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PERSPECTIVES ON SOCIAL WORK VALUES FROM THE PALESTINIAN REFUGEE CAMPS OF LEBANON
A Decolonial Approach

ABSTRACT

The aim of this thesis is to examine which values the social workers of the Palestinian refugee camps of Lebanon consider central to their work. This thesis contributes to the discussion of decoloniality in social work by viewing the topic through a decolonial lens in a twofold manner. Firstly, the thesis seeks to explore whether the universal social work values emerging mainly from the Western tradition of social work can be considered universal and applicable everywhere. Secondly, it aims to analyse how the local context of the camps and the colonial experience affect the social workers' perceptions of social work values.

The data for this thesis was gathered from the social workers working in a non-governmental organisation (NGO) called Beit Atfal Assumoud (BAS), which provides social services in the Palestinian refugee camps of Lebanon. The data was gathered using a qualitative questionnaire sent to the social workers. The replies, 19 in total, were analysed using qualitative content analysis. As a result of the analysis, three value groups were formed, 1) universality, 2) locality, and 3) resistance. Each value group consists of value clusters formed of interrelated values.

The results indicate that the social workers emphasise some universal social work values, such as integrity, which involves objectivity, impartiality, honesty, maintaining professional relationships and trust. In addition, the social workers highlight confidentiality and recognition of the inherent value of humanity, which includes the notions of humanitarianism, respect and acceptance.

According to the results, the local context significantly influences social workers' views on central social work values. The social workers emphasised the need for the authentization of social work, which entails knowledge of the local environment, being a resident, and consideration of local values, traditions and customs. These values are closely related to the aim of decolonising social work values. The social workers also emphasised values related to belonging, such as cooperation, communication and community cohesion. In addition, they underlined the importance of endurance, which was associated with meanings of hope, change and resilience. These values also have a clear connection to the camp context and colonial experience.

Similarly, regarding resistance, the social workers accentuated the value of participation, which was associated with meanings of awareness, participation and empowerment. They also highlighted the value of human rights, which includes claiming rights. The material also implied a pursuit of social justice as an essential value, to which the meanings of structural social work and advocacy of the Palestinian cause were attached.

Consistent with previous research, the results seem to imply that some social work values could be universally shared. Simultaneously, the local context seems to have an effect on which social work values practitioners accentuate. Regarding the Palestinian camps of Lebanon, the influence of the context is evident in the values of authentization, belonging and endurance. Similarly, the values of resistance, human rights and social justice are clearly linked to the situation of the Palestinian refugees in Lebanon and the wider struggle for the Palestinian cause.

Keywords: social work values, Palestinian refugee camps, Lebanon, decoloniality, decolonising social work

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TIIVISTELMÄ

Liisi Ylä-Kotola: Näkökulmia sosiaalityön arvoihin Libanonin palestiinalaisleireiltä – Dekoloniaali lähestymistapa
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Tämän tutkielman tavoitteena on selvittää, mitä sosiaalityön arvoja Libanonin palestiinalaisleireillä työskentelevät sosiaalityöntekijät pitävät keskeisinä työssään. Tutkielma pyrkii edistämään keskustelua dekoloniaalisuudesta sosiaalityössä tarkastelemalla aihettaan dekoloniaalin linssin läpi kahdesta eri perspektiivistä. Yhtäältä tutkielma pyrkii selvittämään, voidaanko pääasiassa länsimaisesta sosiaalityön perinteestä nousevia sosiaalityön arvoja pitää universaaleina ja siten kaikkialla sovellettavissa olevina. Toisaalta tutkielma pyrkii analysoimaan miten palestiinalaisleirien paikallinen konteksti ja Palestiinaan kohdistuva kolonialismi vaikuttavat sosiaalityöntekijöiden käsityksiin sosiaalityön arvoista.

Tutkielman aineisto on kerätty Libanonin palestiinalaispakolaisleireillä sosiaalipalveluja tarjoavan Beit Atfal Assumoud (BAS) -nimisen kansalaisjärjestön sosiaalityöntekijöiltä. Aineisto kerättiin sosiaalityöntekijöille lähetetyllä laadullisella kyselyllä, joka koostui avoimista kysymyksistä. Vastaukset, joita oli yhteensä 19, analysoitiin laadullista sisällönanalyysia hyödyntäen. Analyysin tuloksena muodostui kolme laajempaa arvoryhmää, eli 1) universaalisuus, 2) paikallisuus ja 3) vastarinta. Jokainen arvoryhmä koostuu arvoklustereista, jotka on muodostettu toisiinsa liittyvistä arvoista.

Tutkielman tulokset viittaavat siihen, että BAS:in sosiaalityöntekijät pitävät tärkeinä tiettyjä sosiaalityön universaaleja arvoja, kuten integriteettiä, johon lukeutuvat objektiivisuus, puolueettomuus, rehellisyys, ammatillisen suhteen ylläpitäminen ja luottamus. Lisäksi sosiaalityöntekijät korostivat luottamuksellisuutta ja ihmiskunnan luontaisen arvon tunnustamista, mikä edellyttää humanitaarisuuden, kunnioituksen ja hyväksynnän arvoja.

Paikallinen konteksti vaikutti merkittävästi sosiaalityöntekijöiden näkemyksiin arvoista. Sosiaalityöntekijät korostivat esimerkiksi sosiaalityön autentisoinnin (authentization) tärkeyttä, mikä edellyttää paikallisen ympäristön tuntemista, leirin asukkaana olemista sekä paikallisten arvojen, perinteiden ja tapojen huomioon ottamista. Nämä arvot liittyvät olennaisesti myös sosiaalityön dekolonisaation tematiikkaan. Sosiaalityöntekijät korostivat myös kuulumiseen linkittyvien arvojen, kuten yhteistyön, kommunikoinnin ja yhteisön koheesion tärkeyttä. Lisäksi esiin nousi periksiantamattomuuden arvo, johon liittyi toivon, muutoksen ja resilienssin merkityksiä. Nämä arvot kytkeytyvät myös leirien kontekstiin sekä kolonialismin vaikutuksiin.

Vastarintaan liittyen sosiaalityöntekijät korostivat osallistumisen arvoa, johon liitettiin tiedostavuuden ja voimaantumisen merkityksiä. He nostivat esiin myös ihmisoikeuksien arvon, johon kuuluu oikeuksien vaatiminen. Olennaisena arvona aineistossa näyttäytyi myös sosiaalisen oikeudenmukaisuuden tavoittelu, johon liitettiin rakenteellisen sosiaalityön ja Palestiinan asian ajamisen merkityksiä.

Aiempien tutkimusten mukaisesti tulokset näyttävät viittaavan siihen, että jotkin sosiaalityön arvot saattavat olla universaaleja. Samalla myös paikallisella kontekstilla on vaikutusta siihen, mitkä arvot korostuvat. Libanonin palestiinalaisleirien tapauksessa kontekstin vaikutus on ilmeinen sosiaalityön autentisoimista, kuulumista ja periksiantamattomuutta ilmentävissä arvoissa. Samoin vastarinnan, ihmisoikeuksien ja sosiaalisen oikeudenmukaisuuden arvot linkittyvät selkeästi palestiinalaispakolaisten tilanteeseen ja laajempaan kamppailuun Palestiinan asian puolesta.

Avainsanat: sosiaalityön arvot, palestiinalaisleirit, Libanon, dekoloniaali, sosiaalityön dekolonisaatio

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List of Abbreviations

BAS	Beit Atfal Assumoud (National Institution of Social Care and Vocational Training)
GSWSEP	Global Social Work Statement of Ethical Principles
IFSW	International Federation of Social Workers
IASSW	International Association of Schools of Social Work
PLO	Palestine Liberation Organization
QCA	Qualitative Content Analysis
UN	United Nations
UNRWA	United Nations Relief and Works Agency for Palestine Refugees in the Near East

1 Introduction

The aim of this thesis is to examine the perspectives that the social workers of the Palestinian refugee camps of Lebanon have on social work values. The topic is viewed through a decolonial lens. The terms decolonial and postcolonial are sometimes used interchangeably to describe the anticolonial mode of reading and thinking. Both notions criticise colonial rule, but their difference lies in the socio-historical contexts from which they emerged and in the focus of their analysis (Bhambra 2014, 115). As Hutcheon (2003, 19) notes, by calling something postcolonial, one focuses on the political and historical impacts of colonialism on that particular concept. Decoloniality, on the other hand, can be seen as an epistemological project, a mindset or a praxis aiming to "delink" from the remains of coloniality still present culturally, socially and in our ways of thinking and knowing (see Mignolo 2020, 615–616). Decoloniality focuses on the ways knowledge is produced and discusses the underlying coloniality within Western modernity and rationality (Quijano 2007), thus challenging the hegemonic, eurocentric ways of knowing (Walsh & Mignolo 2018, 3–4). Despite the similarity of the two terms and approaches, in this thesis I call my approach decolonial, as the term better conveys the understanding that colonialism is not merely a phenomenon of the past, but a power structure that extends its influence in the present as well.

