

Exploring the Use of Power of Social Work Supervisors in Chinese Culture

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Abstract: *When Chinese social workers face ethical dilemmas, responsibilities, and obligations conflict, how to make ethical decisions. The aims of this study include demonstrating the ethical dilemma that social workers and resource master confront when they collaborate in Chinese culture. It uses Reamer's ethical decision-making model to explore the ethical decision-making process of Chinese social workers and discuss social workers' ethical choices about whistle-blowing and human relationships. This paper applies the case of social work services for the disabled in Taiwan to analyze and research. The conclusions of this paper are the ethical value judgment and decision-making of social workers; the process of whistle-blowing, and the moral courage and practice of social workers. It is hoped that the discussion in this paper will provide a reference for the ethical decision-making of social workers in the Chinese mainland.*

Keywords: *ethical dilemma, ethical decision, Chinese culture*

1. Introduction

The ethical dilemma refers to the thinking that social workers must decide which value takes priority when their responsibilities and obligations conflict with professional core values. When confronted with a dilemma, social workers need to understand the rationale for ethical judgment, but it is necessary to avoid the harm or other problems caused by the choice. Since the development of the social work profession, a set of ethical codes for the social work profession has been established, social workers provide professional services by this code of ethics, but it does not mean that social workers can solve ethical dilemmas and make ethical judgments in this ethical norm[1]. In practical work, social workers provide relevant services and resources according to the needs of clients when performing tasks, so that they can obtain appropriate assistance which is regarded as one of the professional responsibilities of social work. However, sometimes the actions and omissions of social workers have shown their value orientation and risk estimation[2], and will the relationship with different clients affect the social worker's service decisions? This is a daily drama that happens every day in the current practical work. In addition, we often talk about the ecosystem of the service object, "people in the environment", and why wasn't a social worker in it. "People in the arena involuntarily", these few words also fully indicate that social workers have rules-based operating modes to handle the different relationships with their living situations, organizations to which social workers belong, counties, policies and regulations, and their life contexts when they interact with each client. Therefore, in Western social work theory, it operates the latent rule of the Chinese soul. Whether they can handle relationships well is a test for social workers. In the profession, how to handle "relationships"? The lesser of two evils, how to take it? These are the difficulties for social workers when faced with ethical issues. This paper explores what ethical dilemmas may arise when social workers collaborate with resource masters in Chinese culture. How social work uses the ethical decision model to make ethical decisions? How do Chinese social workers choose between "whistle-blowing" and human relationships?

2. Literature Review

2.1. Human Relations in Chinese Culture

The Latin word for culture is "cultura animi", which originally means "cultivation of the soul",

deriving from the experience that organisms have accumulated in the development process related to individual life. It is further refined into knowledge to adapt life learning to the surrounding natural and social environment, over time, a group of communal living entities have the same life pattern and form a latent rule that does not require words to express naturally in life. There are various terms for culture. Broadly speaking, culture includes writing, language, architecture, food, tools, skills, knowledge, customs, and art[3]. This paper defines culture as the totality of various types of things in the process of human existence and development, which is the vitality of a nation, contains certain material civilization and spiritual civilization, values and behavioral norms, and has a specific way of life[4]. Relationship refers to the interaction between two people, their respective considerations, and the state of interaction and influence. Society generally refers to a group of individuals who live in a certain space and share common cultural behaviors, values, and lifestyles. It can refer to a country or a cultural circle, such as Chinese society. Chinese relationship culture, to sum up, is a unique model of interpersonal interaction in Chinese society.

