child abuse cases are our most prioritised ones"*(Administrators from KZN).

> *"TheBatho Pele Principles and other core values are adhered to…with the Operation Sakuma Sakhe which we have as a strategy formulation by management"* (Administrators from KZN).

> *"I have to prepare my requisitions from the community projects…check them thoroughly"…"Site visits of projects to ascertain gaps and training"…"Financial management and submit monthly progress"* (Administrators from Nkandla, Ingwavuma, Alausa).

> *"Child's best interest comes first under the Children Acts, No 38, 2005; foster care placements are highly prioritised"* (Administrators in: Vryheid and Manguzi).

Other personal statements from administrators*: "Most times the traditional approaches to such sensitive cases would breed delays specifically during termination phase….so we prioritize such case .i.e. child abuse"* (Administrators in: Owerri, Ikeja and Oregun).

> *"We embark on youth development, people with disabilities, institutional capacity building on Non-Profits and Non-Governmental organisations registration as part of my sections priority" (*Administrators in: Louwsburg, Nongoma and Oregun).

> *"Our reviews are carried out on monthly basis and critical appraisals of practice to sensitize social workers on effective practice....some services by practitioners get impede as they are influenced by dual roles thereby having distorted uninformed judgment without consideration to ethical components of our profession"*(Administrators from the study areas).

> *"We safeguard the dignity of all clients that comes into this station…the suggestion boxes are for complains and how to improve our services here" (*Administrators from KZN).

5.9.14 Priorities and Plans for Social workers

The following responses were said by respondents in personal communication on this matter:

> *"We are always on the alert on fraudulent relatives that want to use children to get money…the root of most of the squabbles on child support grants comes from it"*(Social workers from KZN).

> *"The focus on professional accountability and responsibility by the management has improved my service outlook"* (Social workers at Louwsburg).

> *"The application of the Batho Pele (People first) are always handy in ensuring ethical principles enshrine in the code of ethics on respect, non-judgmental, upholding social justice"* (Social workers from KZN).

The following statements were made by social workers on this issue:

> *"We engage in awareness and intervention programmes, marketing strategies for communities aimed at establishing entrepreneurial programmes and other centers because some of the community members think that the projects here is ours not theirs to commit themselves"*(Social workers from the study areas).

> *"There is need to partner with other stakeholders and departments to ensure operational service integration to improve delivery (Operation Sukuma Sakhle)"* (was said by social workers in KZN).

From the responses of participants in the priorities, administrators from KZN emphasised on the lapse cases on SASSA such as the foster care and child grants, awareness and intervention programmes and core values of the department, while Lagos State focus on community projects and entrepreneurship including youth development programmes, Imo State channel their focus on the concerns of children and women. However, from all indications from the responses, the aspect of prevention programmes has not been raised as social workers and administrators might have not considered it as an important area to prioritise that would augment interventional programmes.

Marshall *et al* (2011) found that most social work articles have not focused on preventive practices. Some of thefindings in this study connects with the study by Riebschleger (2007: 209) that counsels that social workers should employ the "use of professional self" which involves reflection on the service being rendered, as to be purposeful and empathetic and "self-awareness"

regarding the values and respect for the worldview of the rural communities by the practitioner who could help improve their culture. Hugman's (2013) discussions on the concept of Post-Modernism ethical theory, emanates from the radical social work's viewpoint that "social identity" echoes from the diverse life prospects in the premise that all persons are in the same way morally valued irrespective of their location inside the "social structures," however, the vulnerable and underprivileged deserved to be looked after in the society. Thus, the application to this theory would aid towards stimulating a preventative practice to curb the challenges faced by needy ones within the society.

The Feminist Ethic of Care (Noddings, 1984) would be applied here to evaluate the connectedness and communal reflection in spotting and reacting to the observed needs of the disadvantaged ones and to create change for their situations. Scholars have argued about the application of social justice ethic within the non-social work and social work agencies (Johnson, 2004 cited in Harrison and Pierpont, 2006:5). Moreover, they claimed that social justice myth has inspired and assisted social workers to "develop and uphold a sense of professional commitment, integrity and distinctiveness" and seek to open the myths surrounding the profession. Therefore, they challenge the self-deceptive stance of some practitioners in our contemporary time to stand up for social justice ethic which has "guided and sustained the profession." The reinforcement and realignment through "alliance-building and collective approaches" to social work practice (Fook, 2012) can only do good for the social work profession to reinvent social justice ethical principle and value as the foremost myth surrounding the profession (Harrison and Pierpont, 2006:6).

5.9.15 Setting Strategies for Administrators

The following responses were gathered from respondents in personal communication with administrators:

> *"Needs identification and situational analysis involving environment, commitment, passion, interest, type of services may vary from communities, market target group and group consultation have been helpful"* (Administrators from the study areas).

The administrators' statements from Nigeria were as follows:

> *"The yearly August meeting for women in the rural areas is one of the avenues we*

explore to campaign against socio-cultural rights and network with them"…"The conditions on our practice specifically on children rights… here shows the need to uphold social justice...the ways widows' are treated ...we need to be more educative on the people of human rights"......"we should focus on preventive methods to stop these violations derived from cultural practices"(Administrators in: Imo State and Lagos State).

Administrators within all the study areas have the following responses:

"We have situational briefings and consultations for social workers setting a day each week"... emphasis on rights of clients......they need to handle cases without biases" (Administrators in: KZN).

"Mostly staffs are empowered by supervision, in-house training, workshops and conference attendance as part of their Continuous Professional Development (CPD) accumulation of points to enable re-registration" (Administrators : KZN).

"Emphasis on professional ethical compliance on competence"...."Conformity to legislation"..."Social workers must live according to the dictates of the profession"..... "They must be exemplary; that is what we have been strategizing to mirror the profession" (Administrators from the study areas).

"Practitioners must be aware and have insight of the terrain of their areas of jurisdiction"...understand the cultural norms, but assertive not to be swallowed by it"…reduction of workloads for social workers...work in groups for efficiency" (Administrators from the study areas).

5.9.16 Setting Strategies for Social workers

The following statements were made by social workers on the matter:

"We have to utilise the Nompilos (caregivers) and Indunas (chiefs) and neighborly community members who knows the families well assists us in performing optimally" (Social workers in: KZN).

"I participate in counselling, emotional and social support to vulnerable and disadvantaged persons"...the work loads of social workers should be reduced for effective services (Social workers from study areas).

"I do engaging in community profiling, do assessment and follow up on legislation to perfect my work," I make sure l apply the ethic of show concern and dignity to all (Social workers: Mbazuwana and Orlu).

"As a probation officer, my task in child protection welfare is hectic but l seeks support from my legal friends (lawyers) on certain principles before I appear in court" (Social worker in: Ingwavuma).

"We would like to recommend the appointment or stationing of a social worker in every two wards to help in conveyance of service efficiency and ease the caseload" (Social workers in: KZN).

The theme of "*Setting Strategies"* from the qualitative post-study interview has significant linkages with the general themes on "*Strategies Employed*" under the sub-themes on ensuring preventive services approach; staff training, ensuring professional ethical compliance. It has a significant relationship with the quantitative findings of the study on the social justice ethic within the areas of study (States/Province) derivation for administrators; while for social workers there is a correlation with differences on the ethics of professional responsibility and competence.The strategies employed by administrators show that emphasis is laid on the bottom-to-top approach on exemplary live for practice, on conformity to regulations and legislations, upholding of social justice and human rights as well as competence for practitioners.

In Imo State, the inclusion of a women cultural day which administrators have included to strategised their service delivery, has been a source of encouraging diversity and harmony among daughters of the land, that are married outside their communities and those married inside to raise fruitful networking. Social workers emphasis is on the reduction of workloads, use of Nompilos (caregivers) to assist them locate needy ones get services and more station social workers to reduce caseloads across the study areas (Kang'ethe 2011). The relationship between the feminist ethic of care and traditional ethics shows that Kantian "categorical imperative" is comparable with the feminist ethic of care in the light of universality need of care, model of personal autonomy of care-givers and care-recipients (Clement, 1996; Dolgoff *et al*, 2012). With respect to networking with women groups, Jonsson's (2010:401) findings disclose that "members experience self-esteem and practitioners help in campaigning and motivating mothers on their duties for personal health and hygiene, vaccinations, child care and disease."

Traditional practices that labelthe disadvantaged and oppressed ones as witches and that are given different names is very common in the rural areas, as such with the spread rumours can result in death of the accused ones who bear the brunt of abuse, even among women groups that are supposed to care for one another. The feminist ethics of care (Gilligan, 1993) can be discernable here as the conditions based on responsibility and commitment to others based on empathy as care-givers are the real social workers within the remotest part of rural areas seeking to help the disadvantaged ones. The role apparently now is how to apply this ethic in nurturing and acknowledging their efforts in spotting the needy ones for practitioners (Dolgoff *et al*, 2012; Banks, 2001). Training, CPD points accumulation, workshop and management consultation and supervision efforts to improve conformity and awareness of the development of the ethical codes, openness and understanding of confidentiality and diversity have been recorded in the works of (Lombard, 2008; September, 2010:317-318; Lu *et al*, 2011; Dolgoff *et al*, 2012; Reamer, 2006, Hepworth *et al*, 2010). Thus, these suggestions aid the deontological ethical approach based of fixed rules for practitioners to work on and develop expertise with these policies for efficient practice.

Lu *et al* (2011:73) in detailing "diversity and difference in practice skills competence recommends focusing on practice skills assessment within a cultural competence that would enable practitioners to control the features of case interactions in observing their clients." Cultural relativism which is a part of teleological ethical approach implies that the morality of specific acts portray the varied cultural belief systems, hereafter, societies have embedded acts that are peculiar to their customs and norms of engagement that could be offensive to another culture. For instance, the use of boundary crossing in social work practice could contradict universally what bribery constitutes in that most bucolic societies value gift giving which might be termed bribery for newer practitioners sent to the rural areas. Additionally, Fredrick (2002) claimed that in some societies bribery would be recognised as a corporate and tolerable way of doing business, while in most countriesits frowned upon.Ethically induced cultural competence would assist practitioners to practice well.

5.9.17 Are there effective monitoring mechanisms put in place to ensure adherence to the code of ethics by the office?

Research Question 4:Are there effective and efficient monitoring mechanisms in place to ensure adherence to the code of ethical values?

Post-study Interview Inquiries Procedure for Administrators only

The main theme derived is from the "*Effective Monitoring Mechanisms*" that are directed to the administrators only. This question was modeled to answer the research question (31) and (27) which states as follows: In stimulating environment of living and working in rural communities, in your view how can effective ethical practice be achieved? Ethical dilemma comes from the engagement in dual and multiple relationships within the communities, as an administrator how do you ensure that social workers are abreast with the situation?

"We try to ensure that there is cooperation among stakeholders and other professional colleagues through in-house inter-agencies training."…"We try to encourage our staff to avail themselves to workshops and networking…'' (Administrators across the study areas)…..

"Although it is part of the CPD point's accumulations for yearly registration"…"The supervisors have to interact with each social worker each morning on briefing on cases they are handling" (Administrators: KZN).

"Ethical concerns are handled in-house to ascertain the extent of damage and to chart the way forward for future matters that may arise"…"Compilation of weekly and monthly report….assessing their performance through (EPMDS)…responsibility on job performance"(Administrators across all the study areas).

The findings under this theme of "*Effective Monitoring Mechanisms*" reveal significant relationship with study findings of Lombard (2010); Ward (2013) and Dolgoff *et al* (2012). The policy of consistent training of social workers and in house training (Administrators in all the study areas) even encouraging them to read online journals and summarise it as part of their Continuous Professional Development (CPD) points accumulations at KZNcould assist to have competent ethically equipped professional (Lombard, 2010). The "*Effective Monitoring Mechanisms*" theme has significant correlations with the general themes on "*Goals*" under the sub-themes of team-working with colleagues to fight and reduce poverty and arranging of

meetings/attending to weekly plans and dates; it also connects with the general theme of "*Strategies Employed*" under the sub-themes on staff training and constant evaluation of practice/legislation and on ensuring ethical competence conventionality which is a part of virtue ethics of "moral sentiment" theorist of David Hume and Adam Smith. The moral sentiment theory mirrors fellow feelings, sympathy and self-interest as constituents to human nature and refers to justice and benevolence, as the basic qualities of any decent society, emphasising that their importance in modern society with respect to growth and civility.

The NASW Code of ethics (2008, section 2.11a, b, c, d and 3.07d) recognises that administrators and social workers should take steps in eradicating any condition in their work place that violates, interferes with acquiescence to the code of ethics and ensures that their practice settings complies with the Code. Ward (2013:98-99) has advocated for a "moral acquaintances" ethical approach where practitioners from diverse fields of human services can engage themselves in a dialogues that are open and committed to integrating the variable perspectives.' Dolgoff *et al* (2012: 210) on their part discussed administrators and supervision of the ethical dilemma and dual relationships where many of the administrators draw "a line between ethical and unethical practice, if the social worker involved in deeds that the fallouts in personal gain it's unethical but if the activities are in the advantage for the organisation or customers then it's disreputable." The next page will be presenting the qualitative data of Focus Group Discussion (FGD) the study.

5.10   QUALITATIVE ANALYSIS OF THE STUDY FINDINGS: FOCUS GROUP DISCUSSION

The study's focus group discussions hastens the assembling of qualitative facts about opinions, approaches, outlooks and performances of practitioners on the extent of challenges and nature bucolic practice relating to the Code of Ethics observance and practice experiences encounters within the social work practice. The researcher as a participant observer carefully attributes to the salient responses gleaned from the discussions actually within the job-tailing or shadowing specifications of the study. Inquiring, comments, insightful sharing deliberations and explanationswere conducted simultaneously in an inscribed form and an audio-taped therefore verbatim within a discourse constructs analysis; whereby the researcher raises a critical subject phenomenon and assessesit conceptually.

Three themes emerged from the qualitative focus group discussions namely:

- "Accessibility to assets, facilities and opportunity,"
- "Holistic implementation" of Employment Performance Management Development System Policy (EPMDSP) and
- "Interactional Justice:"

Two case studies will be presented in this forum under the focus group discussions, one from KZN and one from Imo State respectively which were linked to the competency construct of participants. It was centred on conflict resolution management and on attaining social justice enactment.

5.10.1 What are your suggestions to ensure fair access to assets, facilities and opportunity to addressing basic human needs?

Respondents delivered explanations and thoughts on how to ensure essentials human needs within the ethical standard of social justice. These reactions were the some of the gleaned responses from the participants within the focus group discussions in KZN province, Imo State and Lagos State among social workers and administrative staff in group conversation as follows:

- *Applying community-oriented methods to enable community members access resources and opportunities through equal distribution to the infrequent resources available*(from all study areas).
- *Certifying rurality method towards ensuring that those in the remotest part of the community get priority first on essential services*(Imo State, KZN and Lagos State).
- *Highlighting needy ones in practice service and safeguarding volunteerism of all wards are included Continuous meeting with community leaders*(From all the study areas).
- *Establishment of a profiling day for every ward in the community each week by an assigned practitioner to ascertain the feelings and opinions on service or new developments in the area*(KZN).

The realignment of service advocacy ensures that a practitioner understandsof the clients' strengths, in order to achieve change and to deliver effective service. Unswervingly, practitioners ostensibly have to craft the ability to utilise their practice period advocating for social justice within justifiably viewpoint in satisfying the ruralness approach. The social exchange theory in linking towards social justice is apparently manifested in the deliberations and suggestions of practitioners as they network with leaders within the community, in allotment and partaking of cognizance for mutual goal attainment. Harrison and Pierpont (2006) advocated that social workers should be more aligned to promote social justice which is the myth surrounding the respect the profession previously achieved and what makes social work distinctive. The issues around distributive justice, procedural and organisational injustice can affect the social worker and his clients if the processes are flawed (Agnew, 2006; Colquitt *et al*, 2005). Furthermore, the next paragraph discusses the experiences of practitioners from KZN on employment. Social workers in KZN gave an insightful comparison of the practice when they were employed years back and the state of affairs in the current dispensation pertaining to equity on performance in group communication:

> *"The Employment Performance Management Development System Policy (EPMDSP) is a policy in place but not correctly implemented"……the reason for its non-implementation is due to the Personal Development Plan not analysed and aligned to the training needs of individual practitioners."*(KZN: social workers).
> *"Operational Plans are not developed timeously which affect the development of work plans and signing of performance Agreement Job descriptions."* (KZN: social workers).

The responses gleaned from social workers portrays that there is inconsistency in ensuring that practitioners are given the operational training and tools. They have been left to develop by themselves as effective social workers. Others in the focus group likewise explained the situational state of the profession in group conservation as follows:

> *"When attending to any case must be holistically, but now you have to specialised in a particular field even in the rural practice…we use to do community work, group work, probation services…"there is no generic practice anymore"…."fewer social workers are now employed…emphasis is now on specialisation on certain field"* (KZN province:

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social workers personal communication).

"Previously, we use to prepare comprehensive report with detailed information but now no such reports….individual development plan involving panel discussion, family conference, case conference, review of progress and monitor of implementation plan are no longer visible" in a developmental way" (KZN: social workers personal communication).

These responses indicate the shift of contemporary social work practice from the developmental approach to enhance the complete re-aligning functioning of person's well-being in society. To the more narrow approach to specialty; which bucolic practice can find alien to the rurality inclusion to practice or the practice mechanism inherently applicable to bucolic areas.The deontological ethics focuses on our duties as moral agents to be aware of the "idea of pre-existing obligations and responsibilities regardless of the consequences" (Beckett and Maynard, 2005:33). Practitioners can only be held accountable when their actions encroach on another person' autonomy and freedom and should practice within the strategy of preserving the rights of clients toward deciding their own path in life.