In recent years movements aiming to decolonise universities and academia, heritages and museums have been a prominent phenomenon worldwide (Colpani et al. 2022, 1). These events and movements highlight the relevance of decolonial scholarship and the need for critical discussion about colonial legacies today. In the field of social work as well, especially in recent years, there has been a growing interest in decolonising social work, its practices and values. The enterprise of decolonising social work aligns with the prominent social work values of social justice and emancipation and the aim to question the taken for granted, hegemonic ways and practices. (Clarke 2022, 274; Gray et al. 2013, 1.) Especially in social work, a field laden with ethical questions, the willingness to deal with the ambiguity of knowledge and values, and the ability for critical reflexivity are essential, especially when global and local converge. As social work is increasingly recognised as "a truly global enterprise", such a standpoint will be even more essential in the future when global migration flows are expected to accelerate. (Sewpaul & Henrickson 2019, 1478–1479.)

Critical social work approaches typically consider the world complex and multivalent instead of binary and dichotomous. Consequently, multiple and competing truths and ways of knowing and

doing can exist simultaneously. (Kleibl et al. 2020, 348.) The project of decolonising social work thus carries on the critical focus of approaches such as critical theory, structural social work, feminist social work and anti-racist social work (Gray et al. 2013, 6). As the notions of emancipation and social justice are indeed embedded in postcolonial and decolonial thought (Nayar 2010, 4), it is surprising that those theorisations have yet to be more broadly discussed and implemented in social work. Authors have criticised the dominance of the Western orientations of social work in the global arena and challenged the internal assumptions of the profession already decades ago (e.g. Midgley 1981). Still, such approaches have not been widely discussed in the mainstream practice and research of social work until recently.

However, a growing body of literature recognises the importance of post- and decolonial discussions within social work. In recent years decolonising social work has been discussed at least from the viewpoint of epistemic decolonisation (Clarke 2022; Levy et al. 2022), focusing on a variety of geographical areas (e.g. Ibrahima & Mattaini 2019; Yadav 2019) and in terms of social work education (e.g. Harms & Rasool 2020; Van der Westhuizen et al. 2022). Social work is commonly considered a value profession handling a plethora of ethical complexities (Banks 2021, chapter 1). In addition, values have a profound effect on behaviour, motivation and what is considered desirable in each context (Belic et al. 2022; Hitlin & Piliavin 2004; Hugman 2012), and thus, the role of values is particularly significant in guiding the "why and how" of the profession. Authors such as Healy (2007), Holtzhausen (2011), Hugman (2012) and Sewpaul and Henrickson (2019) have explicitly discussed the contextuality of social work values and critically interrogated their perceived universality and the Western bias within them. However, more recent research on social work values from the viewpoint of decoloniality is still scarce.

This thesis aims to contribute to this area of research by examining which social work values the social workers of the Palestinian refugee camps in Lebanon consider central to their work. The topic is viewed through a decolonial lens in a twofold manner. First, I will discuss the extent to which the values emerging mainly from Western social work can be considered universal and applicable everywhere. Professionalised social work has originated from the West and, therefore, is historically impacted by Western imperialism and colonialism and thus is seen to contain a Western bias (e.g. Al-Krenawi & Graham 2003, 75; Holtzhausen 2010; Midgley 1981; Weiss 2005, 102). In social work, the universal and shared value base is often celebrated. Still, in this thesis, I argue that values and practitioners' perspectives on them are affected by the location, culture and historical processes of a specific practice environment. By examining how social work values are perceived by the social

workers working in a complex and unique practice environment of the Palestinian camps of Lebanon, I aim to shed light on the relationship between universal and contextual social work values. Second, I will analyse how the local context and the continuing colonial experience of the Palestinians effect the social workers' understanding of social work values. The decolonial approach is particularly suitable here, as the Palestinians continue to face prolonged exile and other consequences of neo-colonial actions.

The terms "West" and "Western" will be used throughout the course of this thesis. However, the definition or use of these terms is not indisputable. The whole concept of the West and, for example, Finland's "westerness" can be questioned (Hall 1999; Maïche 2015). Discussion about the "West" and the "East" is easily combined with the opposing view of "us" and "others" or "the West and the rest". The concept of the West can also be considered a basis for comparison, in which positive associations of, for example, development, civilisation, modern secularism and urbanisation are only associated with the West. (Hall 1999, 79.) In this case, the "others" or "non-western" people and societies appear through contrasts (Hall 1999; Jazeel 2019, 43) and the non-European societies are viewed through a set of opposing categories compared to the West – rational versus irrational, scientific versus mystic, modern versus traditional and egalitarian versus patriarchal (Said 1978, 40; Quijano 2000, 542). However, for the sake of clarity, I use the terms "West" or "Western" when describing the socio-economically prosperous countries of the Global North. Regardless, it is vital to acknowledge that neither the "West" nor the "East" are monolithic, fixed entities but consist of a multitude of identities, values, cultures, and nations.

The primary reason for choosing this topic for my thesis and viewing it through the decolonial lens was completing my internship in the Palestinian refugee camp of Shatila in Beirut, Lebanon, in the spring of 2022. I interned with a non-governmental organisation (NGO) which provides social services in the Palestinian refugee camps of Lebanon. The NGO in question, The National Institution of Social Care and Vocational Training (NISCVT), also known by its Arabic name Beit Atfal Assumoud (BAS, literally "The House of the Children of Endurance"), runs various services in the majority of the camps. I will refer to the organisation by its Arabic name, Beit Atfal Assumoud (BAS), which is locally more recognised.

During my internship, it became evident how challenging the position of the Palestinian refugees is in Lebanon and to what extent Lebanon's intertwined and overlapping crises affect the work of BAS. The Lebanese state is sadly unable to answer these challenges in the whole country and even more so

in the Palestinian camps. As the support of the state is non-existent, the local communities and grassroots NGOs become even more critical actors in providing services and practising social work in the camps. According to Shalhoub-Kevorkian et al. (2022), international social work actors have failed to adequately address settler colonial violence towards Palestinians and its broad consequences. Similarly, the situation of the Palestinian refugees living in camps in Jordan, Syria, Gaza, the West Bank and Lebanon is sidelined from the discussion within the field. The topic is particularly relevant now, as the newly elected government of Israel has expressed strong pro-settlement sentiments and tensions in the region and the violence towards Palestinians have escalated (Bassist 2023a; 2023b).

My initial interest in the contextuality of social work values stemmed from following the work of the social workers of the Shatila centre of BAS during my internship. A large number of BAS employees belong to the Palestinian minority, and many live in the camps or their immediate vicinity. During my internship with the organisation, it became clear that the social workers of BAS are well-known and respected members of their local communities. These observations led me to ask what kind of perspectives the social workers would have on social work values, and how their unique and challenging practice environment would influence those perspectives. Completing this thesis was only possible with the generous help and efforts of the general director, centre directors and most importantly, the social workers of BAS. I hope my work will do justice to their perspectives and the work of BAS.

The structure of this thesis is as follows. In the following Chapter 2, I will provide an overview of the current situation in Lebanon and the Palestinian population there to contextualise the research setting. I will also discuss the Palestinian refugee camps and further introduce BAS and its social work. In Chapter 3, I will describe the concepts guiding this thesis' critical analysis: postcolonialism and decoloniality and discuss their implications for social work. Chapter 4 discusses values, the central concept of this thesis. I will begin by examining the definitions of values, then move on to social work values and discuss their universality and contextuality. In addition, I will focus on social work values in the Middle Eastern context and trace the previous relevant research. In Chapter 5, I will introduce my research aims and the data and method of the study. I will also discuss questions related to translation and ethical considerations. In Chapter 6, I will present the results of the analysis divided into three main chapters: universality, locality and resistance. The final chapter 7 focuses on the conclusions and discussion.

2 Research context

2.1 Lebanon: from crisis to crisis

The overall situation in Lebanon is extremely dire at present. In a short timeframe, Lebanon has suffered from an economic crisis, banking crisis, energy crisis, fuel crisis, corona crisis, water crisis and food crisis, as the bakeries and shops were in danger of exhausting the supply of flour and bread due to the war in Ukraine (Anera 2021; Fakih 2022). Explaining the entire background and implications of the several intertwined and overlapping crises is challenging and lies beyond the scope of this thesis. However, I will briefly describe the situation to illuminate the context and circumstances it creates for the social work of BAS.