There are latent rules in the interaction of Chinese life. Chapter 20 of "The Doctrine of the Mean": "Righteousness is the accordance of actions with what is right, and the great exercise of it is in honoring the worthy. The decreasing measures of the love due to relatives, and the steps in the honor due to the worthy, are produced by the principle of propriety". The so-called benevolence is the kindness in human nature, and the most important thing is to love your relatives. The so-called righteousness is to do everything properly, with respect for the wise as the most important thing. Dear loved ones have rank, respectful sages have rank, and etiquette comes into being[5]. According to the Confucian view, in interpersonal interaction and social life, when dealing with transactions or exchanges, the principle of "respect" should be observed first. Social workers should consider the disparity of status and inferiority in interaction with resource allocators, and then make the most appropriate resource allocation or exchange of benefits following the principle of "affinity". Therein, the consideration of the relationship between relatives and estrangements is "benevolence", followed by relatives and estrangements to make decisions "righteousness", and then according to the interests of both parties to make an appropriate reaction after the transaction is "courtesy". These three constitute the core of the Confucian ethical system of "benevolence, righteousness, and propriety". Chinese social workers should be able to feel the subtle interaction between people and people, between people and the environment and the flow of deep culture affects people and situations. In addition, the concept of harmony is the ideology of Chinese culture, and the character is socially oriented, suppressing the self for harmony and peace, so the traditional Chinese people get along with themselves based on the pursuit of harmony. Therefore, the Chinese are different from the self talked about by the West[6]. The self talked about by the West is full of autonomy, and the self in Chinese society is the self in social relations and the self shown according to situational needs[7]. When Chinese social workers are faced with the impact of Chinese relationship culture on the rights and interests of clients, how should they proceed with follow-up work? Under the norms of Chinese relations, or the code of ethics for the social work profession?

2.2. The Social Work Ethical Dilemma and the Code of Ethics

Social work's approach to helping others and their philosophy are highly valued, but it is also affected by the beliefs or cultures of the social environment. The social work of the disabled is often faced with a dilemma, from the congenital maternal pregnancy, if the fetus with a congenital disorder is found to seek help from the social worker, and it is faced with a dilemma. If the type of disability belongs to intellectual or mental disorders after the disabled become adults, they will worry about genetic problems, that is, whether they can be married or eugenics. When social workers not only have value conflicts but also have the influence of Chinese people's concept of harmony and dislike conflict in work, how to deal with that if the disabled with the influence of the Chinese relationship culture needs the care of another person or an institution and obtains a bed in an institution?

2.2.1. Social Work Ethical Dilemma

Any helping professional will face ethical difficulties, mainly due to the conflict between limited welfare resources and the social worker's responsibilities. Through ethical analysis, any relevant decision made by social workers to the client is influenced by the mutual restraint of the profession, the institution, and the policy. This is a considerable ordeal for social workers. Loewenberg and Dolgoff[8] remind social workers to reflect on ethical dilemmas, including clarification of self-worth, clarification of social values, client participation in decision-making, and the use of review methods. Review methods include peer reviews, mediation systems, case seminars, administrative reviews, on-the-job training, formal research group development, discussions, etc.

2.2.2. *The Judgment Principle of Ethical Dilemma*

The principles of dealing with ethical dilemmas proposed by Loewenberg and Dolgoff and Reamer[9] are the most discussed in the social work community. The order of ethical principles is Principle one, the principle of protecting life; Principle two, the principle of equality and equality; Principle three, the principle of autonomy and freedom; Principle four, the principle of least harm; Principle five, the principle of quality of life; Principle Six, the principle of privacy and confidentiality; Principle Seven, the principle of sincerity. The seven ethical principles are in a clear and sequential order. The first principle is the highest priority, and if there is a conflict with the second to seventh principles, the first principle is the priority followed by analogy. This sequence table helps make choices in general service cases. Facing the ethical dilemma, social workers how to make decisions and think, that is an ethical judgment. Ethical judgment means that social workers are obliged to help the client, acting in compliance with professional values and ethical norms or standards. Given these practical difficulties, Reamer proposes six guidelines for professionals in helping others and ethical judgment:

A. The consideration of endangering human survival (such as life, health, food, housing, and mental health) takes precedence over deception, privacy, leisure, education, and wealth damage.

B. The right to basic personal well-being takes precedence over the right of others to self-determination.

C. The right to self-determination takes precedence over the right to happiness.

D. Agree to abide by the law, principles, and obligations above their own beliefs, values, and principles under voluntary and free conditions.

E. When the basic right to personal happiness conflicts with laws, regulations, and policies in civil organizations, the basic right to personal well-being takes precedence.

F. The obligation to prevent harm and promote the public interest takes precedence over the protection of personal property.