The social exchange theory within the interpersonal orientation scale of individuals can be replicable to practitioners incomparable ethical practice conveyances, as such, practitioners' interpersonal relationships with clients system or with their administrators could mar any ethical satisfied and achievement they accomplish. The non-compliance of Employment Performance Management Development System Policy (EPMDSP) should be reviewed and implemented. Supervisors and managers should identify these three types of individuals within the ciphering of equity theories namely the "benevolent, equity sensitive and the entitled" (Huseman, Hatfield and Miles, 1987: 225-6) attributes exhibited in order to enhance effective and efficient ethical practice and measure outcomes. This study has tried to illustrate the implications inherent in ethical decision making within interactional justice, equity justice, procedural justice and organisational justice that has a wider implication to social work practice more especially in the present fiscal budget tightening that could leave the clients frustrated and social workers incapacitated to provide needed stimuli for social justice through the "rules of inconsistency and bias suppression" (Leventhal, 1980 cited in Scheuerman, 2013). The next qualitative analysis on focus group discussions centres on a case study on conflict resolutions.

5.10.2 Case Study One: Conflict Resolutions

A case study of a community at *Ubombo* embroiled with two opposing crèches that applied for certificate of operation, using the same sets of children and the distance between them was not far. The issue seems to be politicised as members aligned more towards political affiliations and it also divided the parents and guardians of the children between the two crèches on where to send their children in the same ward. The researcher was opportune to witness the settings as all stakeholders, Indunas (tribal chiefs), the Department of Social Development's social workers, the local NGO and the parents/guardians and all interested parties availed themselves to hear the case.

The followings were retorts harvested amongst the social workers in KZN provincewho supervised the case in personal conversation on the matter:

> *"Attending to the client's needs and promise to do a home visit…if l can't make it,"…"I ensure I call the clients or send messages across"…The issue of this particularly in establishing a crèche without availability of children…..two crèche cannot operate in this same area within a radius of 50 meters in the rural community."…..*
>
> *"The Department is eagerly serious on the sitting of crèches without approval…"Most programmes here initiated by politicians with no feasibility study…..yet they put pressure on the practitioners to delivery before the year ends"* (Social workers in: Ubombo).

The competency for the practice permeates every aspect of a practitioner's effectiveness in service delivery. The administrators from the suggested views are inclined to in-house training, mentoring and conformity with the ethic of competence and confidentiality as the ability to ensure compliance lies with them in areas that the workers may be suspect. Task abilities of practitioners would impact on the "Principle of Respect for persons" which conforms to the inherent and absolute moral value and worth of human as a "rational being" that has the capacity to reason and be respected (Reamer, 2006; Munson, 2004).

The emphasis is on legislation adherence, as social workers see the issues concerning competence affected by non-availability of resources, such as office space and equipment and the pressure to deliver within a given short time and when the project does not match with communities' priorities, this can derail the actualization of them to be fruitful. Dolgoff *et al* (2012:187) recommended the utilisation of "empowerment techniques" to assist marginalised persons have the same access to good prospects in life.Clark (2000:10) asserted that 'social work

deals with the business of normal social living as such practitioners would be engaged to handle virtually every ethically worrisome inquiry that touches humanity. Deontological ethical principle was applicable here, as the practitioners engaged in attuning to professional standard attributes of handling critical cases especially in the rural domain subjugated by political affiliations and stratified hierarchical settings; where ones' allegiances centred on traditional interpretations than on realistically legislation and policies regulations typical of social work profession.

The first theme of"*Accessibility to assets, facilities and opportunity*," centred on attending to the basic human needs which has a significant linkage with the general theme of "*Vital Needs*" outcomes. Thus, social workers and administrators gave insightful responses to their individual perspectives on what they feel the communities they serve needed most. The significant differences outcome mirrors that respondent in Imo State has correlations; however, most respondents valued social grants as the most vital needs with mostly negligible on preventive services approaches. There are linkages with the general themes on "*Outstanding Aspects*" under sub-themes such as creating awareness and empowering communities and poor working resources; also on general theme of "*Strategies Employed*" within the sub-themes on staff training/ having resources and ensuring of preventive services.

The second theme derived from the FGD is onthe"*Holistic implementation*" of Employment Performance Management Development System Policy (EPMDSP) which seeks for the all-inclusive application of cases which has been eroded and as such, damaged bucolic social work practice. The responses of the participants in the FGD indicated stagnation in the generic paradigm of bucolic practice milieu; as well as the inclination of the individual development plan as against the comprehensive report model. Conversely, the rurality practice model has become a narrow approach to specialty. The *"Holistic implementation"* has a significant correlation with the general theme on "Strategies Employed" under the sub-theme of using the bottom-up approach to stimulate behavioural change/constant evaluation of practice and conformity to legislation.

5.10.3 Interpretive-Construct on "Interactional Justice" Emergence

The second case study under the focus group discourse construct was on attaining social justice enactment within an in-depth interview mechanism to emanate interpretative-construct of phenomenon. In Imo State, the focus groups gave a very touching scenario on the pathetic conditions in some communities within the area on implementing human rights and social justice ethic by practitioners which offered the emergences of "*Interactional justice*" philosophical discourse construct theme with group conversation on the matter:

> *"Some prohibited traditional practices such as the OSU caste system (outcaste customs handed out through centuries where individuals were given as slaves to the worship of the gods of the land and are regarded as not fitting to participate in any sphere of interaction in the acreage)…*(Isala-Mbano, Njaba, Okigwe, Isu).

> *"They are ostracised in marriage-bonding, non-involvement in cultural, social, political engagement: cannot stand to be voted or voted for during the past centuries are still customary within the communities, they still experience a lot of social stratification…extremely divisive and subtly encourage within some communities and linked with relations midst of the people"* (Orlu, Ngor-Okpala, Aboh-Mbaise, Isala-Mbano, Njaba, Okigwe, Isu).

> *"You may not notice it at first hand because of government banning of calling any individual an OSU since 1976….the most intriguing part of it is that within the custodian of the customary laws, the elders and leaders of some communities use it to disfranchising some members in the society…which is an abhorrence of the social justice and human rights ethic in the course of traditional arrangements."….."Throughout interactive therapeutic sessions, social workers are advice during in-house training to discuss professional not to upset persons associated to such complications within this caste system"*(Isala-Mbano, Njaba, Okigwe, Isu).

> *"When community leaders will subtlety cling to such customs as handed out to them by their fore-fathers….persons discriminated by this system within the communities recognise when the practitioner toll the line of leaders to discriminate or appear to back*

those who hide under traditional beliefs against them"(Ngor-Okpala, Aboh-Mbaise, Isala-Mbano, Njaba, Okigwe, Isu).

The situation as envisaged by the practitioners point to apainstaking adherence connecting interactional justice by social workers. This shows a demoralising restrictive situation, within the traditional practices at Imo State counting the repugnance to the subtle caste system within the cultural structure on individual rights, as a member of a given society that has hampered the social justice ethic, and human rights, dignity and worth of a person (Buila, 2010). Interactional justice on its own, within the General Strain Theory (GST), expresses the ideas that a practitioner's handling of concerns of the clients must respect the dignity and worth of the person (Scheuerman, 2013). The utilisation of the rights-based approach would contribute towards the identification of systematic and operational problems inhibiting chances for individuals to make choices on their own to advance their well-being (Saleebey, 2000; Offenheiser and Holcombe, 2003; Ife, 2001). Moreover, the Community-Driven Model incorporates a necessarily critical scrutiny of power inequality within the structures in the society making perpetrators to be accountable on their deeds (Barrett, 2011; Jochnick, 1999).

5.10.4 Case Study Two: Social Justice and Human Rights Violation

A case study pertaining to widowhood rights and inheritance at *Owerri zone;* involving a widow accused of not participating in the cultural rituals for the dead husband, therefore, she is being accused of killing him. The family of the deceased husband chase her out of her matrimonial home, burn her properties and want to take away her son, but to allow her take her daughter. The researcher also witnessed this case as the widow and her father came to report the issue to the Department of Women Affairs and Social Development and subsequently, the family of the deceased husband also came to report to the Department for her refusal to hand over their son to them.

Followings were replies garnered among the senior social workers (Imo State) who oversaw the case in personal conservation of the matter:

> "*Each parties will be permitted to present their case, enough time will be given and the record of each full evidence such as the demographic data, issues of marriages as the*

widow's predicaments will be taken into considerations, children nurturing, needs and the best interest of the child will be vigorously adhered…access appropriate policies, Acts and Gazettes as well as our NASW Code of Ethics applicability to the country's circumstances pertaining to human rights and social justice advocacy"(Orlu, Ngor-Okpala, Aboh-Mbaise, Isala-Mbano, Njaba, Okigwe, Isu, Ohaji-Egbema).

"Profiling of the situations in the communities where such cases have occurred and how it was resolved…ascertain if we have engaged the stipulated recommendations in relevant Acts of Imo State and Nigeria….We make sure we pay home visit to their communities for profiling to get added information to the case…reports to our superiors, hold consultative meetings with community leaders and customary courts officials to ensure social justice awareness and the implications of their judgments….these procedures are required by the Ethical Code."(Orlu, Ngor-Okpala, Aboh-Mbaise, Isala-Mbano, Njaba, Okigwe, Isu).

"Most of the time, the customary courts officials hold on to their judgments, because of the high patriarchal society we have here in Imo State"… we ensure that this widow get justice by helping her file court papers in the Magistrate and High courts and follow the progress of the case….some cases have gone even to the Appeal and Supreme courts pending ruling."(Orlu, Ngor-Okpala, Aboh-Mbaise, Isala-Mbano, Njaba, Okigwe, Isu).

Thus, as clients are not rushed to make hasty decisions but attending to each client's needs with peculiarity to their desires and situations. In this study, the social exchange theory in relating to interactional justice are evident as interpersonal contact with the practitioner is not "brief" or in "abstraction as goods" (Ladebo *et al*, 2008, Marti'Nez-Tur *et al*, 2006), but reasonably value-added to enable the client to seek redress. The General Strain theory (GST) perspectives denotes that when clients experience organisational processes being inconsistent this would then lead to frustration, fear, anger even crime, however, interpersonal behaviour proficiency of the social worker was amiably utilised here. Presentation of these insightfully gleaned information from the focus group discussion within the social justice ethic linked to interactional justice. The respondents seemingly employed time to collect the required evidencesof the phenomenon from all the parties towards redirecting the strategy and plan of action and monitoring the progress.

They engaged in interpersonal rapport towards generating a sense of empathy, cordiality and benevolence for their clients.

The Social Exchange theory pertaining with relationship-oriented can be observable as the social workers are absorbed in quality time intensifying the interactional justice application and interactive skills that are organised. Hoefer (2006:8) and Jonsson (2010:404) revealed a determined method in guarding, demonstrating and progressing the best interests of the clients, utilisation of the self-reflexivity to grasp structures of power, as well as the hindrances that dominate prejudices and inequalities as the social workers in this focus group discussions have established.

In summary, in tackling the case study two, social workers should insightfully apply to the recommendations of the Imo State of Nigeria Widows Protection Law (2003, Section 3 on Prohibition of Obnoxious Practices and section 4 on Dispossession of property) and Gender Equity Law (2007, Section 20b and 23a) that specifies in the following order "that a widow has the rights to continue to live in her matrimonial house, provided she did not remarry" and "that widows shall not be subjected to inhuman or degrading treatment."

The feminist ethic of care approach focuses on 'concerns of justice and the concept of caring which relies on the actions as it linked "to their effect on the quality of relationships among individuals" (Benneth-Woods, 2005:27). The argument for the ethics of care was that the "traditional ethical system patterned according to masculine culture and reasoning based on rationality, impersonal principles and rights, but omits the feminine maternal feelings, moral virtues and traits, nurturing and teaching" (Banks, 2001; Blum, 2001cited in Dolgoff *et al*, 2012). Nevertheless, social workers and administrators need to change their practice in order to assist in advocacy to gender equity and the inhuman degrading treatment of widows and the prevention of female children from having shares to their parents' assets in the name of cultural norms and customs or even accommodating such customs in the event of cultural relativism ethical approach.

5.10.5 To what extent are human rights violations and social justice advocacy within your jurisdictions?

"*Several cases of rape cases we handle includes female children raped by their biological fathers……customarily is a sacrilege and forbidden….often other family members assigned to the care of children as young as two to three years old are been raped…The collaborative efforts with local leaders in the community towards drawing out strategies towards defending the children have been on-going.*" (Focus Groups in: Ingwavuma, Louwsburg, Ubombo in KZN).

"*Children from child-headed households go through serious traumatic and psycho-social problems due to the fact that they do not have grandparents, some no birth certificate for accessing grants….often people camouflage as relatives to defraud…after the grant is retrieved……they involve the child in all manner of labour…we no-longer have them send to such relative if they can live together then supervised by the social worker*" (Focus Groups in: Louwsburg, Ubombo, Ingwavuma in KZN).

"*Often the grand-parents bring two different children from two different daughters because of the social grant money….sometimes we cannot assist even if the conditions are chaotic because we also can be sued.*" (Focus Groups in: Ingwavuma, Ubombo, Louwsburg in KZN).

The focus group conversation continues with the social workers in Nigeria with these excerpts:

"*Parents at times were to be blamed by the conditions their children experience as they give them to relatives in big cities to learn trade, often these children end up been used as slave labour…most times they are victims of human trafficking….a lot participate in conscripting others… they are too frightened to come out because of ostracism and threat to their lives*" "*although the Labour Act Cap 198 of the Nigerian federation 1990, guards children from child labour and makes authorizations for such offences under the Act…..however, children are left to be hawking, some molested and abused by their customer…some orphans children use hawking to survive.*"(Focus Groups in: Oregun, Owerri, Ngor-Okpala, Ohaji-Egbema in Lagos and Imo States).

"The resent abortion dispute in the state instigated challenges among women on their health and reproductive rights owing to religious and cultural norms predominant in the area" (Focus Group in: Owerri, Ngor Okpala, Njaba in Imo State).

"Often the perpetrators of these abuses are close family members....some accused of witch-craft will have their bodies besmirched to cast out evil spirit...There are no special grant for O.V.C programmes which is a serious impediment to its successful execution." (Focus Groups in: Oregun, Owerri, Isala Mbano, Okigwe in Imo State).

"There are cases of local home care-givers that are accused of witchcraft on the children under their care by some parents in Lagos State is worrisome...most of the care-givers are women and girls recruited from remote areas and neighboring countries, they go through all manner of difficulties and suspicions that infringe on their rights" (Focus Groups: Aboh Mbaise and Oregun in Imo and Lagos States).

A community-driven approach can aid to restructure and promote accountability for state and non- state actors of human rights violators. The findings of this study, unveiled gaps revealed by Secker (2012:30) that include "lack of political will, unwillingness of law enforcement agents to ensure implementation of effective trial of perpetrators and accusers of children on witchcraft and just only a few culprits have been successfully incarcerated." However, Busch-Armendariz *et al*, (2014:17) asserted that practitioners should react on reflective restoration and partnership "on-point-of-contact with victims of human trafficking," using "cultural competency within affirmative strength-based" viewpoint of the profession.

Right-based model supports involving of cultural and societal leaders toward redressing damaging cultural practices, addressing disparities of genders and awareness campaign and education on all facets of human rights to community members. Yet, it curtails those cultural impediments practices that affect assets, organisations, working-arrangements (Kindornay, Ron and Carpenter, 2012). Thus, it assists in transforming both the "children as rights-bearers" instead of casualties and state-actors as protectors such as social workers to be proficient advocators (Linds, Goulet and Samuel, 2010).The African Charter on Human and Peoples'

Rights on the Rights of Women in Africa (African Women's Protocol) herald as a first-of-a kind that is specialised on gender-neutral apparatus geared towards protecting the rights of African women (Mwambene & Sloth-Nielson, 2011). This document mandates African leaders to enact laws that would eliminate the gender discriminatory practices against women. The protocol came into promulgation in 2005, yet the story remains the same.

The theme of "*Interactional Justice*" derived from the human rights and social justice ethical codes application within the bucolic social work milieu, is significantly integrated with the general theme on "Outstanding Aspects." Thus, under the sub-themes of being patient that clients are ignorant, even though cultural rights are to be respected, however, when it violates the ethics of human rights and social justice through subtle traditional norms, practitioners must adhere to the ethical code acts and legislation. There is an integrated linkage between themes of "*Interactional Justice*" and general theme of "*Strategies Employed*" under the sub-theme on staff training and handling cases without biases and ensuring professional ethical competence. The quantitative analytical findings under the ethics on respect of person's worth, human rights and dignity within the administrators' gender variables correlations; as well as the ethic on social justice ratings on areas of study by administrators and social workers had significant correlations to the theme of "*Interactional Justice.*"

5.11   DISCUSSIONS OF THE FINDINGS

There were salient outcomes from the four general questions that sprang the derivative of three general themes for both administrators and social workers within the mixed-methods approaches in this study using the tested hypotheses. The administrators had four main themes that are distinct from the general themes; while the social workers had eleven main themes that are diverse. Thus, all the fifteen main themes were integrated with each other and linked to the four general themes within the administrators' and social workers' quantitative finding in a convergent analytical survey of the study to accelerate a cohesive and unified outcome with the qualitative results. The study will onwards deliberate on the correlated themes' outcome with other scholars and authors discussed in the study's review of literature and their significant comparable integration to the findings accrued from the research in its entirety.