The United Nations special rapporteur on human rights and extreme poverty, Olivier De Schutter (2022), describes the situation in Lebanon as "one of the worst economic and financial crises in history" and considers the country a failed state after visiting Lebanon in May 2022. The Lebanese pound has lost over 90 per cent of its value, and food prices alone have increased by 550 per cent between 2020 and 2021 (Human Rights Watch 2022, 415-417). Due to the economic crisis, the country suffers from a severe lack of basic commodities, medicine, water and fuel (The World Bank 2022). In addition, over 80 per cent of the population is deprived of fundamental rights such as access to health care and education, adequate housing and electricity (Human Rights Watch 2022, 415).

Amidst all the overlapping crises, Lebanon also hosts the largest number of refugees per capita (UNHCR 2022). The government estimates that the number of refugees from neighbouring Syria alone has reached 1.5 million (UNHCR 2022). In addition, more than 479 000 Palestinian refugees are registered in Lebanon (UNRWA 2022). Despite the situation in the whole country being close to catastrophic, the marginalised groups, such as the Palestinian refugees, are among the most affected by the multitude of crises. More than 80 per cent of the Lebanese population currently lives in multi-dimensional poverty, and the situation among Palestinians is particularly challenging (BAS 2021; OCHA 2022, 8).

2.2 Palestinian refugee camps

Palestine and Palestinians have experienced their fair share of imperialism and colonialism, being influenced by the colonial powers of the Ottoman empire, United Kingdom, France and most recently Israel (Abu-Ras & Faraj 2013, 53). Israeli settlements, illegal under international law and condemned by the United Nations (UN General Assembly 2022, 8), are commonly considered a prime example of settler colonialism. Similarly, various forms of settler violence and efforts to silence the Palestinian narrative prevail. For example, the current minister of finance of Israel has recently gone as far as denying the very existence of the Palestinian people (Al Jazeera 2023). The situation has resulted in calls to decolonise Palestine (e.g. Halper 2021; Sen 2020). The decolonisation of occupied Palestine and the Palestinian struggle to exist are worth their own extensive research (e.g. Sen, 2020). However, a comprehensive review of the situation in Palestine, oppression of the Palestinians and the various aspects of Palestinian resistance and the right of return lies beyond the scope of this thesis. Thus, I will focus on the situation of the Palestinian refugees in Lebanon and the meanings related to the Palestinian refugee camps there.

After the establishment of the state of Israel and the first Arab-Israeli war in 1948, hundreds of thousands of Palestinians had to flee their homes or were deported (Halper 2021, 68). Many moved to the neighbouring country of Lebanon and have lived there with their descendants ever since, unable to return. Thus, being a refugee has become a permanent state of being. Although a large number of Palestinian families have lived in Lebanon for three generations, they still lack fundamental rights and are considered foreigners, unable to gain citizenship. (Cecil et al. 2022, 521.) In addition, Palestinians face wide structural discrimination in Lebanon (BAS 2021; OCHA 2022, 8).

A substantial amount of Lebanon's Palestinian population lives in refugee camps and gatherings (UNRWA 2022). In Lebanon, Palestinians are not allowed to own property such as real estate, work in specific professions, operate businesses outside the camps or attend public schools (Abdulrahim & Khawaja 2011, 153, 162; Stel 2015, 541; UNRWA 2022). For example, a Palestinian who studied to be a doctor can only practice their profession in a clinic in one of the camps. The conditions in the camps are dire, and poverty, poor housing conditions, overcrowding, unemployment and drugs are remarkable problems. (Nilsson & Badran 2021, 3436; UNRWA 2022.) The camps differ in terms of the security situation. For example, in Ein el Helweh camp, all entry and exit points are controlled by the military (Nilsson & Badran 2021, 3428), while Shatila camp, in turn, is blending into surrounding neighbourhoods. The Lebanese government has no jurisdiction over the Palestinian camps, and thus

public services are not available either. The provision of these services in the camps is the responsibility of the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA), the United Nations organisation responsible for Palestinian affairs.

In Lebanon, the Palestinian camps are governed by "hybrid sovereignties" (Nilsson & Badran 2021, 3425; Ramadan & Fregonese 2017) and have political bodies called Popular Committees, which are operated by the inhabitants and partake in the communal conflict mediation or problem solving (Järvi 2021, 135; 167). As Ramadan and Fregonese (2017, 954) note, the twelve official Palestinian camps in Lebanon are among the areas without the sovereignty of the Lebanese state and are mainly governed by UNRWA and a variety of political organisations and militant groups. In addition, UNRWA and various NGOs, including BAS, operate the social services in the camps. It is difficult to track or name all entities, usually independent local NGOs, that practise social work among refugees in Lebanon (Cecil et al. 2022, 523). Moreover, in many instances, the employees of the NGOs operating in the camps represent the same community and might also live in the camps or the close vicinity. As Abu-Ras and Faraj (2013, 56) point out, community-based organisations have a crucial role in providing services for the refugees living in the camps.

The importance of community in the camp context is also underlined by Järvi (2021, 132–133), who notes that the inhabitants of the camps generally consider the close-knit relations of the camps as a social support network and the communal belonging as a reason to stay in the camps. However, over-crowdedness and the harsh conditions of the camp can also increase conflicts and issues among the residents. Similarly, gossiping and judgmental attitudes towards personal choices can make the community appear as a limiting source of social control for some. (Ibid., 138–139.) Similarly, El Masri (2022, 10) discusses the crowded conditions in the camps which lead to continuously overhearing even the intimate discussions and issues of the neighbours. She (ibid., 11) concludes that the camp is "a synonym for being together".

In the camps, the ideal of the right of return to Palestine is essential in creating a sense of community, togetherness, belonging and hope, even though the issue of Palestine seems to have been sidelined in international arenas of political negotiations. The camps themselves have been used to reproduce the spaces the Palestinians had to leave behind and to which they claim the right of return. (Peteet 2009, 31.) As Habashi (2005, 772) points out, Palestinian oppression can also result in efforts to silence the Palestinian narrative completely, and thus the idea of the right of return is emphasised by the Palestinians. According to O'Leary et al. (2015, 718), the principle of the right of return is present in

the daily consciousness of Palestinian refugees, affecting how the people manage their daily lives and how the community socialises children and practices politics.

The Palestinian camps carry multiple, overlapping and conflicting meanings of community, identity, displacement, power, violence and nationalism (Järvi 2021, 17; Peteet 2009, 32). The camps themselves as spaces are also clear symbols of resistance, endurance and struggle against the occupation of Palestine, their history closely linked to the Palestine Liberation Organization (PLO) and armed struggle (Järvi 2021, 167; Peteet 2009, 31). Likewise, throughout their existence, the camps have been bases for political organisation and mobilisation (Ramadan & Fregonese 2017, 960). Shalhoub-Kevorkian et al. (2022, 208) remark that the Palestinian resistance, whether in Palestine or in the diaspora, is "collective, creative, generative, and unshakable". Peteet (2009, 28) describes the camps as sites of resistance that are both constructed by the realities of being a refugee and partake in constructing refugee identities.

The shared identity, resistance and even a perspective of "us against them" are rooted in the Palestinian collective trauma of being under the colonial rule of the British Mandate and later Israel (Nilsson & Badran 2021, 3436). Thus, in the case of Palestine, the community and the unity of the Palestinians are considered crucial factors in the decolonising agenda (Qumsiyeh & Amro 2020, 190–191). According to Nilsson and Badran (2021, 3425), the shared Palestinian identity is a key motivational factor for continuing the struggle and maintaining the hope of returning to Palestine. El Masri (2022, 16) argues that in order to decolonise services in the camps, dependency on the community and relations between community members are crucial. Similarly, she (ibid.) notes that the Palestinian camps as spaces challenge the coloniality over their land and that, from this point of view, it is vital that the education services are decolonised as well to provide the community tools to pursue rights and build futures in the camp context. These themes are naturally also strongly connected to social work and its values within the Palestinian community in a practical, political and ideological sense.