The above six guidelines are put forward from the perspective of individualism and individual rights in the western context, but their cultural differences should still be paid attention to in Chinese culture.

2.2.3. *The codes of ethics*

The codes of ethics for social work regulate the professional knowledge, competencies, and attitudes of social workers and provide services accordingly. At present, social workers around the world take the American codes of ethics for social work as a model, but we still need to consider whether it is in line with the feelings of Chinese people. In this paper, the ethical dilemma is discussed in the context of Chinese society, and this case involves discussions on the conflict between the client and the public's rights, and whether colleagues show violations of justice in the two aspects.

A. For service users and the public

In the first chapter of Taiwan's social work ethics code, the fourth standard point out that: "The principles of social work ethics include respect, caring, justice, perseverance, integrity, law-abiding, and professional" and it also states that "social workers seek to safeguard the client's best interests based on social equity and social justice." Article 1.1 stipulates that "Social workers should be based on social equity and social justice and give priority to promoting the well-being of clients." Article 6.4 stipulates that "Social workers should strive to practice social fairness and justice, provide legal protection for vulnerable groups, and assist oppressed and bullied persons to obtain social security.

B. Colleagues

The Code of Professional Ethics provides a standard for institutions or colleagues to violate professional ethics. The ethical responsibilities of colleagues in the Code of Ethics of the American Association of Social Workers (NASW) include: " respect, justice, politeness, confidentiality, interdisciplinary cooperation, colleagues involved in disputes, consulting, referral services, normative relations, sexual harassment, personal problems of colleagues, lack of ability of colleagues, and unethical behavior of colleagues[10]."

The unethical behaviors of colleagues in the NASW Code of Ethics are described as follows[11]: Unethical behavior of colleagues (2.10), standard 2.10 (a) (previously 2.11 (a)) was revised, " Clarifying that social workers need to take appropriate measures to prevent, expose and correct the immoral behavior of colleagues," Including the unethical use of technology." To NASW's code of ethics, when

social workers believe that colleagues behave unethically, they should discuss their concerns with them to seek resolution if it is feasible or the discussion is useful. It still emphasizes that it is possible to discuss with colleagues first to find feasible or remedial measures. Ethical norms regulate the common behavior of professionals and reflect on it by Chinese social workers in the context of culture. Ethical reflections on respecting Individual dignity and multiple values[12] under western rationalism and liberalism are quite different from the human ethic of Confucian culture for family and interpersonal relationships[13]. In this context, what is the most important ethical judgment of social workers? Is it based on the relationship orientation in Chinese society, or will they choose to challenge? The following ethical dialectics by case studies.

3. Methods and Cases

3.1. Methods

It is more appropriate to use qualitative research methods to discuss cultural and ethical issues, and researchers use case study methods. The case study is a research strategy that can be applied to a plan, event, organization, institution, or one on one[14] by various means to facilitate the collection of complete information and grasp the overall context, experience, and significance, in-depth analysis, and distinguish the causes[15]. In other words, a case study can adopt various methods to clarify specific real situations and comprehensively understand the overall context. This study uses the case study method, collects data to preserve and reproduce the meaning of the phenomenon in the real situation through available data analysis and case interviews, and other methods[16].

A. Analysis of available information: analysis of available information includes records of the relevant case, seminar records, official documents, etc.

B. Case interviews: Through interviews, it is expected that the experience of the incident and the views of the subject can be obtained from the interviewee's mouth and that the information lacking in the literature can be supplemented.

Since the case of this study is a single case study, it involves multiple analysis units: people and organizations, so the model of the embedded single-case design described by Yin is adopted.

3.2. Case content

Xiaowen (related names in the text, place names, hospitals, institutional names have been aliased.) graduated from the undergraduate major of social work and served the disabled social work for three years. Although he occasionally complained about various routine and unconventional conditions in his work, he was enthusiastic about serving the disabled. Recently, there is a phenomenon that makes Xiaowen get into trouble, and she does not know how to deal with it?