5.11.1 Outcomes on the General Themes for Administrators and Social workers

i) **Outstanding Aspects**- The general theme on "*Outstanding Aspects*" has a correlation with the works of Turbett (2011:508), Alpaslan and Schenck (2012:407), Landsman (2002), Daley and Hickman (2011), Buila (2010), Engelbrecht (2010, 2014); Lombard (2008, 2010). These scholars revealed that the several outstanding aspects of bucolic practice are characterised by geographical obstacles that covers transportation problems obstructing accessibility to services for the rural communities, thus, encouraging 'social exclusion." The problem of distance would result in constraining rural service users from health services with outcomes such as severe health implications, shortage of resources, professional seclusion, challenges in retaining staff,' clients' poor literacy and poverty level coupled with the ignorance of services available for them in the agencies. Social workers prioritise cultural competency and utilisation of the Code of Ethics to empower and sensitise the bucolic residents through initiation of social action. Regarding the main theme of "*Outstanding Aspect*" it was shown that one of the sub-themes was the "creation of awareness" both at the agency and in the communities to empower practitioners as such they would in turn,empower the people.

The theme of "*Outstanding Aspects*" has a correlation with the social workers' main theme ofthe ethic "*Integrity of the Profession*" with its sub-themes on Periodic meetings with staff/promotion of professionalism. The finding from this research correlates with the studies from Morrison (2007); Daley and Doughty (2006); Hepworth *et al* (2010); Gregory (2005); Zwaans *et al* (2008). Further, it reflects on the social workers' main theme on "Suggestions for efficient and effective social work within ethical standard Competence" with its sub-themes on "Confidentiality and Training." These findings correlate with the outcomes of studies (Hepworth et al, 2010; Vandervort *et al*, 2007). However, the tested hypothesis did not yield any correlations to the phenomenon, thus, the gaps within the preferred commitment and task ability of practitioners and the overall organisational obligations were imminently visible in this study.

At this juncture, this study agrees with the cited scholars, thus, asserting that the utilisation of the Virtue Ethic which is predominantly implemented as its notion of acquiring virtues for practitioners to promote one's own character that could be self-serving and emphasis is based on promoting excellence in activities, rather than offer practical action-guiding assistance (Dolgoff *et al*, 2012:62; McBeath and Webb, 2002:1016-1020). Practitioners continue trying their possible

best to be accepted by locals in an effort to ensure cultural competence toward accelerating service. However, rigorousness of the deontologists depict not all follow the same ethical rules when considering the same problem (Dolgoff *et al*, 2012:55); but identifying the appropriate guidelines is the utmost priority in the aspect of standard that revolves around clients' self-determination and professional value.

The feminist ethics of care is also viably needed here not only to empower gender equity and the girl heirloom situation in Imo State to advocate for women's voice of care, also to promote autonomy and independence of individual human rights, liberal justice and moral reasoning (Gilligan, 1993). However, some social workers might have a strong attachment to the status quo visible at bucolic domain especially with regard to culturally sensitive practices; as such they could rely on a relativist ethical approach. Yet, with the contemporary global society we live in presently, practitioners would do well to ask if they are really promoting social justice and empowering disadvantaged persons, as well as seeking legal and ethical compatibility in every situation.

ii) **Strategies Employed-** The second general theme is based on "Strategies Employed," it has diverse implications to bucolic practice milieu for the study, as it correlates with the administrators' three main distinct themes, about the process of evaluation, organisational capacity building and ethical dilemma, within practicing with multiple relationships. Furthermore, it has connected linkages with the social workers' five main distinct themes such as the enhancement of quality service delivery, ways to offer efficient and effective bucolic social work interventions, managing dual relationships, approaches to maintain good communication within the ethic of professional responsibility and, procedures to promote ethical standards concerning the integrity of the profession. Strategies employed findings revealed that ethical awareness and preventative practice were not the vital priorities for social workers, thus, they never acknowledged employing them for effective practice. "Strategies employed" correlates with other scholarly works of Sobeck and Agius (2007:242-243); Joffres *et al* (2004). They advocated for the use of bottom-up and top-down leadership approaches; staff training, resources, handle cases and appraisal for passion, engaging bottom-up/top-down to stimulate behavioural change and constant evaluation of practice and practitioners in developing leadership traits.

On the main theme of "Strategies Employed," sub-themes such as "Ensuring professional ethical competence" and "Respect through living an exemplary life" integrate with the sub-themes therein. Therefore, the involvement of all stakeholders to be aware of some of the ethical dilemmas social workers could find themselves, would assist in their conscious alert to the varied situations and other practitioners in the organisation would hence, understand the stance of social workers. Ferris *et al* (2008) in their performance assessment stated that it is a serious facet of human resources in organisations as it is linked to the practitioners' competencies that are scrutinized for selection, trained and compensated with other employment practices. The performance of senior staff robs on the juniors practitioners that look up to the managers and supervisors in their daily interactions, can have better or adverse effect on the lifestyles of practitioners. The NASW Code of Ethics (2008, Section 2.11a,b,c, d and 3.07d) endorsement that administrators and social workers should take steps in eradicating any condition in their work place that violates or, interferes with acquiescence to the Code of Ethics and ensures that their practice settings complies.

This study therefore agrees with the scholarly findings and projects that the engagement of the Deontological Ethics which are visible at this time were laws that guide the profession are obeyed by its rules and are self-regulated. Esler (2007) asserts that it "assisted in the codification of rules into different codes of ethics and assisted in several national codes having adopted it throughout the development of the Codes of Ethics."The post-modernist ethicist is evident in the theme of "strategies employed" as suggestions of the findings indicate that applying ethics must include learning about our complex and relational circumstances of actions. This assumption argues that this narrative gives one's specific experiences of life and their intricacies instead of conveying standards to detached personal acts, thus, an ordinary arrangement of notions of right and exact action is unrealisable as there is continuously a token ethical cue that has not been considered or documented.

iii) **NASW/SACSSP Prioritised Code-** The third general theme "NASW/SACSSP Prioritised Code" indicated that with"Empathy for service users," the findings of the study correlates with similar research by Gregory (2005:273) who found that social workers would "feel part of the communities they work with and will get positive responses from service users if they are open and respect clients they render services to." It correlates with other scholars such as Alpaslan and

Schenck (2012:411); Hepworth *et al* (2010:55-56); Riebschleger (2007); Sewpaul (2010); Daley and Hickman (2011) and Green *et al* (2006). These scholars deliberated on the feeling of empathy for bucolic clients due to illiteracy, prioritising ethical practice enables better working relationship with rural service–users, retention of practitioners' own "separateness and individuality." The training of professionally skilled personnel to attain certain "forms of specialism" recognised the benefits of professional status and commitment to the high values of professional ethical standard" (Green *et al,* 2006:451). The NASW (2008) had issues of specification of hierarchy of values, principles and standards (Dolgoff *et al*, 2012: 42) as each codes are equal and it does not seek for system-challenging positioning but only fora system-maintaining arrangement. Hence, practitioners seek to choose their prioritised code for practice in this study.

Nevertheless, the choice of the prioritised code reveals that practitioners decided to augment the system-challenging positioning of the code by utilising other obligatory statutory for practice. For example, in South Africa, the Batho Pele Principles (BPP) is enshrined in the South African Constitution in Section 195 (1) (b) of which it is stated that the "Public Administration must be govern by the democratic values and principles for public service transformation" and also with the DSD Strategic Plan for 2010-15, thus, the Ulundi Cluster Zone which this research study investigated has Service Ethics. The findings of this study correlates with a similar study finding of Gregory (2005:273), Alpaslan and Schenck (2012:411), Hepworth *et al* (2010: 55-56), Riebschleger (2007), Sewpaul (2010), Daley and Hickman (2011), Green *et al* (2006).

This study hereby collaborates with other scholarly views on empathic and compassionate practice and thus it advocates that the Virtue Ethical Approach concept supports that the virtuous practitioner would act rightly in any condition. Thus, virtuous practices develops characteristics that defines the individual character traits such as courage, generosity, temperance, justice that displays the character of social worker and activities emphasising both virtue and excellence (Beckett and Maynard, 2005; Dolgoff *et al*, 2012; Beauchamp, 2001). Further, the Feminist Ethic of Care would be useful that to practice, it emphasises empathy and the compassionate feeling towards another person even acting against personal interests or desires, as practitioners are happy to witness the full recovery and adaptation of clients to therapy and emotional receptiveness.

Deontology ethics applies here as much as the NASW/SACSSP Code of Ethics. It is a documented profile that obligates the practitioner to practice within the confines of this document. Hence, examining the acts, duties and rules inherent in the document to ascertain ethical application in a given situation determines the right action or goodness even if the act yields a malevolent outcome. The Kantian Ethic argues that our actions to be considered right, we must act out of obligation of duty, as such practitioners' choice of NASW/SACSSP prioritised code highlights that their actions were out of duty calls irrespective of the consequences of their action. However, the sub-theme derived from the prioritized NASW/SACSSP Codeindicated that with the Batho Pele Principles/Empathy showing, seems to assuage the degree of unpleasant consequences of practitioners' actions when they are duty bound to act in certain circumstances. Kantian ethics disclosed that "nothing could be described as good without qualification expects a good will," thus, the principles enshrined in the B.P.P. expresses goodwill practical ethics to every client.

iv) **Achievable Goals**: -the mixed methods responses on what goals administrators and social workers set to attain during working hours it has linkages with the post-study interview of administrators on effective monitoring mechanisms to ensure cooperation with other stakeholders and professional colleagues in order to collaborate towardstopping fighting and reducing poverty. The responses gathered from question 2 correlates with other studies in assisting clients in their needs, making sure of clients' satisfaction, respect and offering quality service, Friedman (2003:4) who recognised that practitioners' and providers of social services should adapt their programmes to meet the explicit needs of bucolic customers. The virtue ethic should be comprehended at this moment as McBeath and Webb (2002:1016-1020) discussed expansively on the application of virtue ethics as the solution to fixed approved routine that are distinctive procedures covering accountability, risk management and quality control than focusing on obligations and guidelines. They were of the view that the social work profession would benefit from the ethic of virtue and care in evolving a "good social worker" than stressing what is good social work practice.

However, virtue ethics have not yet provided a substitute to address the issues surrounding the consequences of actions and clearer defined obligations (Beckett and Maynard, 2005). In support of the deontological ethics, Beckett and Maynard (2005:33) state that it focuses on our duties as

moral agents to be aware of the "idea of pre-existing obligations and responsibilities regardless of the consequences." Practitioners can only practice within the strategy of preserving the rights of clients toward deciding their own path. Therefore, they will only be held accountable when their actions encroach on other persons' autonomy and freedom.

5.11.2 Reflections on the Main Themes Mixed Methods Outcomes for Administrators

There were three distinctive main themes for the mixed methods for administrators for the study. v) **Ethical dilemma with multiple relationships**- The main theme of "Ethical dilemma with multiple relationships" for administrators had patterns with the general themes on the strategies employed and the outstanding aspects of bucolic practice.It deliberates on the ensuring of full participation of stakeholders and creation of awareness that has correlations with the study of Ward (2013) and Dolgoff *et al* (2012:210). They asserted that the moral ethical approach where practitioners had "a line between ethical and unethical practice, if the social worker involved in deeds that the fallouts in personal gain it's unethical; but if the activities are in the advantage for the organisation or customers then it's disreputable" (Ward, 2013:98-99). This assertion strongly fits with the virtue ethics of Joseph Fletcher's "situational ethics" in terms of if one devotes affectionate-friendly attitudes that will "naturally develop one's doing more good deeds that evil" (Boeree, 1999). Furthermore, situational ethics as the name denotes defines ethics in terms of the situation one can find oneself; consequently, one can be exonerated morally from being judged due to the circumstances of his situation (Boeree, 1999).

vi)**Organisational Capacity-** With regard to the administrators' main theme of "Organisational Capacity" in professional practice and developing capacity in the communities from the study findings correlates with the study of Sobeck and Agius (2007:238), Dolgoff *et al* (2012:212), Buila (2010) and Handon (2009). It has a connection linked with the pre-study interviews for both social workers and administrators. The main theme of evaluating the processes of organizational capacity building for the pre-study interviews have linkages with the phenomenal data for administrators on themes of "*organisational capacity building*" for practice in the communities and "*processes of evaluation within service-user perspectives*."Some of the issues includethe consultation and the implementing with the guidance of superiors and colleagues, supervisors having a vital role to assist in demonstrating, preparing and engaging staff in

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discussions on ethical concerns that they would face in course of their practice, the Code of Ethics recognises the views of practitioners not to be coerced into serving, and capacity building that would ensure proper implementation of ethical standards into practice allowing management planning and using different forms of communication and feedback with regard to different series of activities within the agency to ensure organisational effectiveness.

Both the ethical relativist (Teleological) and the ethical absolutist (Deontological) definitions in terms of means and ends can be confusing as to the determination of the means reckons for others but the ends counts for certain people (Fredrick, 2002; Solomon in Fredrick, 2002). For example, if deontological ethical theories take the position requiring that that right actions are needed irrespective of the consequences; they are likely to advocate for only the means reckoning, it would derail the rightness against the goodness of an action. Thus, no ethical predicament would exist as the rightness of the means only considers a selective absolutism theory (Boeree, 1999). However, the goodness ends reckoning tends to value the teleological ethical theory, as such both the relativist and absolutist theories cannot be applicable within the confines of human diversity and pluralistic views therein.

vii) **Preparation of social workers for Multi-system levels**: The administrators' main theme on "multisystem levels preparation of social workers" has linkages with the general theme of strategies employed. The studies of Handon (2009); Engelbrecht (2010) also Williamson and Gray (2011) all illustrated thatconformity with ethical standards and ensuring that services offered by the organisation were adhered and integrated, as well as continuous in-house training highlights the deontological ethical outlook emphasis that action must complete from a justly moral motive than on profits. As such, administrators/supervisors would focus on what are significant work procedures for practitioners and non-forcible relationships with clients toward enhancing ethically-guided practice. Even with a procedural practice ethic, there requires a sort of democratisation of practice domain in view of participation of all-stakeholders in state of autonomy devoid of non-intimidating and non-misleading situations as each participant strives to validate and uphold the rules that govern them (Bowie in Fredrick, 2002).

viii) **Processes of Evaluation within the service-user perspectives**: the administrators' main theme on evaluation processes in dealing with clients' viewpoints has linkages with the general

theme on strategies employed and collaborates with the works of Kirkhart and Ruffolo (1993); Cherwitz (2005); Ferris *et al* (2008) on using evaluative instruments to guide service acts and models employed by the Departments in-charge of social work practice. Furthermore, this main theme has the characteristics of deontological ethical perspectives that rest on fixed rules which should be vigorously adhered to, thus, right acts emanate from agreement with a principle or code. Thus, any act embarked upon should be accompanied with conformity to duty, however, not out of duty or seeking to adopt personal views as Kantian moral philosophy explains. The virtue ethical approach could be ascertained from the processes of evaluation in the service-user perspectives. The Aristotelian virtue theory asserts that an act is right when carried out by a virtuous or respectable agent in a situation. Thus, such an honourable or virtue person acts honourably by exercising or having the virtue traits in the circumstances as such, where administrators and/supervisors carry out their responsibilities as honourable and/virtuous persons toward directing social workers.

5.11.3 Reflections on the Main Themes Mixed Methods Outcomes for Social Workers

The eleven distinctive main themes for mixed methods outcomes for social workers were:

ix) **Integrity of profession**- For social workers on the theme "Processes to promote ethical standard on "integrity of profession" it has correlations with other studies such as Gregory (2005) who advocated for a culturally sensitive approach; while Zwaans *et al* (2008:2119) recommended for social competency for practitioners to fine-tune their practice towards tackling social structures within the society. Ensuring and preparing practitioners for legal ethic efficacy and cultural practice competence collaborates with a "pro-active role" (Turbett, 2011:518) that would ensure preventive service approach. The virtue ethics can be discernable in this area as such promoting that practitioners would love to uphold the integrity of their profession in every circumstance, however, situations can be very challenging for them which could make them lose the focus on promoting the integrity of the profession. However, their responses on keeping to your promises made to clients was the joint topmost opinions for both Imo State and KZN province the leading study areas highlights that social workers must be virtuous as the character that distinguishes them.

The virtue ethic focuses on the character of the person (virtuous quality) that undertakes such action that promotes congeniality; as such it complements the deontological and teleological ethical components.The deontological ethical approach is discernable as their responses attest to the promotion of professionalism and working with other departments as policy requires. Social workers are viewed with a compassionate and empathic aura due to their closeness to the ordinary or grassroot people because they help persons recover their social functioning; as such their duty is perceived as virtuous. Nevertheless, the teleological or relativist ethical approach could also be detected here as it permits acceptance of diverse cultures and peoples and different moral views. The limitation of ethical relativism is that it does not offer certain rules in defining wrong and right. It also does not offer certainty as to when guidelines or rules should be changed in different situations.

x) **Efficient and Effective Social Work Competence** –The suggestions for aiding an efficient and effective social work Competency levels, includes the social workers' main theme of the ethic of the "Integrity of the Profession" with its sub-themes on holding periodic meetings with staff/promotion of professionalism. These findings from this research correlates through the studies from Morrison (2007); Daley and Doughty (2006); Hepworth et al (2010); Gregory (2005); Zwaans *et al* (2008). The three study areas chose training and workshops and management to improve on ethical standard of competency and conformity andcould be explained bythe deontological ethical outlook that emphasises that action must be completed from a justly moral motive rather than because of profits. As such, administrators/supervisors would focus on what are the significant work procedures for practitioners and the non-forcible relationship with clients toward enhancing ethically-guided practice. Even with a procedural practice ethic, there requires a sort of democratisation of the practice domain in view of the participation of all-stakeholders in a state of autonomy devoid of non-intimidating and non-misleading situations as each participant strives to validate and uphold the rules that govern them (Bowie in Fredrick, 2002).

xi) **Confidentiality in Establishing Trust and Honesty**- is social workers' main theme on the suggestions for efficient and effective social work within the ethical standard of competence with its sub-themes of confidentiality and training. These findings correlate with the outcomes of studies (Hepworth *et al,* 2010; Vandervort *et al,* 2007). The social workers most common key opinions at KZN province and Imo State on contract signing by both practitioners and clients

involves an informed consent, that would create good rapport during practice. This signifies the established transaction of goodwill that avoids custody about events based on the protracted unresponsive obligation within the social context. Social Exchange theory relates to attitudes and conducts in the work place that justifies the shared backing and rapport invested amongst practitioners-managers and practitioners-clients; its operative methods are utilised to influence the resulting consequence through fostering functioning contact (Wayne, Shore and Liden, 1997; Blodgett, Hill, and Tax, 1997; Clemmer and Schneider, 1996).