2.3 Social work of BAS

One of the prominent NGOs operating in the Palestinian camps of Lebanon, Beit Atfal Assumoud (BAS), was founded in 1976 to care for the children who had been orphaned in the Tel al-Zaatar massacre. Since then, the organisation's activities have expanded to offer various educational,

psychosocial, health-related, and cultural projects. The organisation has 13 centres in Lebanon, 10 of which are located inside the Palestinian camps. BAS also runs family guidance centres, usually located right outside of the camps, where multi-professional teams work with children and families. Since the organisation operates in Palestinian camps, the clients are mainly Palestinian refugees, but the services are also used by other people living there, such as Syrian refugees. BAS receives its funding from individuals and partner organisations in Lebanon and abroad. The organisation is politically and religiously independent, and its principles include not accepting financial contributions that could undermine its independence. (BAS 2021.)

BAS offers a wide variety of services and runs several projects that aim to benefit and improve the community while embracing the Palestinian cause and the right of return (BAS 2021). The educational projects of BAS include kindergarten and preschool education, vocational training, scholarships and learning support programs targeting school dropouts and children with special needs (BAS 2021, 8–15). Health-related projects cover dental health, pediatric care, reproductive health, peer education, mental health, and psychosocial support projects (BAS 2021, 17–31). Cultural projects include an embroidery workshop, where participants of the Women's Empowerment Project receive training and produce embroidery products which are then marketed locally and internationally. Other projects involve music, bands, traditional Palestinian Dabkeh dance, and comics-related projects. Sports project operates scouts and a variety of sports tournaments. (BAS 2021, 36–40.)

In terms of social work, the most significant project of BAS is the Family Happiness Project. Since 1983 the project has supported orphaned children and the so-called hardship cases, where the father has passed away or is unable to work. The project sponsors kindergarten children, families and elderly people that lack support from their families. The project provides monthly financial aid, psychosocial support, educational support and health services. (BAS 2021, 33.) The social workers work with the individuals and families involved in the project. Essential tasks for the social workers are home visits, meetings at the centre's premises, documentation tasks and conducting activities in the centres. The social workers generally visit the families monthly or as needed.

3 Decolonial Lens

3.1 Postcolonialism

Postcolonial action and research have their roots in anti-colonial political movements in Africa and Asia (Nayar 2010, 5). Postcolonialism refers to a research tradition, political analysis and mode of reading concerned with the colonial past and its ongoing effects on political, social and spatial structures, such as unequal global interdependencies or issues of representation (Jazeel 2019, 5; 4; Nayar 2010, 4). The discipline considers a large amount of today's global inequality and injustice rooted in the legacy of colonialism (Snyder 2012, 21–22).

Edward Said, a Palestinian-born writer and a prominent figure in postcolonial theory has addressed the theme of Western cultural hegemony, especially in his work Orientalism (1978). He argues that Western colonialism created a reproducing separation in which the "East" is seen as a homogenous region populated by "others" and somehow exotic and fundamentally different from the "West". For many, his work Orientalism represents the point of postcolonialism diverging as a separate field of study from literary studies (Jazeel 2019, 41). In his work, Said deploys Foucauldian ideas of the relationship between power and knowledge and the concept of discourse, as well as Antonio Gramsci's view of hegemony (Colpani 2022, 55; Jazeel 2019, 47; Said 1978).

Said (1978, 3) understands orientalism as a discourse that is producing the Orient, separating it from the West. He also notes that considering the discourse's scope and authority, anyone thinking or writing on the Orient is inevitably limited by the effect of orientalism (ibid.). According to Said (ibid., 26), imperialism reflects in the modern world through cultural dominance, which is an especially relevant concept considering the topic of this thesis. Among Said, other key figures in the study of postcolonialism include Homi K. Bhabha, Aimé Césaire, Frantz Fanon, Mahatma Gandhi, and Gayatri Spivak (Bhambra 2014, 115; Nayar 2010, 6).

The term postcolonialism has received criticism for linguistically maintaining the centrality of the Western role or the colonial narrative, being itself guilty of looking at the non-Western cultures as the "other" (Hutcheon 2003, 19) and for labelling separate experiences in the all-inclusive category of colonialism (Gandhi 2019, 168). As Kleibl and Noyoo (2020, 2) state, in our current era, it should be noted that each country, region or continent has its own post/colonial experiences, which cannot

be considered a monolithic entity. For the critics, the term also diminishes the current struggles of neo-colonialism (Hutcheon 2003, 17). Despite colonialism being usually seen as a phenomenon of the past, it is manifesting itself in the contemporary world too as, for example, the situation of Palestine illustrates. Decoloniality has been seen by some as a response or critique to postcolonialism (Colpani et al. 2022, 2).

3.2 Decoloniality and decolonisation

Emerging from postcolonialism, the decoloniality school relies on the work of, among others, sociologist Aníbal Quijano (Bhambra 2014, 115). Decoloniality can be understood as a standpoint, process, praxis and analytical tool aiming to challenge the colonial matrix of power by epistemic reconstitution (Mignolo 2020, 616; Walsh & Mignolo 2018, 5). Aníbal Quijano (ref. Mignolo 2007, 156) proposes in his seminal work that the colonial matrix of power "consists of four interrelated domains: control of the economy (land appropriation, exploitation of labour, control of natural resources); control of authority (institutions, army); control of gender and sexuality (family, education) and control of subjectivity and knowledge (epistemology, education and formation of subjectivity)".

Decoloniality is thus an approach, mindset or orientation which aims to undo and delink from the domains of the colonial matrix of power and the hegemonic, eurocentric ways of knowing. It challenges the presumed "universal", which is connected to the colonial logic, the rhetoric of modernity and the universal models originating from the West. (Walsh & Mignolo 2018, 3-4.) Walsh and Mignolo (ibid.) propose a "pluriversal" way of thinking, which features Western thought, but also connects to the local knowledges, narratives, and struggles against coloniality. Therefore, the aim of decoloniality could be described as emphasising alternative, previously oppressed epistemologies (Gallien 2020, 30).

As Quijano (2000, 541) notes, suppressing the colonised knowledge production, production of meaning, and the symbolic universe have been crucial in establishing dominance. According to Quijano (ibid., 542), eurocentrism as the hegemonic perspective of knowledge is based on two myths; one of them sees human history as a linear route starting from the state of nature and ending in Europe. The second myth views the power differences between Europe and non-Europe as naturally occurring instead of resulting in a history of power relations. Said (1995, 21) refers to similar themes and the

lack of non-Western knowledge as the "methodology of imperialism". On the contrary, "decolonising methodology" questions the dominant or colonial methods of knowing (Habashi 2005, 771).

Decolonisation, in its traditional meaning, refers to the ending of colonialism and the diminishing of colonies, resulting in the birth of new, formally sovereign nation-states in Africa and Asia (Duara 2003, 2; Hack 2008, 256). On the other hand, if one considers decolonisation as the complete undoing of the colonial matrix of power, other domains, such as subjectivity and knowledge should also be incorporated in the analysis and action. Decolonisation is thus strongly connected to resistance against race-, gender- and class-related oppression. It aims to liberate local forms of knowledge from the dominance of European epistemologies. (Nayar 2010, 3.) Decolonisation as a term refers to action, as in "to decolonise something", and thus it can be understood as struggle to diminish coloniality in all domains of power.

3.3 Decolonising social work

Regarding social work, decolonisation refers to efforts to make social work relevant to a broader population and challenge the transfer of hegemonic Western social work knowledge, practices and values as such to the contexts of the Global South (Gray et al. 2013, 2). Western theories and practices are often applied in practice and taught in universities worldwide without adapting them to local conditions (Holtzhausen 2010, 192; Ibrahima & Mattaini 2019, 801; Kleibl & Noyoo 2020, 6). Similarly, eurocentric perspectives are still typical in social work research and practice (Snyder 2012, 21). Several authors have criticised Western cultural hegemony in social work as well, and the profession has been considered mainly a product of Western culture, thus historically influenced by colonialism (e.g. Al-Krenawi & Graham 2003, 75; Holtzhausen 2010; Ibrahima & Mattaini 2019; Midgley 1981; Tefera 2022; Van der Westhuizen et al. 2022). As Clarke (2022, 628) notes, Western social work originators such as Mary Richmond and Jane Addams are often presented as the only pioneers of the profession, which further works to link social work with coloniality and Western hegemony.

From this point of view, one of the challenges of social work is considered to be the individualistic perspective, which often replaces the traditional social support systems developed in the Global South (Kleibl et al. 2020, 348). Western social work models commonly highlight the aim for individualistic

change and are meant to be implemented in welfare states. Thus, such models may not reach or address the issues encountered in other contexts outside the Global North, where the majority of the world population lives. (Askeland & Payne 2006, 739; Ibrahima & Mattaini 2019, 801.) Tefera (2022), for example, has studied the decolonisation of social work from the viewpoint of social workers working with refugees in Ethiopia. The study found that the dominant foreign-based approaches meant to combat gender-based violence severely conflicted with the local context and were seen as modern-day imperialism by the local social workers (ibid.). In addition, social work itself has been used as a tool of settler colonialism in its history, and for many of the oppressed, it has represented the colonial system of the state (Clarke 2022; Fortier & Hon-Sing Wong 2019).