Ming as the client (hereinafter referred to as Ming), is a 35-year-old patient with cerebellar atrophy, developed at the age of. After the onset, his physiological function began to degenerate, unable to walk, difficulty to swallow, and self-care needs help from others. He was in a vegetative state because of hypoxia due to choking during meals two months ago and was rushed to the hospital for treatment. He was hospitalized in Happiness Hospital, but because the hospital's length of stay exceeded the medical and health insurance benefits, the hospital suggested that he be transferred to a nursing institution for care after discharge. Ming's mother has passed away, his father is 80 years old, and his brother is also a patient with cerebellar atrophy. Their family has a weak support system, poor financial situation, and long-term care needs. And he needs to seek the beds at public expense. The trusteeship conditions of the Taiping Foundation should be vegetarians and subsistence allowances so that they can be admitted to the hospital without other costs. Therefore, after discussing with Ming's family, Xiaowen immediately assisted Ming in re-identifying the disabled to obtain the status of a vegetative person, to conform to the qualifications for the Taiping Foundation to accept resettlement. A few days ago, due to the assessment by Happy Hospital that there was no acute medical demand for Ming, it could be transferred to general maintenance institutions, and Xiaowen should transfer Ming out immediately within three days. Xiaowen immediately contacted the institutions that take care of the disabled one by one but to no avail. At this time, although she was afraid of the bureaucratic practices and attitudes of Huahua, the contractor of the government care and maintenance institutions, she still called him at 4:00 on that day to discuss the discharge urging of Happy Hospital and the Ming placement agency, but Huahua indicated that the institutions that have signed the contract are currently full, and they need to arrange to wait for beds, and

there are still many people who need beds. For the sake of fairness, everyone needs to wait in line. It is not acceptable to jump in the queue and Huahua also taught Xiaowen that she is a senior worker and should not have such behavior and requirements. Even so, Xiaowen further explained to Huahua that Ming's maintenance cost is 5,000 yuan per month (The maximum subsidy for disabled care institutions is 4,000 yuan.), and the cost that needs to be borne by herself is more than 1,000 yuan. The family of Ming is unable to afford it, it needs to rely on public departments or non-governmental units to assist in fundraising and payment during the period of waiting for resettlement to the Taiping Foundation, but Huahua said that this is not his business and let Xiaowen do not require excessive requirements. Therefore, Xiaowen spent two weekend holidays with extreme anxiety.

4. An Analysis of the Ethical Dilemma of Social Workers

The social work ethical dilemma refers to a problem situation or a dilemma in which the problem cannot be satisfactorily solved. It is a dilemma that a social worker must choose between two similar choices or between equal values in practical work[17]. From the above case, Xiaowen faced such a situation. Justice is the goal pursued by social workers, but how should it be balanced in the context of peer relationships and institutional stances? What should Xiaowen do to be in line with the society she lives in and not go against her will?

4.1. Whistle blower

The term "whistleblower" comes from the early years of British police whistling to warn others. The term has evolved over a long period and has gradually become synonymous with exposing abuses within organizations based on justice. The meaning of the whistleblower is: to maintain justice, some individuals take actions to report or inform the outside world or relevant competent authorities and judicial authorities of illegal or improper behaviors in the government departments, enterprises, or non-profit organizations they serve. The so-called illegal or improper behaviors include violations of laws or administrative regulations, corruption and fraud, and actions that may pose a threat to public health, physical and property safety, etc. The whistleblower is not afraid of power and dares to expose abuses. In terms of social and public interests, it is a positive indicator of high morality. As a social work professional helper, one of his responsibilities is to be able to think independently and to be able to criticize oneself, the organization, the colleagues, or government agencies for inappropriate behavior[18]. When there is a violation of ethics, how should social workers deal with such a situation? The above-mentioned whistleblowing is used to make complaints through internal and external channels. The behavior of reporting should be done in good faith and public interests, not for self-interest or malice. Some social workers will consider whistleblowing, but this will involve a lot of stakes, and they must weigh themselves, colleagues, institutions, professions, and client interests together. And the whistleblower needs to have the courage, because even out of consideration for the rights and interests of the client or out of legitimate intentions, they may face the possibility of being excluded from the profession and losing their jobs. When deciding whether to blow the whistle or not, the result may be that social workers take the client's rights as a priority and sue the case, or they may consider peer relationships, institutional loyalty, personal risk, and the future, and they may be silent.