Both ethical relativist (Teleological) and ethical absolutist (Deontological) definitions in terms of means and ends can be confusing as to the determination of the means reckons for others but the ends counts for certain people (Fredrick, 2002; Solomon in Fredrick, 2002). For example, if deontological ethical theories take position requiring that that right actions are needed irrespective of the consequences and are likely to advocate for only the means reckoning, it would derail the rightness against the goodness of an action. Thus, no ethical predicament would exist as the rightness of the means only considers a selective absolutism theory (Boeree, 1999). However, the goodness ends as to informed consent signing of both practitioners and clients reckon tending to value the teleological ethical theory; as such both the relativist and absolutist theories cannot be applicable within the confines of human diversity and pluralistic views therein.

xii) **Managing Dual Relationship**- Likewise, it has significant relationship with the administrators' main themes of"Process of Evaluation" with its sub-theme of employing the use of evaluation tools guided by Acts. Furthermore, it has correlations with administrators' main theme of"Organisational capacity" with its sub-theme on ensuring the implementation of ethical practice and cases linked to relevant sections. These findings correlate with the outcomes of studies (Dolgoff *et al,* 2012; Hanson, 2011; Strom-Gottfried, 2003, 2005; Hanson, 2011). The higher opinions among Imo State and KZN provincial social workers were based on ethical monitoring and consultation with authority figures and experienced colleaguesthat gives credence to the deontological ethical approach. The views of this ethical basis focus on the premise of strict adherence to fixed moral guidelines and action taken must be considered to be wrong or right to the peculiar structures inherent to the deed, not on situations. The principles of "categorical imperative assumption" from Kantianism portrays one's obligation to act simply

within the axiom that you can make a universal law and treat people as an end not as a means (Johnson, 2008, Dolgoff *et al*, 2012; Banks, 2001:24); nevertheless, conveying that an individual deserves worthy of respect.

The views of social workers' on the non-imposition of decision and ensuring Batho Pele Principles led credence to the teleological ethics approach. Even though Batho Pele Principles is a written practice guide (deontologist), its tenets gives the clients' empathetic outlooks on solving their problems.Teleological ethics ideal is championed by "utilitarianism" within the justice paradigm; there is a discrepancy between what is adjudicated as good autonomously from rights, thus, what is assumed as good for the public is good, irrespective that it might not be the right solution nor good for others" (Solas, 2008:816). Therefore, its premise is that the central bodies within the community have equity, fairness in distribution of services and resources to the satisfaction for all people, than only for few powerful individuals. However, this posture would diminish the individual's self-reliance, resilient, development and self-determination and cannot account the entirety to the fulfilment of all people from distribution of resources that can sustain for long period of time. In assessing utilitarian ethic within the human rights paradigm, within an extensive epoch would increase equality problems as the most powerful forces will still dominate and curry opportunities to the detriment of the vulnerable ones if not scrutinise periodically.

xiii) **Professional Responsibility in Maintaining Good Communication**- This ethic has substantial relationship with the administrators' main theme on "Organisational capacity" with its sub-theme on ensuring the implementation of ethical practice and cases linked to the relevant sections. These findings correlate with the outcomes of studies from (Itzhaky *et al,* 2004; Buila, 2010; Handon, 2009; Alpaslan and Schenck (2012); Gregory, 2012). The opinions' of social workers on respect of peoples' cultures that would clients to open on discussion was the least of views from Lagos State and KZN but very topmost in Imo State as defined by relativist ethical approach especially on cultural relativism. It certifies the acceptance of diverse cultures and peoples and different moral views. The constraint of ethical relativism is that it does not offer certain rules in describing wrong and right. It also does not offer certainty as to when guidelines or rules should be changed in different situations. Thus, some traditional practices may operate with the social workers consenting with them naively or knowingly all in the outlook of cultural respectability. Though, certain cultures do not encourage women's views on cultural issues even

how to discuss with males/elders nor do the women have decision-making input in most communities or balance gender equity such as the girl heirloom, customary court is presiding by males and there is patriarchal domination. This study finds out in Imo State can be a very risky practice domain for social workers.

xiv) **Promoting Diversity within Ethic of Respect for person's Worth, Human rights & Dignity** has linkages with the general theme of "Outstanding Aspects" as its sub-theme on being patient as clients are mostly ignorant/respect for cultural norms has significant correlations with the subtheme on non-interference with client culture/self-determination. The findings from this study have significant relationship with the research work of Offenheiser and Holcombe (20030; Bent-Goodley (2009); Barrett(2011). On Self-determination, studies have revealed the certainty of beneficent actions of practitioners as Hepworth *et al* (2010: 63) shown that self- determination is one of the four key areas of relevance to direct ethical responsibility of practitioners to client's systems. It is the applied acknowledgment of the "service user's right and prerequisite to freedom in creating their choices and verdicts" of outcomes (Biestek, 1957 cited in Hepworth *et al*, 2010).

The virtue ethical approach readily comes to mind when asserting the views of social workers on advocacy on human rights and curbing its violations by being assertive and creating awareness programmes, as practitioners would encourage self-determination efforts by clients. Therefore, moral training is the instilling of habits, duties and values through developed personal character to acquire what is good. The character of the person carrying such action matters and defines neither the morality of the action not the duty behind it nor the consequence of the action. Therefore, an action is held as right as long as the person undertaking such action is a virtuous individual as social workers are perceived by bucolic clients (Dolgoff *et al*, 2012; Hugman, 2005; Banks, 2001). It is fitting that social workers ought to be mindful and conversant to the merits and demerits of the general strain theory considering the outcomes of their suppressing or inaction of advocating for human rights and social justice for the minority or marginalized groups in the society which is the mythology around the evolving of social work professional practice.

xv) **Service Delivery Enhancement for Quality Services to Clients:** This is about creating more time for practitioners to have counseling. This is the study findings and it correlates with

Bayhan and Sipal (2011); Vyas and Luk (2010:844-845); other findings from this theme correlate with the works of Cific (2009); Dolgoff *et al* (2012); Gallina (2010). Creating more time for practitioners to have counseling correlates with Vyas and Luk (2010:844-845) which reveals that "social workers in Hong Kong need a substantial counselling period because of workload that affects their family life, health, self-development and health and stimulates stress that affect personnel and agency organisations." The problem of high caseload and multiple role responsibilities coupled with the scarcity of staff in the South African context of the social work profession are well documented (Alpaslan and Schenck, 2012); and practitioners would need periodic counselling to enable them cope with the demands of their work. Adherence to legislation and working ethics that relates to legislation can be linked to deontologists as their stance on ethical absolutism shows that it permits critical assessment of ethical guidelines. It is reasonable if the same guidelines are applicable to legislation and to all persons and that if an ethical guideline is right, it is universally accepted and right if there are no different guidelines for different persons.

xvi) **Social Justice in ensuring Accessibility to Resources-** This theme equally has inter-linkages within the Focus Group Discussions (FGD) within the sub-themes of the Creation of a mobile day for each ward and prioritising the needy. It relates with studies from Brown and Green (2009); Craig (2002); Buila(2010); Dolgoff *et al*(2010); Jonsson(2010:404). Practitioners need to have a self-reflexivity approach to help empower the oppressed and disadvantaged individuals in the society and to target understanding social structures in relation to power and obstacles that assist in perpetuating inequalities and injustices. The innovative suggestion of the creation of mobile day for each community and designation of a social worker in each ward in the community offered by respondents in the study was deemed practical for synthesising, therefore, highlighted for future assessment. This recommendation has connections with what Brown and Green (2009) endorsed and that a staff member can be trained in the knowledge base of the locality encompassing bucolic practice that are aimed at robust theoretical and conceptual capability thereby gaining specialty, so that the practitioner would become an asset to the community and the practice organisation.

The social justice advocacy for resource accessibility could be connected to the General strain theory within the interactional justice paradigm. For example, interactional justice emphasisesthe

worth of interpersonal behaviour that a person may experience when organisational processes are sanctioned (Colquitt *et al*, 2001 cited in Scheuerman, 2013). Subsequently, practitioners must ensure respect and treat clients with sincerity and dignity, and should be non-judgmental (propriety) while maintenance of interactional fairness by being polite. They must desist from asking inappropriate questions; whereas, interactional injustice evolves if clients were ignored about their concerns on policy enactment (Colquitt, Greenberg and Zapata-Phelan, 2005); hence, leading to discontentment, anger and resorting to venting frustrations on imaginary opponents and property. It could be worrisome if practitioners would engage in interactional injustice to appease their employers' approaches to service conveyance to the detriment of advocacy for social justice or in their own dispositions.

xvii) **Effective and efficient strategies**:-it is important for bucolic social workersto work with community leaders and have constant consultation with people about services need. The studies by Alpaslan and Schenck (2012), Turbett (2011) and of (Buila, 2010) specified that the education of the communities on human rights approach as a vital method. Looking at the constant introduction of policy practices, September (2010:317) in assessing Continuing Professional Development (CPD) for social workers recommended that in-service and CPD activities should be continuous and compulsory features for effective development of practitioners and should be structured in a formal patterned system, ensuring proper coordination around stakeholders and contains implements towards collaborating with NGOs and other departmental agencies. Appraisal for passion for the profession is one of the gleaned suggestions from respondents, but insights to the structures for appraisal of passion to the professional values could be somehow controversial, nevertheless, the idea was noted and thereby, highlighted for future evaluation.

Findings pertaining to nature and challenges faced by administrators and social workers, Alpaslan and Schenck (2012), Calma *et al* (2011), Martinez-Brawley (2002:293) revealed that fear concerns for safety due to attack and molestation of rural social workers, the social workers should endeavour to assist clients to know their rights and have informed choices. The problems of efficient family courts specifically in remote areas and practitioners' need for legal counselling on statutory laws pertaining to their jurisdiction before making appearance in courts as Vandervort *et al* (2007:552) advocated. The posture by Askeland and Bradley (2007) that political situations especially on human rights violations and eroding of the equity principles, are

being experienced could have been the effect of scare sensitization of the public on issues regarding social justice and human rights violations that are ongoing in most African countries. Hence, social workers have not spoken out of such inhuman treatment to citizens such as the infringement of gender identity rights, problems of immigration status even cultural inhibitions.

The significance of professional tools to assist bucolic practice is clear, so as to ensure efficacious practice conveyance rather than the elevation of the needs and the personal development of practitioners which connects with Lombard (2010). However, the philosophical alignment concerning clients needing services; within the historical development of social welfare and social work emanates from a better humane approach to seek beneficiaries. Kang'ethe (2011:69) work with Kanye community reveals that the unfriendly conditions in which care givers work needs to be assessed to reduce the stress and raise their confidence and productivity through various incentive packages. Care givers are part of the service conveyances and rewards can stimulate positive actions and attract more persons. Jonsson (2010:402-403) acknowledged the "lack of critical overview from our colonial past of labeling poor persons in the community as deviant and women as a helpless unit that requires social services has made services objectifying and reproducing social injustice."

5.11.4 Deliberations on the Quantitative Outcomes

xviii) **Measured ANOVA Test**- The statistical analysis revealed that the descriptive and ANOVA Test of problematic scores and integer years of practice measurement scales indicates that the social workers' perceived problematic code application has no correlations on their integer years of practice. However, DiFranks' (2008) study revealed that social workers' mean disjuncture scores among various work situations had significant differences using ANOVA to remove categories that would contain least numbers of respondents, but in this study; the situation indicated no correlations.

xix) **Administrators' Gender and Code of Ethic**-To clarify the quantitative analysis for the study, administrators' outcome indicated that there is a significant correlation from the gender variable inherent on the ethic of respect for peoples' worth, human rights and dignity occurrence between the knowledge score and problem score. There is an integrated linkage within the ethic

of Respect for peoples' worth, human rights and dignity and the general theme of "Problematic chosen code" with social workers; as practitioners selected this ethic as being problematic with a slight difference of 21.5% to that of the overall ethic competence/confidentiality at 22.2%. It has a significant correlations with the social workers' sub-theme and also on the general theme of "Strategies Employed" within its sub-theme on advocating for human rights and curbing violations and/be assertive/and to create awareness. The administrators' areas of study (Province/States) had interlinks with the social justice ethic with that of the social workers, while the ethic on competence/confidentiality for administrators had connections with that of the social workers' integer years of experience.

The utilitarian ethical view point that positively effects peoples' welfare and happiness as the greater number of persons feel good, then such action is measured as being right ethically. It is evident here as social workers and administrators were in agreement that the ethics of respect for peoples' worth, human rights and dignity are problematic in bucolic practice. Their views were based on the human rights violations and some subtle cultural discriminatory practices that subject gender equity and interactional justice to the lowest ebb of traditional norms and mores. Furthermore, the competency/confidentiality ethic was highly chosen as the most problematic Code as it affects effective and efficient social work practice at bucolic domain. The female administrators had higher rating on the ethic of competency/confidentiality than the males on knowledgeability and higher problematiccode on this ethical rating. The competence/ confidential ethic under the administrators 'gender on ethical concern have linkages with the scholarly works of Galambos *et al* (2006); Reamer (2001, 2005, 2014); Boland-Prom (2009); Dolgoff *et al* (2012) all indicated the need to protect the clients' confidential records, informed consent arrangements, potential dangers to clients' privacy, dual relationship involving no-sexual and sexual offences and general risks of malpractice.

The feminist ethic of care could cover the female ratings on this ethic as it inspects matters of friendship and citizenship, and social justice portraying the distribution of social welfares and burdens, legislation, governance and rights of privileges (Clement, 1996; Benhabib, 1986) to support the care aspect with a feminist touch.Hugman (2005:85) assessment of ethic of care and ethic of justice collaborates with each other in finding the connection between accountability to the profession and the in-quest to care for others well-being. Meagher and Parton (2004)

reiterated the notion that the core value, practice and theory of the social work profession is embedded in the ethic of care and it is the onus of social work practitioners to be more accountable to their clients, employers and administrative procedures.

xx) **Social workers on Code of Ethics (Integer Years of Experience)** -For social workers, there is an interlink with ethical code findings with the qualitative outcomes pertaining to the main theme of "Setting Strategies," "Competence Virtue," "Upholding the virtue social justice, human rights and respect for worth of persons" within the pre-study, mid-study and post-study interview pattern, as well as the mixed methods' general theme on "Strategies Employed." The findings of this study from the quantitative analysis of the discovery of the social workers' ethical code analysis demonstrates that the ethical codes of professional responsibility, competence/confidentiality and the integrity of the profession has a significant relationship with administrators and the social workers' years of practice experience. There are correlations with three named ethics as well as the ethic of social justice; between the quantitative statistical outcomes and the qualitative findings between social workers and administrators on qualitative theme of "Nature and extent of challenges" encountered during practice setting.

For example, they had correlations with the human rights violations specifically in the cultural maltreatment of widows and girl child heirloom; child labour and rights violations on orphans and children accused of witchcraft, professional seclusion and the lack of professionalisation of social work practice at the bucolic areas. The findings of this study has correlations with the works of Campbell (2010); Rodgers (2009); Forde and Lynch (2013); Ward and Birgden (2007) that explained the intrinsic value enshrined in the ethic of human right, worth and dignity to enable individuals perform on their strengths potential.

The Benthamian utilitarianism as a relativist ethic and it upholds Consequentialism that depicts an action is right or wrong which is determined mainly by the act's consequences and not from the act itself (Snoeyenbos and Humber in Frederick, 2002). Hence, an action is judged right or wrong depending on it achieving the best consequences by make best use of utility. As such, a practitioner ethical preference action must benefit more individuals i.e. bring positive value than harm them through the acts employed. The humanitarian value of GST interlinks with the Kantian liberal tradition on justice and it is "categorical imperative" that is comparable with the feminist ethic of care in terms of universality need of care, exemplary autonomy of individual to

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apply sympathy and compassion for both of care-givers and care-recipients. It also has virtue ethical components on developing a worthy ideal pattern for the interaction of desistance and persistence clients' systems.

Scheuerman (2013:376) disclosed that insufficient material outcomes such as scarce welfare packages with reference to "distributive justice is a central recipe for strain that ensues varied stages of procedural and interactional injustice." Interactional injustice can erode the individual's concept of equity and fairness that can lead to straining because of emotional experience, bitterness, disgust, resentment and anxiety (Agnew, 2006, Stecher and Rosse, 2005). Therefore, reflecting on the distorting of inherent social work values and principles based on benevolence, this study canvasses for the application of interactional justice mode for social workers and has interwoven it with respecting individual's experiences, worth of person and dignity, also including the actualising self-determination, autonomy and freedom.

xxi) **Troublesome Ethical Code**-This indicates that more awareness needs to be channelled to the overall Code of Ethics application to practice. The hypothesis has correlations with preventive practice and ethical application in this study as it correlates with others studies (Sobeck and Agius, 2007; Marshal *et al*, 2011; Joffres *et al*, 2004). Thus, thePost-Modernism Ethic is contemporaneously, elucidated here, as it emanates from the radical social work's perspective that "social identity" resonates from the diverse life prospects in the principle that all individuals are in the same way morally valued irrespective of their location inside the "social structures." Nevertheless, another study recommends that the vulnerable and underprivileged deserved to be looked after in the society (Hugman, 2013).