Nevertheless, according to Ranta-Tyrkkö (2011, 25), "social work's relationship to colonialism remains largely unexplored to the extent that it seems silenced". Her (ibid.) article deems postcolonial analysis vital in gaining a further understanding of social work and its practices. As Clarke (2022, 274) argues, the task of decolonising social work clearly aligns with the prominent social work values of social justice and emancipation from oppression. Awareness of the effects of colonialism is considered central in analysing how the profession can commit to the emancipation of people in the current postcolonial or neocolonial era (Van der Westhuizen et al. 2022, 4).

Within the profession, a variety of approaches have been proposed to decolonise or localise social work. Barise (2005) refers to indigenisation or localisation as developing social work models rooted in the local context while simultaneously accustoming the dominant social work to suit the local context better. On the contrary, Ragab (2016, 326) questions the indigenisation approach as, for him, its problems lie in treating the Western models as the obvious starting point, which are then slightly modified, while the underlying assumptions and values remain the same. Authentization of social work and its values aims to create a model originating authentically from the local values and culture instead of merely importing Western ideas (Walton & Abo El Nasr 1988; ref. Hugman 2008, 121).

For Ragab (2016, 327), the authentization of social work means conducting a process that leaves space for international concepts and models while being true to the local cultural and social contexts and identities of each practice environment. According to him (ibid.) the benefits of the approach could be achieved by starting from the local realities instead of reflecting the Western value base of social work. The approach thus aims to use the "compatible elements" of the local and imported models (ibid). According to Ragab (ibid., 328), the essential steps in this process include identifying the core societal values affecting the social welfare system of each country, identifying the local "alternative" practices and integrating them with the compatible parts of other countries' practices.

As Hugman (2008, 121) notes, authentization in social work implies a perspective of viewing all forms of social work as in organically related to each other instead of considering them all originating from the Western model.

In short, decolonisation aims to dismantle and deconstruct the legacy of colonialism and engage in critical analysis of hegemonic Western discourses and epistemologies, in social work as well. Decolonising the curriculum and global discourses of social work thus aims to defy the remnants of colonialism, such as the dominance of Western authors and researchers within the discipline. The aim of the enterprise of decolonising social work is to make the knowledge and education within the profession more relevant and inclusive to a variety of contexts and strengthen the profession's commitment to non-Western communities as well (Akhtar 2022, 2; Van der Westhuizen et al. 2022, 4). Instead of only focusing on embracing the voice and knowledge of local cultures, however, the project of decolonising social work is also aimed to the macro levels, such as development policies (Tefera 2022, 273). Ornellas et al. (2019, 1184) thus argue for a dual need for contemporary social work to simultaneously contribute to global social work and to engage with indigenous and local knowledge. As this chapter highlights, the enterprise of decolonising social work is a multifaceted and multilevel one. The aim of this thesis is to contribute to the discussion by critically examining social work values.

4 Values

4.1 Defining values

Values are challenging to define given their complex nature and the variation in theoretical approaches and disciplines involved in their research (Espedal et al. 2020, 1). Even though values have been extensively studied in the past, they are not that widely discussed in contemporary literature. (Kraatz et al. 2020, 474). Kylliäinen (2021, 18–20) even challenges the use of the term value and argues that values lack a precise definition, and it is unclear what can be named as a value and what it means to have a particular value. Values are indeed blending with and being confused with concepts such as needs, norms, goals, traits, desires and attitudes. Nevertheless, separating them from those other concepts, values are focused on ideals and thus they are seen as positive. (Hitlin & Piliavin 2004, 360; Roccas & Sagiv 2009, 31.)

Values are considered enduring and trans-situational, whereas norms, for example, are situation-based. Similarly, values capture a notion of personal or cultural ideals. They are thus used as standards when justifying behaviours, choices, and preferences as legitimate. (Hitlin & Piliavin 2004, 361; Williams 1979, 16.) Therefore, values are not mere preferences, but something justified morally or by reasoning or aesthetic judgements. They are not only "desired" but also "desirable", as in something that is thought to be proper or suitable to desire, an "end in itself" instead of a medium for achieving something else. (Hugman 2012, 6; Kluckhohn 1951, 396.) For Hugman (2012, 6), values are simply ideals that people consider essential, either in their personal view or on the level of the whole society.

Clyde Kluckhohn (1951, 395) has formulated perhaps one of the most influential definitions of values, "*a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable, which influences the selection from available modes, means, and ends of action.*" He (ibid.) remarks that the cognitive ("conception"), affective ("desirable") and conative ("selection") components are all essential parts of this definition of value. Similarly, Williams (1979, 16) concludes that values mix concept and affect, thus exceeding the "factual view" of the world but continuously rating things good or bad, pleasant or unpleasant, virtuous or vicious.

Though not necessarily expressed in actual practices, explicit values can be expressed verbally and consciously. Contrarily, implicit values are not expressed verbally but are visible in actions, and they might remain unconscious. (Løvaas 2020, 16.) Still, both types of values can be seen as discussable or verbalisable, in the sense that even if the value itself is not mentioned in the discussion, it manifests itself in the underlying justifications of approval or disapproval of action (Kluckhohn 1951, 397). Another canonised theorist of values, Milton Rokeach (1973, 5), defines a value as "*an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence*". A consensus appears to be that values are involved with assessing or judging matters and that they motivate and guide behaviour (Hitlin & Piliavin 2004; Kluckhohn 1951; Kraatz et al. 2020; Rokeach 1973). Similarly, values provide purpose and meaning to actions (Hitlin & Piliavin 2004; Kraatz et al. 2020; Rokeach 1973).

Kluckhohn (1951, 398) argues that values are primarily products of culture. On the other hand, culture can also be seen as consisting of values, defined as "the shared values, attitudes and expectations that people who regard themselves as being the same broad social grouping, would see as characterising what it is to be a member of that group" (Hugman 2012, 4). Culture can be considered to combine the worldview of a social group and the social practices derived from it. Thus, the relationship between values and culture is twofold. (ibid). Values and speaking about them are always related to social identity issues and groups (Bednarek-Gilland 2015, 5). According to Williams (1979, 21), values are learned, thus developed through experience, and commonly shared amongst people in similar societal positions. Similarly, for Hugman (2012, 6), values are socially shared but not necessarily by the whole society or social group. Contrarily, values are often a site for debate even within societies (ibid.).

It should be noted, however, that values can have various meanings to people, and the same value can be understood in a variety of ways (e.g. Belic et al. 2022). It has also been argued that the abstract idea or meaning of values and their importance is commonly shared between people, but the behaviours attached to each value vary by context or nation (Hanel et al. 2018). For example, despite the value of justice could be commonly shared, the actions or behaviours driven by it could differ drastically on the individual, group or societal level. Thus, Belic et al. (2022, 1280) argue that culture and context are essential for understanding values and the constructing their meanings.

4.2 Universality and contextuality of social work values

Social work is laden with values and widely recognised as a value profession (Banks 2021, chapter 1; Hugman 2012, 17). In social work theory and practice, values have a profound effect; they define the work's mission, the relationship between social workers, clients and the broader society, and determine how ethical dilemmas are resolved (Reamer 2018, 17). Values guide behaviour and construct identities, both on the personal and institutional level (Løvaas 2020, 15). In social work, one can distinguish personal, institutional and professional values, despite them being often interlinked (Akhtar 2013, 16). Social work values form the professional identity of a social worker while merging with each worker's own core values, thus motivating the "why and how" of practice.

Bisman (2004, 111–112) notes that moral concerns have been a driving force for early social work's development. In the early days of the profession, Western social work's value base was strongly linked to Christianity and the Bible (Reamer 2018, 19). As Hugman (2021, 13) notes, the modern social work profession was born and developed in industrialised and urbanised Western societies, which are ideologically based on rationalism and especially liberalism. Ever since, various orientations regarding social work's value base have defined and sculpted the profession's ethics and values (Reamer 2018, 22).