4.2. Ethical dilemma

In a case, different social workers may have different choices, which involve not only personal values but also issues of institutional and professional ethics. Four ethical value conflicts are summarized: silence and whistleblowing, institutional position, and social work major. There are also ethical dilemmas such as fairness and justice faced by Huahua and the principle of kinship in Chinese relations and the conflict with Chinese social pursuit of harmony and social work ethics pursuit of justice:

A. Silence and whistleblowing: how to choose is a problem, action and inaction are two relative concepts. Action means active action, and inaction means doing nothing. When faced with the misconduct that Huahua is a resource allocator, but it is beneficial to the interests of the social workers themselves, how should you choose?

Xiaowen was surprised that the rapid placement of Ming when she faced. At last, Ming does not have to worry, and his family is relieved, which is the best arrangement for the whole. However, the question in her mind is "Is this right?" Of course, it is the responsibility and obligation of social workers to have good use of resources and good care for clients, but not only Ming, but many clients are waiting for

resources to be available. Faced with such a situation, Xiaowen wanted to endure it silently because she felt that she could not challenge or subvert Huahua's power. Because in the overall social work service process, Xiaowen is also in such a structure. If she can use Huahua's "defects" this time, it will also help her work in the future and pursue Chinese people's natural harmony. For Ming, this is also the best arrangement. But Xiaowen thought deeply that as a professional, social workers have the responsibility to publicly challenge professional partners' disqualified behavior, injustice, and partiality. In addition, Huahua's attitude is inappropriate in daily life. If the task is not assigned by the superior, the arrogant attitude towards the partner is unbearable; Xiaowen can't consider her interests when she thinks about it, but the interests of the whole client should be considered. However, if it is mentioned, can it survive in the social work community? Would other institutions dare not hire because of such actions? Will it also collide with the concept of harmony in the culture of Chinese relations?

From the perspective of teleological theories, considering not only the rights and interests of service users is to see the overall effect of this behavior[19]. So, with this view social workers will measure what is good for whistleblowing? Which is more detrimental? If Xiaowen evaluates Huahua's actions this time, it will help her when she seeks resources for service users in the future, Huahua will give more assistance. And for the client, Xiao Ming, at least he has obtained resources, and his life and quality of life have been guaranteed. Moreover, after the report, will he still survive in the social work field? The relationship with Huahua will worsen, and it will collide with the principle of being a human being in the Chinese relationship culture. At this point, it doesn't seem like much good to report. But from the point of view of deontological theories, Xiaowen believes that when Huahua violates the professional ethics code, Xiaowen has the responsibility to challenge her practice and demand improvement, to maintain fairness and justice in the social work profession and resource allocation. Deontology believes that moral rules and obligations are the core of ethics. Therefore, if social workers consider the rights and interests of the majority of clients, everyone should have equal opportunities and rights to obtain the resources they need, for the improper distribution of the obligation to a whistleblower.

From the perspective of virtue theory, morality should pay attention to human virtue. Virtue is related to culture and role. Social workers in the service are based on the good premise, is for the interests of the client, ethical practices. By contrast, if the motivation for the provision of resources is based on personal interests, even rapid access to services for the client cannot be considered ethical. If Xiaowen takes social work professionalism as the premise, it is an ethical act to report Huahua's favoritism. But if Xiaowen takes "revenge" as the premise, she needs to consider it.

B. Institutional Stance and Social Work Profession - Will the social work profession be harmed in the face of compliance with an institutional stance? How to choose?