Therefore, practitioners in responding to the question chose competence/confidentiality as their perceived turbulent ethical code that is worrisome. The relativist ethical approach can be located here in that the agreement should be that both the means and the ends are considered and can co-exist within ethical guidelines for practitioners, if the rules take into consideration for ethical reform and enhancement towards promoting social cohesion, conformity and universal ethical standards as no lone procedure can hold all the multifaceted ethical disputes, difficulties and predicaments (Boeree, 1999; Esler, 2007).The feminist ethics of care could offer the alternative way of recognising the personal, subject matter and approaches to embark on by practitioners as

an alternative ethical approach to the aforementioned ones above. The ethic of care is embedded in the relationship connecting character and emotional consideration.

5.11.4 Summarised Findings on the Open Questions

Participants of this study being social workers and administrators offered their responses on the open questions involving with the general remarks. The ensuing outcome depicted their opinion and the key points as follows:

- **Competency**

When services are rendered in a prompt ethically professional manner it gives credence to the quality of social work practice envisaged by service users. Respondents gave their views on the impact of scarcity of office space, resources, in-house training, attending of workshop and ensuring co-operation of other professional colleagues to enhance efficiency to their services.

Effective services to uphold children's right, assist disable persons in advocating equality of opportunities and improving their autonomy as well as those with chronic and deadly diseases and combating substance abuse using a multi-dimensional approach were suggested. However, there are no mechanisms for preventive services which are not given priority by respondents and could show negligence in ethically equipped practitioners.

- **Social Justice and Human rights ethics**

The issues of social justice and respect for the worth of a person, human rights and dignity continues to be a very big challenge for social workers and administrators in the study areas. In South Africa, practitioners were more at ease with the ethic, but they were apprehensive on the visibility of threats and concerns of fraudulently abuse of the social grants by service beneficiaries andthe lack of collaboration from other professionals especially the police. In Nigeria, the findings includedthe cultural practices against balance gender participation in customary judicial decisions, as well as the paucity of political will to put proper measures to tackle perpetrators with the full wrath of the law and living in denial to avoid being ostracised. This study explored the utilisation of principles inherent in interactional justice, procedural and organisational justice as well as equity perspectives to recommend practice roles for the

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professionals not to recycle injustice.

- **Outstanding Aspects**

Respondents distinguished the rural practice as distinctive because of more application of respect for cultural norms and values including being patient about the clients' ignorance to the professional ethics and their human rights. The opinion were interrelated between with the core social work ethical value principle standard on the respect for worth of persons, dignifying them and upholding human rights and social justice. Furthermore, theemphasis is on respecting of peoples' cultures and institutions i.e. their authority and, worldview for easier acceptability of social work practitioners in their domain.

- **Goals Attainment**

To achieve the required set objectives for respondents can only be realised if they work as a team and collaborate with other stakeholders and professionals. Honesty and integrity on keeping to your promise to attend functions for the community, readiness to fulfill weekly schedules and assist needy clients in empowering them were expressed a lot. The negation centred on budget restrictions, scare resources, heavy workloads and uncooperative attitudes from other professions impeding goal attainment.

- **Prioritised Ethical Code Standards**

Respondents indicated the value of all the seven ethical standards inherent in the Code of Ethics. Respect for worth of person, human rights and dignity, competence/confidentiality and professional responsibility were mostly vocalised by participants. The views on why they prioritise the chosen standard were on empathy/Batho Pele principles, professional accountability and responsibility and the dignifying of clients.

- **Most Problematic Ethic in Coping**

The responses differ as mostly social workers attest to the ethic on respect of person's worth and dignity and human rights while overall the ethic on competence/confidentiality overwhelmingly tops the most problematic. Social justice and professional responsibility were also mentioned as tricky in coping with. The various human rights and child rights violations and equity concerns on distributing scare resources, the traditional concept of patriarchal control especially in

thebucolic areas were also vocalised by the participants. Lack of resources, continuous training and supervision for practitioners must have impacted on the competence ethic while confidentiality issues were mentioned as problematic for some respondents as there were potential ethical concern that can cause dilemma in the research areas.

- **Role Prioritisation and Performance**

Practice sessions are very beneficial for clients and enhance professional competence, respondents confirm to an advocacy, mediator, enabler, educator and counselor roles as linkages to ensure the integrity of profession and responsibility. The organisation's role is to ensure that problem management and social functioning are prioritised including ensuring equity support in all processes. Practitioners should advocate inclusively to the social justice ethic ensuring that interactional justice, procedural justice and organisational justice are fully complied to.

- **Managing Dual Relationships**

Administrators and social work practitioners suggested areas to succeed with multiple relationships in the bucolic practice. Social workers were parallel in noting the principles of engagement and maintaining a high professional expertise, ethical monitoring and consultations and ensuring the Batho Pele Principles while administrators recommend risk management strategies and updating on ethical standards newest development. Organisations must ensure that all exhibit an exemplary life within and outside their practice domain and advocate for awareness for dual and multiple relationships in the connection to ethics.

- **Strategies for Effective Ethical Practice**

The theme of effective ethical practice and strategies amid the study areas raised by respondents were well discussed in the study. Respondents recognised that there was a scarcity of a station social worker for deep/remote rural areas and supported the idea to have one in every two or three wards to help reduce workloads. They also noted that the use of Nompilos (caregivers) have improved access to the needy and disadvantaged persons. The identification and situational analysis were mostly agreed to by administrators while the social workers supported the understanding of the power dynamics of communities and their cultures as an effective strategy. The researcher recommends five possible ways that practitioners would apply interactional justice:

- *"Observing"*- practitioners need to comprehend how the clients found themselves in the conditions they are in by being concerned and empathetic but maintaining boundary is required.

- "*Connecting*"- requires appropriate time to build "relationship-oriented" against "briefness" and allocated to thorough investigation of the cases and not permitting needless postponements in the arraigning of culprits. Emphasis should be on user-friendliness to get reparation and swiftness necessary to return persons to optimal functioning in the society.

- "*Reflecting*"- social workers should engross in a self-reflective and reflexive practice approach towards realising their strategies, goals and objectives for every case. They should be endorsing consultation of documents and records on Acts, Bye Laws, and Constitutional positions etc. Within a self-scrutiny they must assist in upholding human rights, worth and dignity and advocacy of social justice.

- "*Action Plan*"- practitioners must devolve an action plan for each case pertaining to any of the Code of Ethics infringement and violations towards enablement and proffer methods to eradicate cultural generalisations of norms and values that are detrimental to social justice ethic.

- "*Be realistic about expectations*"- explains evaluating client's options and dispositions and saying no to hasty conclusions or being pessimistic about change. Practitioners need not create intention to approach social justice ethic with a marketing perspective of ephemeral results.

They are attuned to be bounded as duty-bearers to be loving, compassionate and optimistic professionals in handling delicate situations. Imperatively, social workers and administrators would struggle with the tendency to practice without ethical application during service conveyance, recognising the negative feelings of their circumstances rooted in their considerate role of attending to clients' needs would effect emotion.

5.12 CHAPTER SUMMARY

This study's empirical outcomes were presented and discussed in this chapter. The response rate for the study was recognised and demarcated. The explorative aspect of the study on qualitative data and mixed methods was explained. The descriptive concerning designated biographical details were scrutinised and illustrated using tabular and bar graphs.

Hypothesis 1demonstrated that only the sub-hypothesis 1.3 on strategies and priorities recorded statistically significant differences; while hypotheses 1.1 and 1.2 respectively depicted no statistically significant differences in the study. There were differences in the proportions of respondents' strategies andpriorities adopted during practice in the bucolic areas amongst the states/province were the third hypothesis tested which was accepted. There is a need for the constant evaluation of practice legislation, staff training, resources, handling of cases and appraisal for passion that should be considered as organisational system development. The aspect of people feeling dignified if respected and prioritising the Code of Ethics makes it easier to work with clients' system of this study correlates with the identified suggestions offered for effective rural practice, thus making bucolic practice efficient. The upholding of the Batho Pele Principles or empathy for the people was the preferred reason and for professional responsibility and accountability for practitioners to regularly inform clients, as most rural residences are illiterate and cannot be aware of the services being offered and cognisant of their fundamental human rights.

Hypothesis 2 dealt with bucolic social work interventions; as such it concentrated on mixed and qualitative methods and gleaned responses to verify if the practitioners had a strong support system. Hypothesis 2.1 revealed that bucolic social work interventions are weakened by a poor support system from the social workers' experience. It was the first hypothesis employed to answer the gleaned research questions. Thus, it was accepted overwhelmlyas seen by the responses gathered from this study and the interrelated studies of scholarly works. From the demography of the study's participants which is a mixed method aspect revealed salient concerns about the severe weakening of the support system that social workers experience within bucolic social work interventions. The Continuous Professional Development (CPD points) revealed that the majority of the practitioners at 77.0% had lower points haul from 5-15 points combined, thus, displaying that most social workers do not avail themselves to constant specialised skilled

development rather than base their practice only on generic pattern. However, the CPD points for administrators were encouraging as the majority of them had more than 16 points and above, while the social workers had the majority at 5-10 points only. Furthermore, this phenomenon could have explained why the bulk of them practice in the Social and Welfare Departments, while the hospitals and non-governmental sectors had fewer practitioners practising there.

Certainly, the NGOs and hospitals generally based their employment on specialised skills which are the drivers of economic development and the upliftment of professional calling. Besides, the age variable portrayed that the majority of social workers at 61.5% were below the age of 40 year olds, thus, depicting that many of them were in their prime of productive years to assist in impacting bucolic social work interventional services. However, the challenge was evident in their educational attainment that showed that 93.3% had only an honours' degree with no further improved skills in the specialised areas to augment the diverse social work even for generic practice. There was a stagnated qualification level for practitioners and administrators. The administrators had the same problem of further qualification as 74.4% had an honours degree and postgraduate certificates/diploma; hence they needed to upgrade their qualification in social work's specialised fields to enhance social work interventions at bucolic domain.

The pre-study interviewfor social workers and administrators exposed that absence of family courtsin Imo State; sustained child labor practices and rights violations of orphans and children accused of witch craft in Imo State and Lagos State; and the absence of specialized model centers for child trafficking for orphans and vulnerable children (O.V.C) in Imo State and Lagos State; professional seclusion and threat of attack by feuding families in child custody issues in all the study areas; inadequate legal briefing before social workers represent clients in courts from all the study areas.

Mid-study interview schedule revealed insights to the virtue competence and upholding of the virtue of social justice. The social workers in Imo State and Lagos State gave insight on their modus operandi on sensitization of the communities on balanced gender equity as patriarchal system of adjudication and community decisions-making with these quotes:
        "The widows and children are my target clients because of what they suffer in the

communities due to cultural practices.”…“We try to mobilize the women groups to care and take responsibility on their plight….even though there are laws that prohibit such practices it still persists” (Social workers from Imo State and Lagos State).

“The communities around here seem to be embroiled in conflicts on land matters, cultural rights that allow the men to decide everything, need for sensitization programmes (Social workers from Imo State).

The administrators in their opinions rekindled the views of the social workers as what they do their best to uphold social justice, human rights and dignity with these quotes:

“The Child's Rights Acts 2003, No 26, Part I and II of Nigeria stated that “No child shall be subjected to any form of discrimination merely by circumstances of birth”… “Some men that rape young girls here run away and when the child is born, the child will be ostracized….have no rights to property even though it belongs to the mother” (Administrators: Ngor-Okpala, Aboh-Mbaise, Isolo, and Oregun in Nigeria).

*“Most times the girl child although legitimately married to both parents cannot assess their parents' properties” (*Administrators: Owerri, Isala-Mbano, Isu,Njaba in Nigeria).

“The customary courts oversees the problems of that are supposed to be addressed at the family courts thereby denying clients their voice on certain concerns...most times clients are not satisfy with the outcomes from customary courts as the courts hold on to cultural practices…but we help them to get their cases redress at the higher courts to restore theirrights to their properties and dignity” (Administrators: Ngor Okpala, Aboh Mbaise in Nigeria).

Regarding competency virtue, both administrators and social workers revealed adeficiency of tools to carry out ethical and legislation capabilities with these quotes:

“The in-depth understanding of the legislation would improve competence”…“We encourage our social workers to meetings and discuss some salient issues on ethics weekly basis”(Administrators from all the study areas).

“Mostly here confidential issues are worrisome, we manage to keep records and information discreet as office space and resources are limited,”… “There is need to ensure conformity to ethical standards...how can we conform with lack of equipments?”

(Social workers from all the study areas).

The post-study interview schedule for administrators and social workers demonstrated gaps in the priorities and setting strategies, monitoring mechanism and NASW/SACSSP Code focus with quotes:

"Practitioners' competence can be at risk...if the people detect any unprofessional conduct"... "Your integrity as a social worker could be questioned especially on privacy and confidentiality"... "We work with the courts to increase days for hearing on child placement to facilitate demands for foster care grants" (Administrators: Ikeja, Kwamsane, Nkandla in KZN province and Lagos State).

"My department prioritize backlog and lapse cases of SASSA (South African Social Services Authority) on crises interventions and child abuse cases are our most prioritized ones"(Administrators from KZN)...*"TheBatho Pele Principles and other core values are adhered...with the Operation Sakuma Sakhe which we have as a strategy formulation by management"* (Administrators from KZN).

"Most times the traditional approaches to such sensitive cases would breed delays specifically during termination phase....so we prioritize such case .i.e. child abuse" (Administrators from Owerri, Ikeja, Oregun in Nigeria).
"We would like to recommend the appointment or stationing of a social worker in every two wards to help in conveyance of service efficiency and ease the caseload" (Social workers: KZN province).
"Ethical concerns are handled in-house to ascertain the extent of damage and to chart the way forward for future matters that may arise"..."Compilation of weekly and monthly report....assessing their performance through (EPMDS)...responsibility on job performance"(Administrators across all the study areas).

The pre-study, mid-study and post-study interviews revealed issues of lack of office space in all the study areas, lack of code of ethics application, issues of competency and confidentiality and inconsistent mechanisms for professional development, training, mentoring, supervision and qualifications from all the study areas.

Hypotheses 2.2 and 2.3 respectively revealed that the lack of proper literacy and qualification levels in the rural areas largely contributed to weaker social work interventions in both Nigeria and South Africa. This was accepted as the outcomes from this study and it revealed several gaps both for clients' awareness and practitioners' deficiencies. Social workers from all the research areas admitted that being patient with clients because they are mostly ignorant on what is expected from them and their rights. Scholarly works collaborated that literacy level at the bucolic areas is low, thus, would affect ethical practice compliance for practitioners. The researcher is of the view that the marital status of single social workers at 49.0% might impact negatively on the social work family and counselling services in the rural areas, as the bucolic clients could despise getting counselling on family feuds from unmarried practitioners as evident in most cultures in Africa. Concerns on cultural practices disconcerting application on the ethics of social justice and human rights advocacy are common in the bucolic practice with a high patriarchal system.

Hypothesis 3 revealed that hypotheses 3.1, 3.2, and 3.3 all had statistically significant differences among respondents' areas of study, gender and integer years of practice experience. The NASW/SACSSP Code of Ethics that were prioritised and the perceived problematic ones with coping were determined and correlated to detect if there were significant linear associations between the scales or not. The testing of the hypotheses was achieved with two different approaches, first to determine the mean scores for each of the knowledge score and problem score for each respondent were calculated. Then the post hoc analysis was used when the H_o is rejected and all measurement were tested using inferential statistics i.e. ANOVA at the mean significance difference level of $p<0.05$.

Thus, hypothesis 3 stated thatthere are statistically significant differences in the proportions of respondents' choice of NASW/SACSSP Code of Ethics that are knowledgeable and problematic with coping across the different designations at the study areas was accepted.Respondents' perceived choice of NASW/SACSSP Code of Ethics that is problematic reveals that there is a statistically significant difference in the choice of social workers on respect for peoples' worth and human rights. However, the Code of Ethic on competence/confidentiality ranked the top on the scales followed by respect for peoples' worth, human rights and dignity, professional responsibility and social justice in the respective orders.In comparison of the with the

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administrators from the findings of this study, the mean difference in knowledge scores among administrators were on a gender and there is a statistical significant difference.

For gender, females have a higher knowledge scores (3.3224) compared to the males (3.0833). However, in perceived experiencing turbulence of the NASW/SACSSP Code of Ethics in the study areas, the females (1.7265) have higher turbulence than the males (1.5833). This implies that female administrators have a greater understanding and awareness to the NASW/SACSSP Code of Ethics than the males as well as the experience of having perceived problems or turbulence in implementing the Code of Ethics in the study areas.