International social work bodies such as the International Federation of Social workers (IFSW) and the International Association of Schools of Social work (IASSW) participate in the discussion about values within the profession by establishing international codes of ethics meant to guide the social work practice worldwide. In addition, various national associations have published their codes of ethics or statements of values. The IFSW and IASSW (2018) approved their joint Global Statement of Ethical Principles in July 2018. The Global Social Work Statement of Ethical Principles (GSWSEP) was drafted to challenge social work's mainly Western value base. The previous Statement of Ethics mainly accentuate values derived from the Western world and social work tradition. (Sewpaul & Henrickson 2019, 1470.) GSWSEP thus aims to recognise the profession's global essence and take part in decolonising social work (ibid.,1471).

The simplified and reduced version of the GSWSEP principles is as follows. It presents the values as principles or guidelines. Each principle is further elaborated in the original statement and includes subsections (IASSW 2018).

1. Recognition of the Inherent Dignity of Humanity
2. Promoting Human Rights
3. Promoting Social Justice
4. Promoting the Right to Self-Determination
5. Promoting the Right to Participation
6. Respect for Confidentiality and Privacy
7. Treating People as Whole Persons
8. Ethical Use of Technology and Social Media
9. Professional Integrity

The shared and solid universal value base of social work is often celebrated within the profession and seen as proof of the profession's universal identity (Healy 2008, 239). However, social work values and ethical statements have received criticism for being presented as unquestionably true or "analysis-free" while simultaneously being vague and open to interpretation (Banks 2011, 14; Harris 2021, 333). Similarly, the international statements of social work codes of ethics have been criticised for reflecting only Western values and social work models (e.g. Abu Sarhan et al. 2022; Albrithen & Briskman 2015; Al-Krenawi & Graham 2003, 75; Healy 2008, 239; Hugman 2008, 118; Sewpaul & Henrickson 2019).

Despite the apparent merits of universal and connecting codes of ethics in social work, the strongly communicated shared value base can also be divisive (Healy 2008, 239). Banks (2011, 14) notes that the international codes of social work ethics do not necessarily reflect or recognise cultural or other practice differences. International differences in social work practice and values reflect the distinctive sociocultural and historical contexts of each practice environment (Ornellas et al. 2019, 1194). In addition, since social work is practised globally in highly varying contexts regarding cultures and structures, different value questions or dilemmas emerge in different locations. Thus, the dilemmas considered pressing ethical questions in one country might not qualify as such in another. (Hugman 2008, 120; Reamer 2018, 41.) Ethical principles such as respecting human rights, doing no harm, and promoting social justice are generally considered indisputable, but they too are always interpreted in a space, time and culture (Hugman 2012; Reamer 2018; Sewpaul & Henrickson 2019, 1473). According to Sewpaul and Henrickson (2019, 1476), a core ethical principle of confidentiality, for example, remains contested in various contexts. Reamer (2018, 42) argues that in some cultures that consider the family or community a basic unit instead of the individual, the social workers might not see the problem of sharing information with the client's family, even without the client's informed

consent. Instead, excluding extended families or neighbours can be seen as a violation of cultural norms (Sewpaul & Henrickson 2019, 1476).

Despite the cultural relativity or plurality of values, Sewpaul and Henrickson (ibid., 1479) argue that the discipline and profession of social work should be able to agree on some form of ethical guidelines that can unite the profession globally. For them (ibid., 1477), despite acknowledging that the idea of dignity varies in context, the fundamental dignity of human life, "where the integrity of body, mind and spirit is respected – is central to social work". Similarly, Healy (2007) concludes that a universal code of ethics in social work is possible and even feasible, reserved that it is applied according to the cultural context.

Healy (2008, 245–246) notes that, reviewing national codes of ethics from various countries, some common elements are clear. Such shared notions include the following values or principles (ibid.).

- commitment to the worth and dignity of people
- commitment to non-discrimination and equality
- embracing the self-determination of clients
- acknowledging social workers' multiple responsibilities to self, profession, client and society
- confidentiality

Regardless, Healy (ibid., 246) found differences in how these shared values are understood or which behaviours they guide. Self-determination, for example, manifests itself in contrasting ways. In many Asian contexts, the expectation for social workers is that they guide the clients more strongly and aim to influence the decisions in their life (ibid.).

In her cross-cultural comparative research Abbott (1999) operated by the assumption that despite cultural differences, all social workers share the same underlying value base. In the research (ibid., 457), the assumed value base consisted of "respect for basic rights, sense of social responsibility, commitment to individual freedom (social justice) and support of self-determination". The results with 128 research participants from different countries implied a cross-cultural consensus regarding the values of respect for basic rights and support for self-determination. In terms of social responsibility or commitment to individual freedom, however, the data did not completely support a shared value base. (ibid., 462). Abbott (ibid.) points out that despite the apparently shared mission and value base within social work, measuring and interpreting it is challenging. Similarly, the

instrument used by Abbott (1999) to measure the values was presented to all participants in English, which might have affected the data from the participants in non-English speaking countries.

On a similar note, Weiss (2005) has studied the "common core" of social work through a questionnaire delivered to social work graduates in 10 countries. The study (ibid.) observed remarkable similarities in the perception of the causes of poverty, ideal ways to address it and goals of social work amongst the participants in different countries. According to the study (ibid., 108), the common understanding of the cause of poverty was that it was connected to structural issues rather than individual causes. Similarly, the participants in all cohorts of the research placed great importance on promoting social justice and individual well-being. Weiss (2005) discusses promoting social justice and individual well-being separately, whereas Abbott (1999) refers to social justice and individual freedom as synonyms or as part of the same value cluster. This observation supports the idea that people perceive and categorise values differently. Similarly, connecting social justice and individual well-being could be seen as a manifestation of the Western notion of accentuating individualism and the individual as a starting point of the analysis.

Overall, some evidence seems to indicate that certain social work values such as confidentiality (Healy, 2008; IASSW 2018), promoting social justice (IASSW 2018; Weiss 2005) and self-determination (Abbott 1999; IASSW 2018; Healy 2008), worth and dignity of people (Healy 2008; IASSW 2018) could be considered somewhat universally shared. However, the available studies provide partly conflicting data. More recent cross-cultural comparative research on the topic is lacking.

4.3 Social work values in the Middle Eastern context

Various forms of social welfare systems have existed all over the globe since prehistory (Awad 2013, 35). As a global and defined profession, however, social work started to professionalise first in the West (Hugman 2008, 118; Sewpaul & Henrickson 2019). In the Middle East, early professional social work was strongly linked to French and British colonialism in the region and many social reforms were established by those regimes (Al-Krenawi & Graham 2003, 77; Awad 2013, 36). At the time, the American model of social work was considered the most progressive in the world, and the local social work educators were eager to absorb and disseminate it (Ragab 2016, 325).

These Western based models and values were transmitted throughout the region, usually without considering whether they were culturally fit to the context or not (Abu Sarhan et al. 2022; Al-Krenawi & Graham 2003, 76; Holtzhausen 2010, 198). However, somewhat shortly, the social workers in the region discovered that the social problems they were working with differed drastically from those presented in the Western models. Especially some of the basic assumptions the models carried appeared to collide with local beliefs and values. (Ragab 2016, 326.) According to Al-Krenawi and Graham (2003, 76), the profession of social work still involves several Western biases, such as accentuating the importance of individualism and individual autonomy. The writers (ibid.) argue that as a result, the social work profession struggles to some extent to work with people from strongly collectivist cultures.

Middle Eastern societies are generally considered more collectivistic, and the importance of family, extended family and larger social groups and the commitment to them are highlighted (Al-Kandari & Gaither 2011, 269; Dwairy 1999, 910; Holtzhausen 2019, 194). Of course, it should be noted that the Middle Eastern culture is complex and diverse and cannot be presented as a monolithic whole (Al-Kandari & Gaither 2011, 267). Regarding values, differences exist between countries, cultures, and peoples of the region (Almutairi et al. 2021, 159). Ralston et al. (2012, 489) found, for example, Lebanon to have a significantly higher level of individualism than other countries in the region. In this thesis, I focus on the Palestinian refugee population in Lebanon, not the Lebanese society itself. Palestine has been considered, in turn, a somewhat more collectivistic compared to its regional counterparts (e.g. Fischer & Al-Issa 2012, 739; Hofstede 2013, 6). An explanation for this could be that the continuous external threat to the existence of Palestine and Palestinians accentuates the importance of the community and the role of an in-group as a source of stability and protection (Hofstede 2013, 7).