In principle, when dealing with ethical issues, institutions tend to prefer to take care of others or protect their families, not to whistleblow to institutions or colleagues easily, because it can lead to conflicts between institutions and other institutions and jeopardize the likelihood of follow-up services. In this case, Xiaowen reported to the director of the agency, and the director of the agency informed her that it would be good for Ming to get the placement resources of the agency, and not to make trouble. Xiaowen tangled again if it wasn't Ming, it was the same situation, how to do it? Shouldn't the social work profession be like this? Should social workers fight for the rights of their clients, or should they obey agency orders? From the point of view of teleology, the agency considers that Ming has been taken care of by the agency. From the perspective of the client's best interests, the current overall effect is the best. So, the agency thinks more than less, it's better to be successful. In addition, Xiaowen considered that she was also living in the culture of Chinese relations, consistent with the institutional position, she was also protected, and it did not look bad. From the deontological point of view, when a social worker believes that a colleague violates the professional ethics code, the social worker has the responsibility to maintain the justice of the social work profession and resource allocation, so as not to damage the professional image of social work, and the organization should be consistent with Xiaowen's position. Xiaowen also thinks that Huahua's actions are indeed inappropriate. If she is allowed to do whatever she wants, the damage to the professional image of social work is foreseeable. Even if she is in such an environment, she may also face the crisis of unemployment, and she should still ask the institution to do something. Facing such a difficult problem, Xiaowen thought that she was under a system, facing the rights and interests of the client and the power operation of all parties, the emotion of "people are in the rivers and lakes, can't help themselves" arise spontaneously. Can you handle the system by yourself? Challenge with the structure? In the current environment, the understanding of human affairs is indeed helpful for the development of work, but in a relational culture that pays attention to human affairs and affairs, can the fairness and justice emphasized by social work still exist?

C. Public interest and personal interest: Should resource allocators obey the principles of justice and

consider the public interest? Or does it only consider personal interests from the principle of kinship? If there is a conflict, how should one choose? Beauchamp and Childress' four principles of biomedical ethics, including autonomy, innocence, good deeds, justice, etc.[20], in which justice refers to the obligation to fairly distribute benefits and risks. The code of ethics for social work also regulates the obligation of social workers to promote social justice, eliminate harmful inequalities between people and society, and equitably distribute benefits and services between people and groups. Considering the interests of her relative status, Huahua quickly placed Ming, failing to follow her duties, and focusing on her interests. It is faced with the conflict of the duality of the relationship. In terms of overall interests, Huahua should consider fairness and justice as the overall interests. However, Ming is a related person in their family and was entrusted. If she fails to do so, not only will her authority and value of her work be questioned by her relatives, but she will also have no face-to-face relatives and friends. For Huahua, the principle of kinship in the Chinese relationship culture seems to be more important than fairness and justice.

But Huahua's usual behavior is arrogant and Xiaowen often swallows her anger in the face of such a practice. For the sake of the case, she is not willing to tear her face, so as not to destroy the harmony. In this incident, although Xiaowen was happy with Ming's result, she couldn't help feeling sad when she thought that more than a dozen clients were waiting for a bed in her hands. If she pursues justice, she should take the initiative to discuss this matter with Huahua, which is not handled under the principle of justice. However, after doing so, Huahua will make things difficult for other subsequent services. Under such circumstances, Xiaowen was in a dilemma again.

In addition to the emphasis on harmony in the Chinese relationship culture, and looking at the principle of kinship, Ming has been entrusted by his mother's sister to Huahua. Based on a level of affinity, as a resource allocator, she should obtain appropriate resources. But Huahua for Xiaowen, the Confucian ethical core of "benevolence, righteousness, etiquette" are not available. As a resource allocator, Huahua's usual attitude failed to have the demeanor of the respected person in the "Principle of Respect", which is "not benevolent"; Failure to consider the public interest is "unrighteous"; Failure to respond appropriately after an exchange is "disrespectful". Therefore, according to the principle of kinship, Huahua only achieves the superficial meaning, and the deep ethics are lost.

Continuing to take the ethical teleological point of view to seek welfare for the largest number of people, Huahua's failure to consider the interests of the largest number of people is against ethics. From the deontological point of view, social work pursues justice and expects to give each client a fair distribution of resources, and it is not appropriate for Huahua to seek welfare for her self-interest. In virtue theory, it is ethical for Ming to get resources quickly on the premise of good. But Huahua is the people who don't have virtue if they consider face, not on the premise of Ming's kindness.

D. Harmony and justice: Xiaowen should abide by the rules of Chinese society to identify Huahua? Or compliance with social work ethics? If there is conflict, how to choose?