Hypothesis 3.3 that stated "Social workers' integer years of practice experience has a significant relationship with their ethical code application at the study areas" was accepted. In comparison of the mean differences on problem scores among social workers, practitioners with 11 years and above (1.6685) experience in practice had less turbulence in the NASW/SACSSP Code of Ethics in practice settings than practitioners with 0-5 years (1.78912) of experience as well as those with 6-10 years (1.77812) of experience.This suggested that the more advanced years of practice experience for social workers enable them to be more knowledgeable on the application of the Code of Ethics; also they perceive less turbulence or problems in implementing the Code of Ethics in the rural practice domain. In retrospect, there is a serious challenge on constructive awareness to the ethic on competence/confidentiality among social workers within the 0-5 years of practice, as less experience in the field compound to unethical or erroneous application of ethical practice. There is average understanding among practitioners on the ethic of integrity of profession across the three ties of practice experience stages investigated.

CHAPTER SIX

6SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 INTRODUCTORY SUMMARY

The findings of the research in terms of the objectives of the study were as follows:

6.1.1 To assess and compare the nature and the extent of challenges facing bucolic social work administrators and practitioners in the study areas

The first objective dealt with assessing and comparing the extent and nature of challenges facing bucolic social work administrators and practitioners in the study areas.This was achieved by the revelations of the social workers pertaining to equity on performance. The Employment Performance Management Development System Policy (EPMDSP) needs to be implemented correctly due to the lack of analysed and aligned training needs of each individual practitioner for their personal development plan. Hence, it affects development of work plans and the signing of a Performance Agreement Job Description (PAJD) in KZN province as the resurfacing of compliance with social justice took centre stage on equity performance. There was also complains emanating from social workers that revealed that formerly cases handled by them were reviewed holistically toward rejuvenating the social functioning of clients. However, the current practice situation gives rise to speciality to the detriment of generic practice.

The family courts conditions toward addressing human rights violations concerns, especially on children abuse, widowhood and inheritance problems appears to be prevalent in Imo State and Lagos State, while also the issue of lack of specialised model centers for child trafficking; orphans and vulnerable children (O.V.C) and adoption cases; Lagos State and Imo State are felt there. Administrators revealed issues pertaining to the absence of a maintenance allowance and retaining of staff at the bucolic practice, Code of Ethics violations by practitioners and their clients and a lack of adequate legal counselling to prepare social workers to familiarise them with legal and ethical requirements before court appearance. These views cut across all the study areas. In Nigeria, there seemed to be a high volume of cultural maltreatment of women and girls also issues of child labor, however, the family courts that could handle such cases are often unavailable.

The researcher is of the view that there should be collaboration of both specialised and generic practice side by side to decipher efficient bucolic practice as a result of the dire need of enhancing rural field. The various departments and ministries should create and have wider stakeholders meetings to identify specific domains needing overhauling to improve practice.

Ensuring transparent ethical competence awareness with openness and understanding of diversity requires maintaining confidential matters, adapting to situational challenges in the practice domain and efficient record keeping as well as informed consent signing at the initial stage of engagement. However, the challenge to informed consent signing could come from the severe low literacy level of bucolic clients and the professional development of practitioners, thus, creating unethical practices. In such an instance, erring social workers were sanctioned for crossing the line. Administrators suggested that in-house training and workshop attendance assisted in developing the dynamic skills of practitioners to boost practicing in the different settings which they have continually adhered to. Furthermore, admin-staff acknowledged that ensuring referrals were promptly attended to and conforming to ethical standards by practitioners were some of the ways they have prepared social workers for multi-system level practice.

The Batho-Pele-Principles on empathy for client-systems were enforced on every level of practice engagement in the study areas with the core ethic of social justice and human rights having been actualised in the sub-consciousness of both administrators and social workers in all the study areas towards promotion of advocacy in creating awareness and assisting oppressed and vulnerable service-users. Encouraging service-users to be part of providers in owning their community-based programmes, utilisation of evaluation tools such as the Code of Ethics and various Acts regulating and guarding social work practice compels the nature and extent of challenges facing bucolic administration and practice.

In managing dual Relationship, the study'sadministrators and social work practitioners recommended extents to succeed through being ethically minded with issues on multiple relationships in the bucolic practice. Social workers were similar in observing the principles of engagement and preserving high professional proficiency, ethical checking and discussions as well as safeguarding the Batho Pele Principles during practice. Whereas, the administrators recommended that risk management strategies and updating of ethical standards' newest development was critical in managing the dual relationship. Administrators must certify that all

exhibit exemplary life within and outside their practice domain and they advocate for awareness for the dual and multiple relationships in connection to the ethics.

The study discovered from the empirical findings that the respondents' responses in creating goals for achievement during working hours through assisting, satisfaction and respect of clients' needs and providing quality services which is 38.4% ranked as top, arranging meetings with clients, attending to weekly plans and dates had 24.2% ranked the least while collaborative effort on teamwork with colleagues to fight and reduce poverty with 37.4% was ranked second. On the interview schedule, respondents alluded to the fact that empowering their clients system to be autonomous, collaborating within a teamwork efforts, informing clients properly on their opportunities and thereby upholding human rights and social justice.

Goals attainment was revealed to be accomplished for the set objectives if they worked as a team and cooperated with other stakeholders and professionals. Honesty and integrity were the ingredients that assistedin functioning in the community and the willingness to accomplish weekly schedules and supporting indigent clients,helped in empowering the community. The negation centred on budget restrictions, scarce resources, heavy workloads and uncooperative attitudes from other professions impede goals attainment. Regarding outstanding aspects of their work, respondents' responses depicted that poor working conditions and resources such as transportation, office space, retaining of staff, distances to be covered to convey services top the most views with 37.4% of respondents; while being patient as clients are mostly ignorant on the services offered by agencies and their rights came insecond with 31.9%; and lastly, creating awareness and the empowering of communities on programmes and policies had 30.7% of respondents.

On the interview schedule, participants detailed that budget constraints, workload, uncooperativeness from other professional colleagues, lack of theoretical awareness and application to practice, child's rights and human rights violations when it comes to cultural matters; fear for live and threat, lack of ethical monitoring within the organisation, inadequate legal representation and family courts seating were some of the problems enumerated by participants.

Furthermore, the challenges deciphered from the demographic details of respondents leave much to be desired. The challenges of poor support system for social work interventions were highlighted in this study. Non-involvement regarding professional development was rampant in the study areas for social workers, while inadequate qualifications to ensure an all-rounded approach for bucolic practice affected social work interventions as part of the nature of challenges facing the practice and administration's effectiveness and efficiency. These findings assured that objective one which was on assessing and comparing the nature and extend of the challenges facing effective social work and administration in bucolic domain was judiciously achieved.

6.1.2 To explore and compare effective strategies that would be adopted toward achieving efficient bucolic social work administration and practice in South Africa and Nigeria

The objective to explore and compare effective strategies that would be adopted toward achieving efficient bucolic social work administration and practice in South Africa and Nigeria was achieved optimally. In KZN Province, the child and foster grants as previously revealed in this study by respondents, is also a major social justice and human rights concerns coupled with other issues practitioners have to address on rights. Social workers in Imo State and Lagos State have more to do with Children's Rights as well as Women's Rights by way of their views on the contradictions and obnoxious cultural practices that have impeded on the respect for worth and dignity of a person and their basic human rights. Administrators were hampered regarding organisational capacity building for professional practice and capability development disclosed linking cases to the relevant authorities/sections within ethical implication to everyday practice, applying social work theoretical paradigms to practice related as well as evidence-based practice. There should be an ethical office ensuring the re-engineering of the ethical code implementation as social work is a technical profession guided by the Code of Ethics.

The theme of effective ethical practice and strategies amid the study areas raised by respondents were well discussed in the study. Respondents recognised that there were scarcity of a station social worker for deep or remote rural areas and supported the idea to have one in every two or three wards to help reduce workloads. They also noted that the use of Nompilos (caregivers)

hasimproved access to needy and disadvantaged persons. The identification and situational analysis were mostly agreed to by administrators, while the social workers supported the understanding of the power dynamics of communities and their cultures as an effective strategy.

This objective was also achieved as the result interpreted by the empirical findings from this study depicted more ethically efficient practice from respondents' responses gleaned disclosed that using a bottom-top approach to stimulate behavioural change and constant evaluation of practice including conformity to legislation was the foremost strategies offered by 34.8% of social workers and 19.4% of administrators in the study; staff training, having resources, handling cases without biases, appraisal for passion and reducing workloads was the response from 33.3% of the social workers and 21.3%of the administrators.Advocating for social justice and human rights approach, creating of clients' rights awareness, information on legal ethics and showing of concern and dignity was the response of 31.9% of the social workers and 14.9% of the administrators.

The ethic regarding integrity of the profession revealed in this study that promoting periodic meetings among staff and liaising with other departments in a collaborative inter-departmental joint mission and goals were part of ensuring stakeholders' involvement on critical issues surrounding cases that requires support for practitioners especially in bucolic domain practice. The most important ingredient is for practitioners to keep to the promises they made and live exemplary lives in their areas of practice. However, administrators further disclosed that emphasis should be more on preventive programmes rather than mostly interventionism being operated within the practice with 31.9% as the leading findings from them. They suggested that professional ethical competence compliance and leading exemplary lives was the response from 12.8% of the practitioners whichwas another strategy that can increase ethical and efficient practice.

In the interview schedule, administrative participants indicated that the compilation of weekly and monthly reports in assessing responsibility on task performance incorporating an in-house handling of ethical concerns, attendance on workshops and conferences were some of the responses gleaned from them. They strategised on the identification of needs and situational analysis linking the commitment, passion, interest, and environment varies from community to

community and connection with groups such as networking with women groups and Nompilos. Social workers suggested that having a stationed practitioner in every two wards within the community would assist effective service delivery.

Strategies employed had related relationships with social workers' five main distinct themes such as the enhancement of quality service delivery, ways to offer efficient and effective bucolic social work interventions, managing dual relationships, approaches to maintain good communication within the ethic of professional responsibility and, procedures to promote ethical standard on integrity of profession. Strategies employed also connected with the advocacy for the use of the bottom-up and top-down leadership approach; staff training and resources availability, handling cases promptly and appraisal for passion for all, appealing the bottom-up/top-down approach to inspire behavioural changes and persistent assessment of practice and practitioners toward evolving leadership traits. However, stressing on using bottom-up/top-down to stimulate behavioural change and constant evaluation of practice should be considered as strategy preparation management. These discoveries on objective two that sought exploring and comparing effective strategies that would be adopted toward achieving efficient bucolic social work administration and practice in South Africa and Nigeria was prudently realised.

6.1.3 To evaluate and compare the application of NASW/SACSSP Code of Ethics impact on administrators and practitioners in bucolic practice in South Africa and Nigeria

This objective was achieved as the result interpreted that there was a relationship between administrators and social workers; as well as their comparison of knowledgeability and problematic concern aspects regarding the NASW/SACSSP Code of Ethics application.

The qualitative aspect of objective three revealed that administrators from KZN emphasised on the lapsed cases in SASSA, foster care and child grants, awareness and intervention programmes and the core values of the department, while Lagos State focused on community projects and entrepreneurship including youth development programmes. Imo State channelled their focus on children and women's concerns. In Imo State, the inclusion of women cultural day which administrators have include to strategised their service delivery has been a source of encouraging diversity and harmony among the daughters of the land that are married outside their

communities and those married inside to raise fruitful networking. Social workers emphasis is on the reduction of workloads, use of Nompilos by social workers in KZN to assist the needy ones to get services and more station social workers to reduce caseloads across the study areas.

The prioritised ethical code standards searched for indicated the most favourable ethics to work with client-systems at bucolic practice was the value of all the seven ethical standards inherent in the Code of Ethics. However, the ethics on respect for worth of person, human rights and dignity, competence/confidentiality and professional responsibility were mostly enunciated by contributors as ideal for bucolic practice setting. The views on why they are prioritising the chosen standard were on empathy/Batho Pele principles, professional accountability and responsibility and the dignifying of clients.

However, the most problematic ethic the administrators and social workers had to cope with was demonstrated as an overwhelming inclusiveness to the ethic on competence/confidentiality. Social justice and professional responsibility were also revealed as problematic in coping with. The various human rights and child rights violations and equity concerns on distributing scarce resources, the traditional concept of patriarchal control especially in the bucolic areas was also vocalised by the participants. Lack of resources, continuous training and supervision for practitioners must have impacted on the competence ethic, while confidentiality issues are linked as problematic for some respondents as potential ethical concern that are the sources of dilemma in the research areas.

There was existence of higher mean knowledge scores and problem scores in the study locations. In the comparison on the states and province for administrators, KZN province (3.3571) has higher mean knowledge scores than Imo State (3.1048) and Lagos State(3.2976). In problem scores, Imo State (1.8669) has most perceived problematic than Lagos State (1.8452) and KZN (1.4643). This implies that from this study finding on administrators, it is revealed that KZN administrators have a better understanding and awareness of the Code of Ethics than their counterparts in Imo State and Lagos State. Additionally, administrators' perception on the turbulence of the Code of Ethics is lower for KZN than their counterpart at Lagos State and Imo State.

Administrators' gender impact on the ethic of "Respect, worth of person, human rights and dignity,""social justice,""show concern," and"competency and/confidentiality" revealed that females had greater understanding on these ethics than the males; however, they perceived them to be higher on turbulence in the study areas than the males. While on the ethics of "Professional responsibility" and "integrity of the profession" had males rated higher in the understanding of its practicability and lesser turbulence perceptions at the study areas.

In relation to the social workers, the years of practice experience has statistically significant difference in comparison to the mean difference in knowledge scores among the practitioners. For years of practice experience comparison, practitioners with 0-5 years (1.9116) have less knowledge on NASW/SACSSP Code of Ethics compared to practitioners with 6-10 years (2.8602) as well as those with 11 years or more (3.0343) experience. In comparison of the mean differences on problem scores among social workers, practitioners with 11 years and more (1.6685) experience in practice had less turbulence in the NASW/SACSSP Code of Ethics in practice settings than practitioners with 0-5 years (1.78912) of experience as well as those with 6-10 years (1.77812) of experience.

This suggests that the more years of practice experience for social workers the more it enables them to be more knowledgeable on the application of the Code of Ethics also they perceive less turbulence or problems in implementing the Code of Ethics in the rural practice domain. The ethics of "respect, worth of person, human rights and dignity,""service delivery,""integrity of the profession" and "showing concern" had higher knowledgeability scores across the study areas. The ethic of"social justice" had problematic viewpoint in Imo State and Lagos State, depicting higher turbulence in its implementation; while the ethics of"professional responsibility" and "competence/confidential" had overall problematic perceptions across the study areas. These outcomes from the study from the objective three on evaluating and comparing application of NASW/SACSSP Code of Ethics impact on administrators and practitioners at bucolic practice in South Africa and Nigeria was astutely attained.

6.1.4 To evaluate possible factors to enhance the social work profession in rural practice and to draw conclusions and make recommendations on how to efficiently and effectively deal with challenges facing bucolic practice.

This objective was achieved based on this study's findings; the following conclusion and recommendations were made so forthwith:

The policy of consistent training of social workers and in house training (Administrators in all the study areas agreed with this) even encouraging them to read online journals and summarise it as part of their Continuous Professional Development (CPD) Points accumulations at KZN Province assist to have competent ethically equipped professional. Supervision in in-house evaluation of ethical practice is the key that can assist towards reducing distress and the vital need for feedback from supervision would help to discover the disconnect between belief and behaviour, hence, experiencing less stress when behaviour is consistent with the code. Ethical decision making and behaviours in work settings, monitoring documentations, evaluating and consultations with superiors knowledgeable on the practice, development of organisational ethically-related guidelines and policies have been articulated. Adequate supervision on bucolic practitioners to reduce the problem of analytical consultation sessions, insufficient interactions with other colleagues concerning distress in the application of ethics and to assist them utilise astute conclusion for ethical concerns.

Emphasis should focus more on strengthening bucolic social work interventions by supporting practitioners with resources and quality training comparable with existing and dynamic global trend of ethical practice within the social services profession. There should be wholesome literacy enhancement and awareness for bucolic clients toward assisting them with the availability of services. Continuous Professional Development (CPD) in connection to practice should be prioritising by social workers and administrators embarking upon qualification improvement that augments their practice and service requirement, thus, enhancing effective and efficient professional needs. The need to examine the utilisation of interactional justice within the social justice and human rights ethical model by practitioners toward checkmating stormy procedural injustice and organisational injustice that might be enforced through organisational policies.

Social workers and administrators have to be conversant to the provision of Article 2.2 and 5 of the ACHPR on Elimination of Discrimination Against Women and the Elimination of Harmful Practices; as duty-bearers on public awareness by education of girls and rural women on the topic. They should utilise for example videos, pamphlets and other educational materials to help the elimination of stereotypes within the cultural lexicon inculcated by customs, beliefs and norms.

Highlights on preventive service programmes also should be utilised to augment with the present interventional services been embarked upon by the Ministries and Department of Social Development. There is a need for the constant evaluation of practice legislation, staff training, resources, handling of cases and appraisal for passion that should be considered as organisational system development and strategy formulation to management. Newer practitioners with less years of experience should have arrangements geared towards assisting them cope with the professional burdens. A mobile day for utilisation and a practitioner to be stationed at least in every two wards was proposed from outcomes of the study. The management should employ social competence to address ethical issues of competence and confidentiality and the use of legal interpretations on regulations and greater knowledge of its connectedness with legal ethics by practitioners.

Role prioritisation and performance during practice sessions are very beneficial for clients and in improving professional competence, respondents endorse that they would role-play as an advocate, mediator, enabler, educator and counselor as connections to safeguard the integrity of the profession and sustain professional responsibility. The organisational role is to ensure that problem management and social functioning are prioritised including ensuring equity support in all processes. Practitioners should advocate inclusively to social justice ethic ensuring that the various aspect of the social work ethic such as interactional justice, procedural justice, ecological justice, transitional justice and organisational justice are fully complied to by practitioners.