When discussing the values and cultural context of a region subjected to the orientalist discourse and as misunderstood as the Middle East, it is imperative to remember that the region entails various religions, classes, histories and intersecting identities (Beck et al. 2017, 67). However, some generalisations can be made. Religion is a common source of values at individual and societal levels all around the globe (Banks 2021, 10). Also, in many Middle Eastern societies, values are affected by religion, especially Islam (e.g. Al-Kandari & Gaither 2011, 270; Barise 2005). Again, it should be recognised that all Arabs or Middle Eastern people are neither religious nor Muslim. Nevertheless, according to Soliman and Zidan (2013, 9), social work in the Middle East cannot be thoroughly examined without discussing the role of religion, specifically Islam. Regardless, they (ibid.) point out

that it should not be stated that Middle Eastern people, in general, are somehow particularly strongly affected by religion compared to other parts of the world. However, religion has a strong effect on societies, peoples' views and values and thus the aims and values of social work (ibid.).

Barise (2005) argues that according to Islam, the Muslim community functions like a body, depending on its members' collective interdependence, which partly explains the significant role of the community in many Middle Eastern societies. Social responsibility, in the Islamic view, lies on separate intertwined levels. On the immediate family level, traditionally, the father is the provider and the main actor responsible for the family's social and economic welfare. The next level implies the responsibility of each individual for their extended family, neighbourhood, community and society. (Soliman & Zidan 2013, 20.) In the Islamic system of social welfare, the responsibility for the vulnerable thus begins from the immediate family and extends to the extended family and relatives, neighbours and the whole community. Only after that level, the responsibility extends to the more formal actors, such as NGOs and governmental services. (Ibid, 21.) Al-Makhamreh and Sullivan (2013, 170) note, while discussing Jordanian society, which carries a number of similarities with the Palestinian and Lebanese ones, that family is the core unit of social life, and social issues remain mostly solved by families or tribe and religious leaders in an informal way.

Barise (2005) names empathy, honesty, fairness, equality and helping those in need as essential Islamic virtues that align with crucial social work values. Similarly, Soliman and Zidan (2013, 14) claim that the foundational values that Islam has shaped in Middle Eastern societies are compatible with social work values to a high degree. Islamic concepts such as zakat (helping those in need) can be seen in Arab-Muslim Social Work Codes of Ethics (Abu Sarhan et al. 2022, 3007; Al-Krenawi & Graham 2003, 78). According to Soliman and Zidan (2013, 33), despite social responsibility being a key feature in beliefs in Islam, further studies are required to define how and to what extent Islamic belief has influenced social work and its values in the Middle East.

In the context of the Palestinian camps, social work values have not been studied extensively either. Hagues et al. (2021) have studied whether the social workers working with refugees in Lebanon rely on their faith as a means of coping, motivation and support. Cecil et al. (2022) have studied the "lived experiences" of social workers working with refugees in Lebanon. Most closely related to the topic of social work values were the participants' descriptions of their motivations to become social workers. The participants named the willingness to help and to make a difference as one reason, while others described their will to work with the most vulnerable (ibid., 226–227). Similarly, Hagues et al.

(2021, 342) found that several informants mentioned that their faith in humanity helps them cope, and they mainly attributed morals to other things than religious faith. In contrast, others saw practising social work as a means to serve God and even justified their work with refugees by the will of God (ibid., 343). Hagues et al. (ibid., 339) also found that, especially among Palestinian social workers, a significant source of motivation was the commitment to the Palestinian cause and that this commitment and belief in the cause helped them cope with their work. Similarly, Cecil et al. (2022, 527) report that most Palestinian social workers described their motivation to become social workers in terms of supporting their people and community and advocating the Palestinian cause.

O'Leary et al. (2015), who have studied the community-based child protection procedures amongst the Palestinian refugees in Southern Lebanon, argue that building hope is one of the key values in community well-being and social work in that context. According to them (ibid., 718), the notion of hope is connected to both "collective hope" of returning to Palestine and hope on a personal level in terms of employment, education, family issues and such. Similarly, O'Leary et al. (ibid., 728) found that in the context of refugee camps in Lebanon, the involvement of the community actors, such as political or religious leaders, was considered crucial in ensuring the efficiency of the social work interventions with children.

5 Data and Method

5.1 Research aims

This thesis aims to examine the perspectives of social workers of BAS on social work values. The aim is to understand which values they consider central and how the local context and colonial experience affect these values. This thesis relies on the post/decolonial reading of social work and thus views its topic through a decolonial lens by focusing on the perceived universality of social work values and the effects of local context and colonialism on BAS social workers' views on values.

My research questions are the following:

1. Which values do the social workers of BAS consider central in their work?
2. How do the local context and the colonial experience affect the social workers' views of social work values?

5.2 Data

The data for my thesis was gathered from the social workers working in BAS's social centres in the Palestinian camps of Lebanon. As agreed earlier with the director general of BAS, the data was collected in written form. A qualitative questionnaire (Appendix 1) translated into Arabic was delivered to the social workers through the directors of each BAS centre. The questionnaire contained three themes: social work aims, social work values and principles and value dilemmas. Each theme included two to five open-ended questions. The informants were asked to answer the open-ended questions separately or to write a longer text on the topic. Providing this choice would allow the participants to express themselves more freely and in the means that feel the most suitable for them. As I knew that the social workers might be busy, I offered them the possibility to answer each question separately without having to spend time formulating a longer, concise and well-structured text.

The qualitative approach provides the means to understand how people explain their values to others and themselves, how the values are spoken about and what they might mean to people (Bednarek-

Gilland 2015, 2). Values are typically not pre-defined in qualitative value research, leaving space for implicit and hidden values to emerge and be constructed (Løvaas 2020, 25). My research relies on this approach, allowing the participants to express their own understanding of the topic instead of asking them, for example, to rate the values expressed in the GSWSEP. In this way, it is also possible to challenge the assumptions of pre-existing values and underline their socially constructed nature (Løvaas 2020, 25). In my analysis, values are not viewed from a positivist framework as measurable facts but through meanings and as socially produced and constructed. Thus, in this sense, this research adheres to the constructivist research tradition.

According to Fink (2003, 63), qualitative surveys or questionnaires are well-suited to exploring the values of groups of experts in a specific field or people facing similar personal or communal problems. As Pöysä (2022) points out, it is natural to ask the informants to write about their experiences in countries where people have a good primary education, and most can read and write well. While this is not necessarily always the case in the Palestinian camps, the focus group of this study consists of social workers with suitable written skills, especially in their native language. While most workers could also produce material in English, I believe that the possibility of writing in Arabic increases the willingness to participate and the ability of the participants to express their thoughts more openly and precisely.

Since I was interested in the social workers' ideas, experiences and feelings, it was natural to gather the data using open questions. Inviting the social workers to write about their thoughts on the subject would allow them more time to consider their answers than, for example, an interview. The option to conduct in-person or online interviews was excluded based on practical reasons such as the geographical distance, the unreliability of internet connections in many locations around Lebanon and the need for an interpreter to be present during the interviews. In addition, I anticipated that giving the participants a chance to reflect on their answers and spend time writing would encourage them to think more deeply about the topic. According to Fink (2003, 68), "depth and uniqueness" should be the motto for qualitative questionnaires, and I aimed to reach this by allowing the informants to choose a suitable time to write and reflect on their replies.

Values are generally considered a "challenging" research topic given their multiple, contradictory, abstract and often hidden nature (Espedal et al. 2020, 2). According to Watkins (2010, 702), "the assumption that the values measured are "universal," exhaustive and applicable to every culture is where cross-cultural values research usually goes astray". Her observations highly resonate with the

discussion of universal social work values. For this reason, in the questionnaire, I asked the social workers to name the values they consider central. Watkins (2010, 300) points out that researchers have to question their own cultural biases and recognise that they might not be able to name or recognise the values relevant to other cultures. I decided not to include a definition of values in the questionnaire or the information sheet to leave as much space as possible for the participant's perceptions of the topic. For the same reason, I decided not to rely only on a specific approach to values while drafting the questionnaire.

As I was formulating the questionnaire, I relied on previous research and literature on the methodology of values research. De Graaf and Paanakker (2020, 100) have formulated concrete questions to research and uncover values from the point of view of dilemmas or craftsmanship practices. I have utilised their work directly in the following questions of the questionnaire; "can you give examples of the biggest dilemmas— or toughest choices— in your work?", "how do you reach decisions in these dilemmas?", "what characterises a good social worker?", "why are social workers important?", "what do you find appealing in the work of a social worker? And what do you find less appealing in the work of a social worker?". I have only modified the questions of de Graaf and Paanakker by adding the term "social worker" to them. Espedal (2020, 127), on the other hand, is leaning on the idea that values are "something worth having, doing and being" in the pattern of questions she has formulated for researching values. In my questionnaire, two questions ("what do you value most in your job as a social worker?" and "what is the most important thing you do as a social worker?") are directly derived from her work, only adding the word "social worker".