All the three conflicts mentioned above are based on Xiao Wen's standpoint. As a social worker, Xiaowen inculcates a society where the interests of the client are a priority and justice is pursued in the education of social workers. But starting from the cultural equivalents, Huahua should be able to understand Chinese society. Huahua quickly provides resources to solve the difficulties of the investigators because of the relationship with Ming and the behavior is not only chivalrous but even caring for the weak in the family, which is worthy of praise. Because the Chinese talk about the mutual relationship between people[21], the Chinese talk about human relations and the emphasis is on interpersonal relationships[22]. "Benevolence" is the relationship between people, and the relationship can reach the realm of "benevolence". "Propriety", etiquette regulates the response to various relationships, and everyone does their part in the relationship, which is a demonstration of morality. In Chinese society, the relationship between people must have human interest and reasonableness. Human interest means that there is affection in people's interactions. From this point of view, Huahua is in line with "benevolence" and "propriety", there is a certain relationship, because as in-laws and she must help if there is something in the relationship, which is a kind of morality and a kind of human interest. There are certain social constraints to get along with others, which is an unspoken rule. Huahua is subject to such constraints, so she found a placement agency for Ming. But for the sake of the wider client group, how should Xiaowen face Huahua's behavior? In deontological terms, Huahua abides by her own identity; In terms of teleology, Huahua pursues the greatest happiness for Ming and the family; In terms of virtue, Huahua believes that she must take care of her relatives.

So, how should Xiaowen confront the challenge of pursuing justice in social work under the Chinese relationship culture?

5. Ethical Judgments of Social Workers

5.1. The essence of ethical judgment

Ethical judgment is an assessment of the situation or benevolence. Ethical judgments can determine right or wrong and good or evil. It is usually a decision that includes a commitment to act but does not describe the behavior necessarily. The essence of ethical judgment has four aspects: welfare, disposition, context, consistency, and rationality. That is, if the subject of ethical judgment is in humans, it is the promotion of human well-being or the satisfaction of human needs; If ethical judgments appear in the form of behavioral instructions, ethical judgments in special situations should consider the context of the problem, including the specific relationships and responsibilities of related tasks. Ethical judgments must be consistent before they can be applied to others in similar situations. People rationalize their moral judgments in terms of basic principles within a moral system, or specific relationships and responsibilities. How to understand the influence of Chinese cultural relationships on the ethical judgment of social work practitioners based on the five essences of ethical judgment?

5.2. Ethical judgments of Chinese social workers

The ethical judgment of social workers is deeply influenced by the Chinese relationship culture. First, Western individualism and Chinese relationship culture are markedly different. Different relationships have different communication rules and resource allocations in Chinese relationships, and it will help the introduction of disability social work resources and professional practice if the relationship is properly used. On the contrary, if the application violates professional boundaries and does not give priority to the interests of the client, the interests of the client will be damaged and there will be ethical negligence. On the contrary, if the application violates professional boundaries and does not give priority to the interests of the client, the interests of the client will be damaged and there will be ethical negligence. The above ethical dialectic also mentions that social workers should be vigilant if kindness is the premise, it is worthy of vigilance by social workers that workers must not use relationships to gain improper benefits and avoid using relationship distance as the basis for resource allocation while ignoring the basic rights and interests of the overall case due to Chinese relationship culture. What's more, the relevant welfare service providers in the Chinese relationship culture should be able to distinguish the priorities of the West and the Chinese in the face of the law of reason. According to the law, whistleblowing is the right thing to do, but Chinese society will have more levels of thinking. Xiaowen's dilemma is that she may face a lack of follow-up resources from Huahua after blowing the whistle and she faces a situation that violates the professional ethics code while maintaining human relations. Third, when the Chinese attach importance to the concept of harmony, most of their behaviors are obedience and forbearance when they face authority and conflict, but they still choose obedience and forbearance when they face public justice. In the dilemma, no matter what kind of ethics Xiaowen makes, it can be rationalized according to the basic principles of the moral system. The ethical judgment, in this case, is not temporary, it will affect her life and what kind of social worker she becomes. Finally, Xiaowen's ethical judgment depends on Xiaowen's moral sensitivity to the client's welfare, moral motivation, moral reasoning, and moral character. In the Chinese relationship society, the issue of "relationship" is often encountered. Huahua's use of "relationship" is ethically flawed, because her actions violate the principle of fairness to those who are not in a "relationship". People have the right to be treated justly, this is an ethical issue if a person has special treatment because of a relationship agreement, an outsider is treated unfairly and ethically[23]. Secondly, Huahua's "relationship" has the connotation of exchanging favors, especially from the fact that Huahua is a person in power. It is hard not to say that this kind of "relationship" is corrupt. Because of this, the choice of Xiaowen is particularly meaningful. Therefore, social workers should cultivate the ability to perceive ethical issues, and they should review local laws and ethical norms or codes of professional groups and make ethical judgments based on the best interests of clients when faced with ethical conflicts.