Figure 29: Outcomes of the Tested Hypotheses for the study
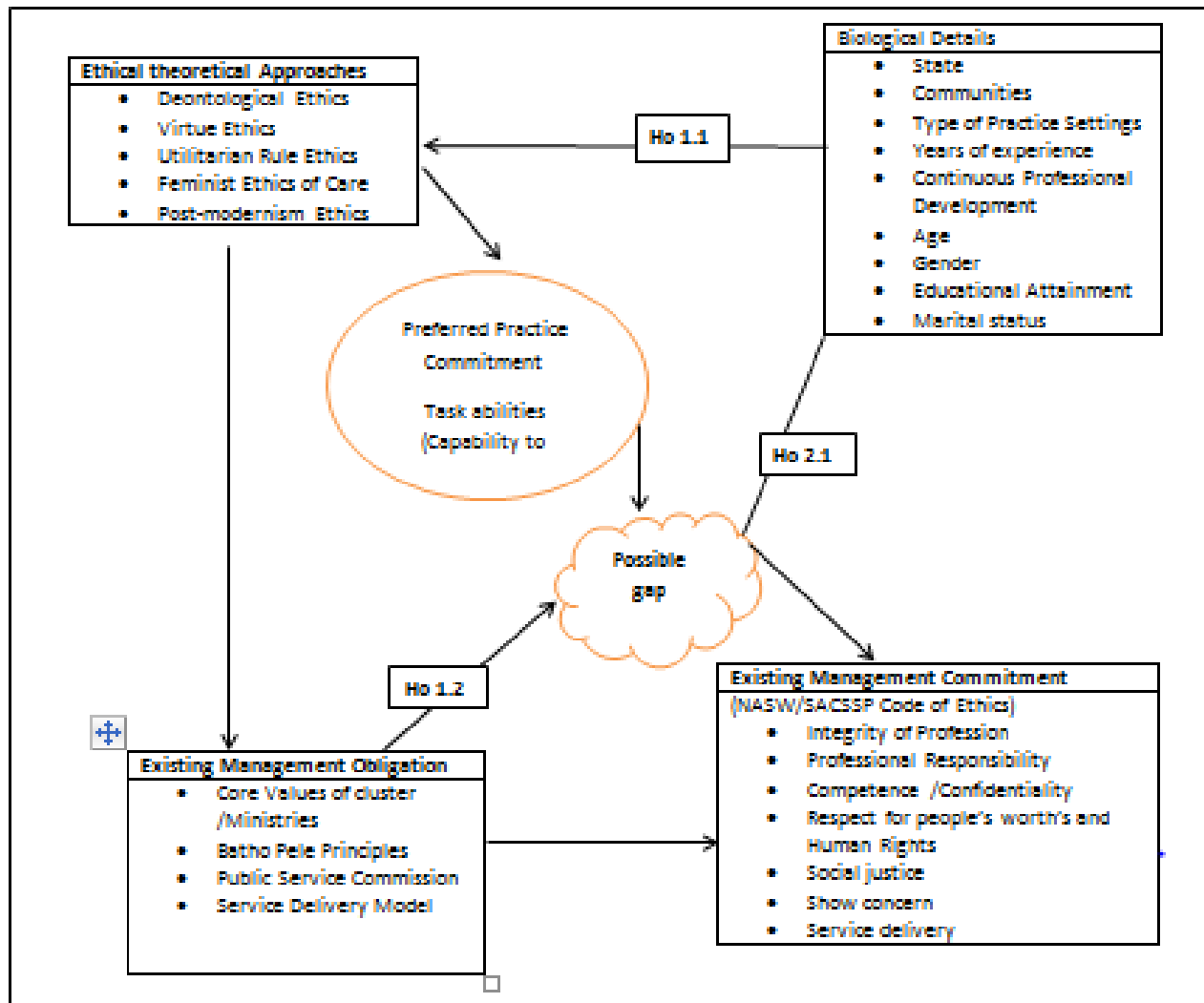
Source: Researcher's own construction based on Harrison and Stokes (1992) and Meijen (2007)

The "biological details" for this study was connected to their "preferred practice commitment," portrays outcomes of the tested hypotheses for this study. The hypotheses on goal attainment achievement, outstanding aspects of working in bucolic practice and the respondents' views outcomes on NASW/SACSSP were rejected as they had no significant correlations in this study. These findings have depicted the possible gaps connectivity between the biological details of individuals that participate in this study. Furthermore, it depicts their relationships between existing management obligation that consists of core values of the departmental clusters/ministries, Batho Pele Principles, Public service commission and the service delivery model as well as existing management commitment which is the Code application.

Table 40: Summary of Hypotheses Tested for the study

Stated Hypotheses	H_a rejected	H_a accepted
Ha 1.1There are statistically significant differences on the nature and extent of challenges on goal attainment by respondents in the study areas.	X	
H_a 1.2 There are statistically significant differences on the nature and extent of challenges on outstanding aspects by respondents in the study areas.	X	
H_a 1.3 There is a difference in the proportions of respondents' strategies and priorities adopted in working at the bucolic areas among states/province.		√
H_a 2.1Bucolic social work interventions are not weakened by poor support system that the social workers experience.	X	
H_a 2.2Lack of proper literacy level in the rural areas largely contributes to weaker social work interventions in both Nigeria and South Africa.		√
H_a 2.3 Lack of proper qualification levels among respondents mainly contribute to weaker social work interventions in the study areas.		√
Ha 3.1 There are statistically significant differences in the proportions of respondents' choice of NASW/SACSSP Code of Ethics that are knowledgeable and problematic with coping across the different designations in the study areas.		√
Ha 3.2 There are statistically significant differences in the proportions of respondents' gender on NASW/SACSSP Code of Ethics that are knowledgeable and problematic with coping across the different designations in the study areas.		√
Ha 3.3Social workers' integer years of practice experience has a significant relationship with their ethical code application in the study areas.		√

Source: Field work: 2014

Table 40 indicated the stated hypotheses as "X" and "√" specifies the condition of the hypotheses to their rejection and acceptance. The accepted hypotheses are those that have significance differences or relationship, while those rejected do not have any correlated relationship and they are graphically demonstrated in figure 29.

6.2   CONCLUSION AND FURTHER RESEARCH RECOMMENDATIONS

In conclusion, the study discovered three distinct analytical outcomes from the administrators' findings. These focused on what ways the ethical dilemma within multiple relationships can be coped with, and the organisational capacity building to harness an asset-based approach and the process of evaluation to assist the administrative-staff cope with the challenges facing social work interventions in bucolic practice. These three visible outcomes were integrated into the main general themes of this research on outstanding aspect of bucolic practice, strategies employed, prioritised standard and why it should be prioritised it and goal settings.

Additionally, the administrators' outcomes complimented with the social workers' findings within the eight out of ten analytical discoveries which included how to enhance service delivery for quality service, strategies of maintaining good communication within the ethic of professional responsibility, managing dual relationships, using confidentiality to establish trust and honesty, processes in promoting ethical standards of the integrity of the profession, suggestive ways of harnessing competency effectively and promoting diversity within the Code of Ethics and the effective and efficient strategies for bucolic social work practice. However, the other two analytical findings for social workers were social justice application in accessing resources and the prioritised role during practice sessions deliberated more on the evaluation linking them to the nature and extent of the challenges faced at bucolic practice and administration.

The three research approaches used for this study were qualitative, quantitative and mixed-methods which were integrated into a multi-facet data gleaning coded the ''Multi-Phased Transformative Model.'' This model utilised the focus grouping that detailed constructive case studies interpretations, pre-mid-post interviews designed to ensure job-trailing observations and quantitative analysis strengthened by a post-hoc test. Nevertheless, the multi-phased transformative model explored, interpreted and integrated outcomes such as effective ethical monitoring mechanisms, holistic integration of specialty and generic practice, facilitating fairness to assets and services in the practice domain, Batho-Pele-Principles engagement, upholding social action justice and human rights and self-reflexive practice. The nature and the extent of challenges facing bucolic practice revealed inadequacies pertaining to the understanding of legal ethics and briefing for practitioners have affected service delivery for all the study areas. The apprehension of threat which is real and the ensuring of their safety is a deep

concern from all the study areas; also poor working resources. This study concludes and recommends the followings for future research endeavours:

Future research based on observational study within practice settings to corroborate the outcomes from this research; assess Continuous Professional Development (CPD) in connection to practice. Research should be conducted on the impact of the Batho Pele Principles or Empathy for persons and Operation Sukuma Sakhe in examining the capability of efficiency and apprise practitioners' employee performance. The practitioner's role presence is to help clients to disentangle inaccurate perceptions with reality' and assist them within empowerment and strengths perspectives to differentiate "absurdness and reality." In identification of those in need the thorough implementation of "Operation Sakuma Sakhe" the provincial mandate in relation with the Batho Pele Principles would boost the issues concerning child-headed households, early-childhood development, clients with disabilities, proper examination of SASSA exclusive and inclusive inaccuracies for grant beneficiaries and further assistance regarding effective service and most especially inculcating the culture of entrepreneurism or entrepreneurial activities to create a sustainable livelihood at a young age within the townships-communities to curb bucolic poverty.

Further research should centered on the utilisation of the Service Delivery Model integration to practice and the examining of the ethical and post-modernism theoretical approaches on assuaging ethical dilemma on practice; as well as insights into practitioners' perspectives on the "Victim Charter." Further studies be should geared towards investigating the areas of expertise for social workers. The NGOs can stimulate social entrepreneurial activity in the bucolic practice towards poverty alleviation at the study areas especially within the township-communities. Further researches projects could focus on examining administrators-practitioners relationship outcome to policies regulations as they geared toward "behaviour, discordance, and disjuncture" (DiFranks, 2008) to the Code. Necessity should gear towards identifying and implementing familiar effective strategies and procedures achievable for right-ethical task mannered social workers. Further investigation should involve the dyadic relationship between administrators-practitioners (Dolgoff *et al*, 2012:212; Engelbrecht, 2014). They described the dual role of supervisors and practitioners, towards ensuring an ethical code workability consequence

forinteractional justice during the practice situations to explore the gaps in applying policy protocols that influences the violation of human rights and social justice ethical code observance. Further studies should explore the professional responsibility of practitioners amid the Service Charter for Victims of Crime (victims' charter) designed to uphold justice and nurture human rights philosophy in guaranteeing the material, psychosocial and emotional needs of victims.

The study's recommendation includes advocating for quality bucolic social work interventional support and improvement on qualification and literacy level in the rural areas. That there should be recognition of greater prioritisation of NASW/SACSSP ethical code among administrators and social workers within the bucolic practice domain bearing in mind the cultural competency cognisance as it affects boundary crossing. There should be a fusing of generic and specialised social work practice paradigm towards enabling assimilation of theoretical and evidence–based practice for bucolic social work. Therefore, further research endeavours should be geared towards these above concerns in understanding administrators and social workers practice system models and replicating this study within the urban practice domain. Future research could ascertain the utilisation ofthis study's results models toward improving on them with current analytical tools for proper professional training and adherence, as well as instituting social work interventional awareness to legal ethics' compatibilities. Additionally, study commitment should focus on examining administrators-practitioners relationship outcome to policies regulations as they geared towards the code; to inspect social entrepreneurial activity using the Service Delivery Model towards promoting industrialised social work cost-effective franchise.

In closing remarks, the researcher carefully designed a pattern towards understanding organisational ethos that deciphered existing management commitment, obligations that took cognisant of power structures and biological details of study's participants and the theoretical ethical approaches. It was necessary to expose possible gaps within these structures and the preferred practice commitment or task abilities, thus, the study demonstrated the potential value of focusing on an"asset-centered" approach and as such additional tools should be engaged towards mapping out existing resources for practitioners in supportive ways and effecting ethical code adherence commitment by exploring contemporary abet in this global present era.

> *"Making mistakes in conveying an ethically guided social work practice is better than faking perfection without utilising the Code of Ethics"*

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APPENDIX A:

QUESTIONNAIRE

UNIVERSITY OF ZULULAND   DEPARTMENT OF SOCIAL WORK

Private Bag X1001

Kwa-Dlangezwa 3886, South Africa

P.T.T. Nwachukwu

Student No: 200905450

Mobile No: 0849291390

Email: precioustoby@yahoo.com

Dear Social worker/ Administrator,

I am a D.Phil. Research student of the above named Department and University in South Africa, conducting a study on: "A COMPARISON STUDY OF CHALLENGES FACING EFFECTIVE SOCIAL WORK PRACTICE AND ADMINISTRATION IN RURAL AREAS." This study is virtuously an academic survey that is not motivated by financial, national, traditional, political and social foundations. We are motivated to promote social work professional practice in the rural settings for an ethical, effective and efficient rural practice. Your experiences and opinions are highly valuable to us, as your responses will be used to elicit challenges and areas to be improved upon in the social work profession. I kindly ask for your time and try to be thorough, accurate and honest as possible to fill in this Questionnaire. Your forthright responses and free participation is a significant contribution to this study.

Thank you for participating in this research.

SECTION A: GENERAL QUESTIONS/DEMOGRAPHIC DATA OF WORK MILIEU

INSTRUCTION: Please tick [X] the correct answer as appropriate to the following questions. You may be required to provide your answer(s) to some of the following questions

i. GENDER: MALE   [   ]   FEMALE [   ]

ii.   AGE: (a) 20 -30 Years [   ] (b) 31- 40Years [   ] (c) 41 Years and above [   ]

iii. MARITAL STATUS: (a) Married [   ] (b) Single [   ] (c) Divorce/widowed/Others [   ]

iv. EDUCATIONAL ATTAINMENT: (a) Honour's. Degree/ Others [   ] (b) Masters [ ] (c) Postgraduate [   ]

v. CONTINUING PROFESSIONAL DEVELOPMENT (CPC) ANNUALLY:

   (a) 5-10 points [   ] (b) 11-15points [   ](c) 16-20points and above [   ]

vi. WHAT TYPE OF SETTING HAVE YOU EXPERIENCED OR WORKED IN?

   (a)Hospital[ ](b)School[ ](c)Social Development Dept.[   ](d)NGO [   ] (e)Others--------

Vii.NAME OF THE AGENCY EMPLOYED---

Viii.NAME OF COMMUNITY YOU WORK WITH --------------------------------------

xi. NUMBER OF YEARS AS A SOCIAL WORKER (a) 0-5years [   ] (b) 6years- 10years [   ] (c) 11years and above [   ]

1. Please describe your first experience working in rural practice setting? -----------------------

2. What are the goals you set to achieve during working hours? -----------------------------------

3. What are the outstanding aspects of working in rural setting? ----------------------------------

4.The SACSSP   Ethical values and principles: Integrity of profession, Competence, Confidentiality, Professional responsibility, Respect for people worth, human rights and dignity, Social Justice, Service Delivery which of these standards would you prioritised first?---------------
----

5. Why did you prioritise that standard? --
----

6. Which of these standards are more problematic with coping in rural practice? --------------------
----

SECTION B: RURAL PRACTICE SETTING EXPERIENCE FOR PRACTITIONERS

7. On ethical standard Integrity, how can you assist processes to promote integrity? ----------------
----

8. On ethical standard Competence, what would be your suggestions for an efficient and effective rural Social work practice? --
----

9. On ethical standard Confidentiality, how can you establish trust and ensure openness? ----------
----

10. What are your views in managing Dual relationship? ---
----

11. On Professional responsibility, how can you maintain good communication with clients' systems? ---

12. On Respect for human dignity, rights and worth, how can you promote this ethical standard in the scene of diversity (race, sex, religion, disability, status etc.)? ------------------------------------
----

13. On Service delivery in your own view, what suggestions could enhance quality service to clients? --
----

14. On Social Justice what are your suggestions to ensure equal access to resources, services and opportunity to meet human basic needs? ---
----

15. In your view, what are the effective strategies that would have been more effective and ethically efficient in rural Social Work practice? ---
----

16. In your view, what role(s) would you prioritise during the practice section? ---------------------
----

17. In your view, what role(s) would you actually perform during the practice section? ------------
----

18. In your view, as a Social work practitioner, what are the most vital needs you can identify that the community wants most within the principles of Equity and Accessibility?   (a) Infrastructure/ Comm. Dev. Programmes [   ] (b) Social Grants (c) Medical & Legal Services [   ] (d) Transport Services [   ] (e) Employment [   ] (f) Information on Services & Cultural Programmes [   ] (g) Crime & Preventive Services [   ] (e) other ----------------------------------

SECTION C: RATING QUESTIONS

The following are a number of Social work practitioners' evaluation. Tick {X} to the appropriate number on the 4 -point scale below. Appropriate knowledge=4, More knowledgeable =3, Knowledgeable=2, Marginal knowledge=1

Evaluating responses for NASW/SACSSP Application to practice in rural areas	Appropriate knowledge =4	More knowledgeable =3	Knowledgeable =2	Marginal knowledge =1
Respect for peoples' worth and Human rights & Dignity				
Competence/ Confidentiality				
Professional Responsibility				
Service Delivery				
Social Justice				
Show Concern for others well – being				
Integrity of Profession				

Please rate how you find the following concerns as a problem in the practice settings. Tick{X} on the 3 point scale below. Major problem=3, Minor problem=2, Not a problem=1

Concerns in practice settings NASW/SACSSP	3= Major problem	2= Minor problem	1= Not a problem
Respect for peoples' worth, human rights &dignity			
Competency/Confidentiality			
Professional Responsibility			
Service Delivery			
Social Justice			
Show Concern for Others			
Integrity of Profession			

SECTION D: ADMINISTRATORS' RURAL PRACTICE SETTING EXPERIENCE

21. In your view, what are the effective strategies that would have been more effective and ethically efficient in rural Social Work practice? -- --

22. As an administrator, what are the vital needs, you can identify the rural community prioritize most?(a) Infrastructure/ Comm. Dev. Programmes [   ] (b) Social Grants (c) Medical & Legal Services [   ] (d) Transport Services [   ] (e) Employment [   ] (f) Information on Services & Cultural Programmes [   ] (g) Crime & Preventive Services [ ] --- ---

23. The multi-roles of rural administrators are challenging in terms of community-building, in your view what effective strategies could be adopted in service delivery? --------------------------- ---

24. In your view, how can social workers/practitioners are prepared to practice across multi-system levels? --- ---

25. In your view, what would you suggest for effective case management especially linking older adults to needed resources and addressing rural poverty? --- --

26. In the impact of welfare reforms and dual relationship what would you suggest for effective rural practice? ---

27. Ethical dilemma comes out from engagement in dual and multiple relationships within the communities as an administrator how do you ensure that social workers/ practitioners are abreast to this situation?-- --

28. How would you build organisational capacity in professional rural practice and developing interpersonal capacity in the communities? --- ---

29. As an administrator which theoretical understanding of both workers and service users' action within a particular socio-economic context would you view to be effective? ----------------- --

30. What do you think as an administrator is the best clear process of evaluation which incorporates the service user perspectives? ---

31. In stimulating experience of living, working in rural communities, in your view how can effective ethical practice be achieved? ---

32. What are the models and methods that you have used in your agency to adapt to rural milieu that are both effective and ethical? ---

SECTION E: RATING QUESTIONS

The following are a number of Administrators' evaluation. Please identify factors that you would evaluate in your present position. Tick {X} to the appropriate number on the 4 - point scale below. Appropriate knowledge=3, More knowledgeable =2, Knowledgeable=1,

Evaluating responses for NASW/SACSSP Application to practice in rural areas	Appropriate knowledge=3	More knowledgeable =2	Knowledgeable= 1
Respect for peoples' worth and Human rights &Dignity			
Competence/ Confidentiality			
Professional Responsibility			
Service Delivery			
Social Justice			
Show Concern for others well – being			
Integrity of Profession			

Tick{X} to fitting number on the 3 point scale below. Major problem=3, Minor problem=2, Not a problem=1

Concerns in practice settings NASW/SACSSP	3= Major problem	2= Minor problem	1= Not a problem
Respect for peoples' worth, human rights &dignity			
Competency/Confidentiality			
Professional Responsibility			
Service Delivery			
Social Justice			
Show Concern for Others			
Integrity of Profession			

APPENDIX B:

INTERVIEW SCHEDULE

UNIVERSITY OF ZULULAND DEPARTMENT OF SOCIAL WORK

Pre-Study Interview Inquiries Procedure

Please inform me concerning yourself

Why did you decide to be a Social Worker?

Please explain your usual daytime?

What are the most outstanding parts of your profession?

What are the goals you set to achieve during working hours?

How do you round off your day?

Mid-study Interview Inquiries Procedure

National Association of Social Workers (NASW, 2008) Code of Ethics and the South African Council for Social Service Professions (SACSSP, 2008) Guide for Ethical Values and Principles had set of standards that practitioners must adhere to:

How would you explain your responsibility in upholding the virtues?

Social Justice?

Respect for people worth, human rights and dignity?

Competence?

Integrity?

Professional Responsibility?

Showing care and concern for other's well-being?

Service delivery?

Post-Study Interview Inquiries Procedure

Using the SACSSP Guiding Ethical Values and Principles: Social Justice, Respect for people worth, human rights and dignity, Competence, Integrity, Professional Responsibility, Show care and concern for others' well-being, Service delivery.

Which of these Guiding Values and Principles would you like to focus on during typical practice day? Why?

Which of these Guiding Values and Principles actually receive the most attention during typical practice day? Why?

What are the strategies and priorities that are set to achieve effective services?

For Administrators only

As an administrator what are the critical criteria do you use for combating challenges facing practitioners?

What challenges do practitioners report that impedes efficient and effective service delivery in rural practice?

Are there effective monitoring mechanisms put in place to ensure adherence to the code of ethical values by the office?

How can the office improve on other services rather than only statutory services regularly practice in the bucolic areas?

APPENDIX C:

FOCUS GROUP DISCUSSION

UNIVERSITY OF ZULULAND

DEPARTMENT OF SOCIAL WORK

What are the most outstanding parts of being in the social work profession?

What are the goals social workers can agreed to achieve during working in the bucolic practice milieu?

How can social workers be ethically-minded professionals among other social service professionals?

What are your suggestions to ensure fair access to assets, facilities and opportunity to addressing basic human needs?

To what extent and from your experiences are human rights violations and social justice advocacy within your jurisdictions? Explain

PICTORIAL EDIFICES OF THE RESEARCHER'S JOB-TRAILING

Job shadowing with practitioners at KZN in the deep bucolic areas

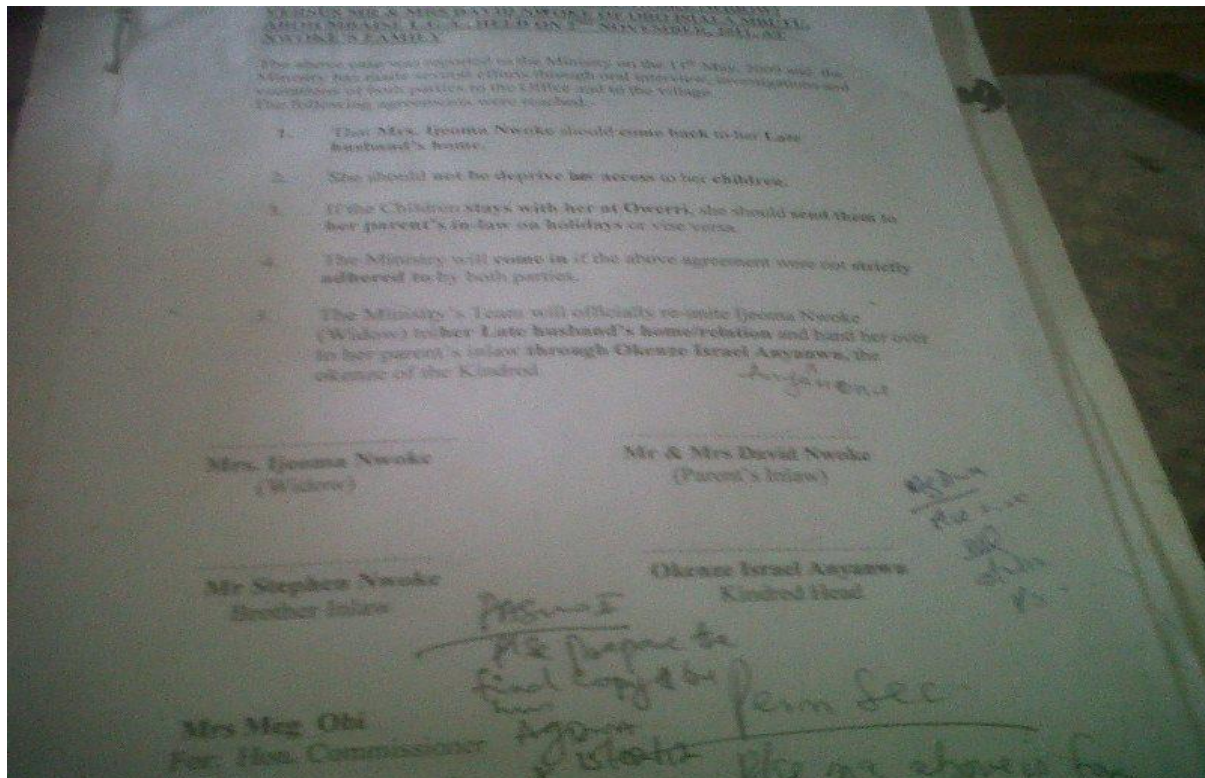**Conflict resolution by practitioners at bucolic areas of KZN**

Focus Group Discussions engagement with practitioners at KZN and IMO

Focus Group engagement during the August Women's Month at rural areas of IMO
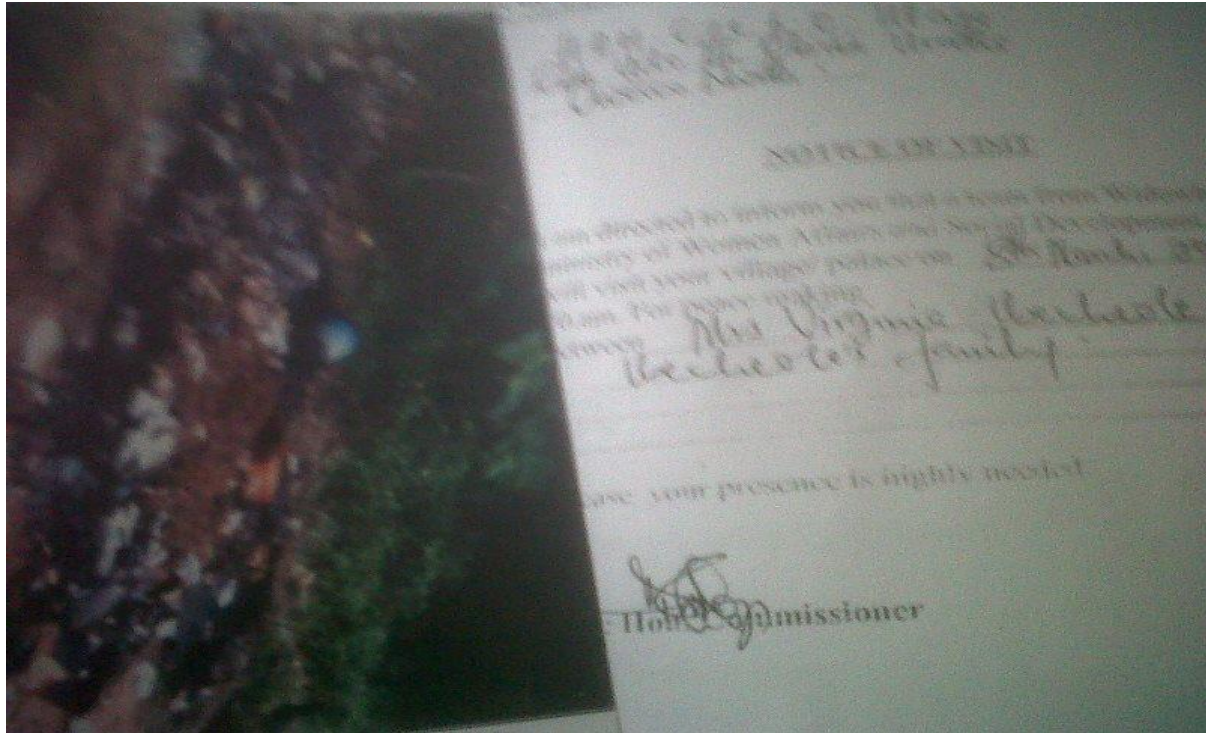
Practitioners' filing of court papers for widow deprived of her late husband's property

Widow's Plights and Judgement Ruling settings at IMO State

Job shadowing with practitioners at KZN in the deep bucolic areas

ULUNDI CLUSTER OFFICE

26 OCTOBER 2011

The Department of Social Work
University of Zululand
Kwa Dlangezwa

Attention: Precious TT Nwachukwu

RESEARCH STUDY REQUEST UNDER UTHUNGULU DISTRICT MUNICIPALITY

This is to confirm that Mr. PTT Nwachuwu approached the Department of Social Development in Ulundi cluster for permission to conduct the research in Uthungulu Social Development Offices.

The purpose of the research study is to "investigate the challenges facing social work practitioners and administrators in the rural settings and access the vital roles administrators and practitioner's plays in form of leadership in social development to create changes within the communities.

The department of Social Development under Ulundi cluster has no objection in granting permission for the student to conduct the research in Uthungulu District Municipality in selected social development offices as this will assist in the upliftment of social work profession and social services in South Africa.

In short, therefore, the intended research was fully supported by the Ulundi cluster and we therefore, look forward to hearing the results of the study.

GENERAL MANAGER : ULUNDI CLUSTER

DATE : 2011 10 26

social development

Department:
Social Development
PROVINCE OF KWAZULU-NATAL

FAX	: (035) 874 86 02	Ulundi Cluster
Telephone/ Ucingo /Telefoon	: (035) 874 8507	Private Bag X 13
Enquiries / Imibuzo / Navrae	: Mr BM Gumede	Ulundi
E-mail	: eshowe@kznsocdev.gov.za	3838
Reference	: 10/1/1 UR	
Date	: 30/08/2013	

The Department of Social Work
University of Zululand
Kwa Dlangezwa

Attention: Precious TT Nwachukwu

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SENIOR MANAGER : UTHUNGULU DISTRICT

DATE : ....2013/09/04.........

social development

Department:
Social Development
PROVINCE OF KWAZULU-NATAL

FAX	: (035) 874 86 02	Ulundi Cluster
Telephone/ Ucingo /Telefoon	: (035) 874 8507	Private Bag X 13
Enquiries / Imibuzo / Navrae	: Mr BM Gumede	Ulundi
E-mail	: eshowe@kznsocdev.gov.za	3838
Reference	: 10/1/1 UR	
Date	: 30/08/2013	

The Department of Social Work
University of Zululand
Kwa Dlangezwa

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therefore, look forward to hearing the result of the study.

SENIOR MANAGER : UTHUNGULU DISTRICT

DATE : .....2013/09/04......

Dr N H Ntombela
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Email:ntombela@pan.uzulu.ac.za
Website: http://www.unizulu.ac.za

UNIVERSITY OF ZULULAND

9/05/2012

The Director Gen/ Manager

Dear Sir/ Madam

Imo State Ministry of Women Affairs & Social Development

Block 7, Imo State Secretariat, Port Harcourt Road, PMB 1597, Owerri, Imo
Tel: 083-230121, 233592

RESEARCH STUDY REQUEST: P.T. NWACHUKWU: 200905450

This is to confirm that Mr. NWACHUKWU is to request for your assistance to allow him conduct a research study on rural Social work practice under your jurisdiction.

He is a registered doctoral student at the University of Zululand, South Africa. Any documentation relevant to the study will be appreciated.

This research study is purely an academic exercise for the upliftment of the Social work profession.

The purpose of the research study is to investigate the challenges facing Social work practitioners and other Social service personnel and administrators in the rural settings and access the vital roles administrators and practitioners plays inform of leadership in social development to create changes within the communities.

Your help in this matter will be appreciated.

Yours Sincerely,

Dr. N.H. NTOMBELA

Head of Department

Department of Social Work
Private Bag x1001
KwaDlangezwa, 3886

Tel: +27 (035) 902 6660
Fax: +27 (035) 902 6323
Email:ntombela@pan.uzulu.ac.za
Website: http://www.unizulu.ac .za

10-06-2012

TO whom it may concern

Dear Sir/Madam

RESEARCH STUDY REQUEST UNDER ISOLO LOCAL GOVERNMENT AREA, LAGOS STATE:

Mr. P.T.T. NWACHUKWU (PHD candidate): 200905450

This is to request your assistance in allowing the above named student to conduct a research study on LG SETA (Local Government Sector Education and Training Administration) and Youths Participation in economic development IN YOUR JURISDICTION. He is a registered doctoral student involved in the research on Social development and Social work at the University of Zululand. Any documentation relevant to the study will be highly appreciated and your kindly assistance will be of immensely used.

This research study is purely an academic exercise for the upliftment of the Social Services Profession and Social Work in Africa.

Yours Sincerely,

B.S.P. KHUMALO

SEC. OF DEPARTMENT

SOCIAL WORK

"restructured for relevance"

LAGOS STATE GOVERNMENT

YSSD/69/T.366

The ACS WO'lc, FSS, Ikeja
The P. SWcO'lc, FS S Isolo/mushin
The P. S W O'lc, S C. Cfor Boys. Oregun
The ACS WO'lc, Child Protection Unit,
Alausa Ikeja

LETTER OF INTRODUCTION

RE: RESEARCH STUDY

I am directed to introduce to you: Mr. P. T. T Nwachukwu

who is a student of University of Zululand who is a student of which is Challenges
and experiences of social workers in implementing Child rights Law, effe
eness of service delivery and other challenges on human rights under v
societies in Lagos State

Kindly accord him to necessary assistance, please

Thank you.

NWACHUKWU, P.T.T.

02/08/2012

Commencement Date: 3rd August, 2012

Termination Date: 20th September, 2012

Adesina C. A (Mrs.)

For Permanent Secretary

University of Zululand
Department of Social Work
Private Bag X1001
KwaDlangezwa 3886
KwaZulu Natal Province
South Africa.
31st July, 2012

The Permanent Secretary,
Ministry of Youth, Sports and Social Development
Block 18,
The Secretariat, Alausa.

Dear Sir,

Research Study Request Under Social Welfare Centres

I wish to solicit your assistance in allowing me: Mr. Precious T. T. Nwachukwu (PhD Candidate, Reg No: 200905450) of the above named institutions to conduct a research study on issues pertaining to challenges and experiences of Social workers in implementing Child Rights laws, and effectiveness of service delivery and other challenges on human rights and civil societies in Lagos state under your jurisdiction.

This is purely an academic exercise that is not driven by economic, cultural, political and social underpinnings. Any documentation relevant to the study will be highly appreciated and your kindly assistance will be of immensely used. This study is for the upliftment of the Social service Profession and Social work in Africa.

Yours faithfully,

Precious T. T. NWACHUKWU

07037346585

DDR & S
1-8-12
Block 7
3rd floor

390