6. Conclusions

6.1. The Ethical Value Judgment and Decision-making of Social Workers

Social workers are engaged in social work to safeguard client rights and empower them to take care of themselves and their families. But there will be a dilemma that has to face in the work. In the ethical decision-making model of Reamer in the current discussion, the ethical decision-making process is

perfect. It includes seven points: identification of ethically contentious issues, including the value and responsibilities of social workers in conflict; identification of individuals, groups, and organizations that may be affected by ethical decision-making; identification of actions that may be taken provisionally; identification of participants in each action and their potential interests and risks; comprehensive examination of the causes of preferences and dislikes for each possible action; consultation with peers or appropriate experts; decision-making and documentation of decision-making processes; monitoring, assessment and documentation of decision-making. And it may be used as a reference.

6.2. The steps of whistleblowing

Xiaowen knows the whistleblowing behavior, and although faced with their possible loss of work, Xiaowen cares about the justice of resource allocation. Xiaowen understands the possibility of unemployment after whistleblowing, completes psychological preparation, and plans the follow-up service strategy and whistleblowing steps:

A. Inform Her Organization to Whistle Blowing Huahua.

Because the organization held a stubborn attitude, after talking with the organization, Xiaowen decided to blow the whistle first from her standpoint. However, the agency does not intervene in the handling of this incident, and Xiaowen needs to undertake and be responsible for it. Proceed as follows:

a. Xiaowen planned to talk with Huahua and the supervisor of Huahua at the

same time and raised questions about the violation of ethics and possible legal issues, expecting the Huahua and supervisor to reply. Xiaowen also wants to make a follow-up action. If there is no answer, Xiaowen will raise an ethical dispute with the Social Workers Association and propose a correction to the local government's political atmosphere office at the same time.

b. Xiaowen has written a record of the relevant case and submitted a report in chronological order. It includes the process of negotiating with the agencies to collect Ming and Huahua's statements about the relationship between herself and Ming.

B. For the Care Assessment and Follow-up Medical Care of Ming

Ming's family is very grateful to Huahua and Xiaowen for Ming's placement, but they are also worried about what to do when Ahua needs a placement agency in the future. Xiaowen said to Ahua and Ming's grandfather that she had discussed with Ming's agency because he had been placed in the agency and would not leave Ming for no reason. And Ming's re-identification of persons with disabilities has been carried out. After the planter identification is completed, Ming can be transferred to the Taiping Foundation specialized in hosting planters. What's more, follow-up medical and care issues in Ahua will be prepared in advance. Ahua and her grandfather can also be reassured by Xiaowen's instructions: Ming will be taken over by the Taiping Foundation, and Ahua's medical arrangements and care issues also have been contacted with the Taiping Foundation and the Rare Diseases Foundation have reached a consensus of cooperation, so there is no need to worry.

6.3. The oral Courage and Practice of Social Workers

Xiaowen knows exactly what kind of person she wants to be, and she also clearly knows the core goals of social workers: to promote social welfare or happiness, and she expects herself to be a person of professional wisdom, courage, respect, caring, justice, reliability, and professional integrity; she believes that it is everyone's responsibility to maintain the quality of social work service. Although she may be marginalized or tortured, Xiaowen still decides to discuss with her supervisor and inform her decision, and she will go on whistleblowing with moral courage and concern for social justice. Although Xiaowen also knows that Huahua's actions are acceptable and reasonable in the Chinese relationship culture, Xiaowen still believes that social work should be a society that pursues the interests of the public and emphasizes justice.

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