As agreed earlier with the director general, the questionnaire was sent by e-mail to the directors of each BAS centre in December 2022 with a request to deliver it to the social workers of their centres. The deadline for replying was set to the end of January 2023. To make participating as easy as possible, the social workers were instructed to deliver their replies to me directly by e-mail or WhatsApp or through the director of their centre. By the deadline, I had received 19 replies in total. Among them were a few that indicated that they were a result of the collective thinking or teamwork of social workers of the same centre, who had decided to reply as a group. Most of the replies, however, were written by individual social workers. After being translated into English, the total amount of data was 48 pages (font size 12, line spacing 1,5).

After receiving each reply, I removed any possible personal identificators and moved the replies to a separate file. The data was stored on the Tampere University OneDrive cloud service, which meets

the GDPR standards. The anonymity of the data was maintained carefully throughout the process. After the acceptance of this thesis, all data will be destroyed.

5.3 About translation and intercultural research

At an early stage of the research process, I had to decide whether I would gather the data in English or Arabic and whether I would write this thesis in English or Finnish. Denzin and Lincoln (2008, 2) argue that, especially when conducting research with indigenous participants, it is vital that the participants have access to research findings. This was one of the main reasons behind my decision to write this thesis in English. This approach is also more aligned with the efforts to decolonise social work research in the sense of making it relevant and accessible to a larger number of people (Gray et al. 2013, 2).

In addition to these considerations, I concluded that allowing the participants to express themselves in their native language would make participating more appealing. As de Graaf and Paanakker (2020, 99) argue, to avoid important information or values being omitted in research, the informants should be able to express their own understandings and use their own language to do so. My assumption was that the chance to write in Arabic would make the replies more detailed and reliable and encourage more social workers to participate. Gathering data in Arabic was only possible with the generous help of a friend who volunteered to translate the questionnaire into Arabic and then the data into English. The translator was committed to full confidentiality throughout the process, which was also communicated to the informants.

Multi-lingual research poses numerous challenges to the study design (e.g. Choi et al. 2012; Goitom 2020; Esposito 2001; Jeong 2022; Liamputtong 2010). In short, the process of translating the intentions and meanings of the researcher and the participant into forms that can be understood by the other poses the most significant challenge in multi-lingual research (Esposito 2001, 573). In addition, another possible issue in intercultural research is positioning the Western framework of meanings and values on non-Western society, which can further complicate the translation process (Liamputtong 2010, 155).

When conducting a cross-cultural research project, especially involving marginalised groups, it is particularly crucial to ensure that the cultural integrity of the participants is taken into consideration

and that the research is conducted ethically (Liamputtong 2010, 4). The translation process plays a vital role in avoiding misunderstandings and erroneous presentation of the participants. As the research participants describe their life or experiences, they do so in a specific context and translation too is inevitably influenced by issues of identity and language (Goitom 2020, 554). To address the issues related to cross-cultural and multi-lingual research, the translator should adopt a meaning-based approach instead of translating the text word by word (Choi et al. 2012, 656; Goitom 2020, 554). This approach was adopted by the person who translated the questionnaire and data for this thesis.

The person translating the questionnaire and later the data has a vast knowledge of the participants' language and cultural context. However, the translator is not in any way linked to BAS or any of the camps and thus could not have, for example, recognised any of the participants by their replies. In order to maintain the accuracy of the translations, I explained the aims of the research and the general research design to the translator. While translating the questionnaire, we continuously negotiated the expressions and choices of words to communicate the intended meanings as accurately as possible. After having translated the questionnaire and later the data, the translator also explained to me some choices they had made to ensure that the meanings would be transmitted as accurately as possible. Similarly, during the translation process, we discussed language, context and cultural issues in order to minimise the possibility of any misinterpretations.

Nevertheless, the person who translated the questionnaire and the data is not an officially qualified translator. Although they have professional fluency in both Arabic and English, working experience in a field related to translation and knowledge of the cultural context of the participants, the possibility that their translations are not wholly accurate has to be taken into account. Similarly, it should be kept in mind that the quotes presented in the results chapter are translations and not direct, original quotes from the participants' texts. Hence the possibility that some meanings could have been "lost in translation" exists. In broader multilingual studies, the common tools to further validate the translations include triangulation of participants, using multiple focus groups and two separate translators or outside bilingual reviewers (Esposito 2001, 577; Jeong 2022). However, according to my assessment, the measures presented above are sufficient to ensure the adequate validity of the translations.

As Jeong (2022, 524) points out, even though the risk of misinterpreting meanings exists in any research, the likelihood is increased in a multi-lingual setting, and this should be considered when

choosing the method of analysis. Similarly, using a translator and analysing the data in English may have affected the results of this thesis. As English is not my first language, my possible limitations in analysing the data and reporting the results in a foreign language must be taken into account. Likewise, as I analyse the data as an "outsider", not as a member of the same community or culture, the risk of misinterpreting is higher than it otherwise would be. In the results chapter, I have utilised the quotes from the data to a somewhat large extent. The abundance of quotes is due to the fact that since I am analysing translated data in a foreign language, it is particularly important that the reader is able to verify the credibility of my analysis also by comparing it directly to a quote from the data. Similarly, these considerations concerning language and translation advocated choosing an analysis method that does not emphasise linguistic nuances or analyse the language itself.

5.4 Qualitative content analysis

Qualitative research is interested in the meanings people give to their experiences or actions. In general, qualitative research seeks to answer questions of "what" and "how" (Juhila 2022). According to Bednarek-Gilland (2015, 2), qualitative research often aims to gain information on individuals' motivations, attitudes, opinions, feelings and thoughts. Qualitative research methods are also particularly well suited to the study of values, especially when examining their more subtle aspects, for example, concerning identities, conflicts, practices and work (Espedal et al. 2020, 3). In general, qualitative studies utilise interpretive and constructivist forms of examination and possess a subjective view of reality (Løvaas 2020, 25). As I stated above, my view on values is based on the constructivist paradigm.

I analysed the data using qualitative content analysis (QCA). QCA is a method for analysing and describing the meanings of qualitative data in an objective and systematic way by using the process of coding (Schreier 2012, 1; Tuomi & Sarajärvi 2018, 117). QCA is considered a basic method for analysis, suitable for all traditions of qualitative research and not based on any specific theoretical-methodological framework. Hence, the analysis does not have to rely on any particular methodological concepts (Tuomi & Sarajärvi 2018, 103.) In general, QCA aims to form a condensed description of the research topic. The analysis results in categories, which present the information in a clear and concise form. (Elo & Kyngäs 2008, 108; Tuomi & Sarajärvi 2018, 117.) The focus is on what subjects, themes and issues the data is about, not that much on the linguistic form of the material (Vuori 2022), which serves my research aims and also minimises the possible problems caused by

analysing translated data. According to Fink (2003, 68), QCA is commonly used to analyse the findings of qualitative surveys or questionnaires.

Generally, QCA is divided into the inductive approach, which moves from "specific to general", and the deductive approach, which is based on what is already known (Elo & Kyngäs 2008,109; Tuomi & Sarajärvi 2018, 107). The division has been contested (e.g. Tuomi & Sarajärvi 2018, 107), and a third option, the abductive approach, has been discussed. The abductive approach combines or moves "back and forth between inductive and deductive approaches" (Graneheim et al. 2017, 31). My approach could be described as abductive, as it is guided by both the data and existing models, and the analysis is not strictly based on or testing a specific theory but rather assisted by the theoretical framework (See Tuomi & Sarajärvi 2018, 109-110).

I began the analysis of the data by reading it through several times to reach a general understanding of the contents. Having familiarised myself with the overall structure and ideas of the data, I began to code it line by line. Coding, which is an essential part of QCA, refers to the process of labelling the text units with descriptive codes (Lindgren et al. 2020, 4). I marked the codes in the margins of the text and utilised colour coding as well. In the initial coding process, the codes I used were specific and included very little abstraction or interpretation. As Lindgren et al. (2020, 4) note, the codes should have the same level of analysis and abstraction to make forming sub-categories easier later in the analysis process. However, this was challenging, as the data contained descriptions of more practical matters but also discussed values, which have a high level of abstraction. At the end of the coding process, I was left with a somewhat large set of codes.

The next step in the QCA analysis process is to sort the codes into sub-categories (Lindgren et al. 2020, 4). The codes which describe the same phenomenon and differ from the other groups of codes form a sub-category. Similarly, sub-categories, in turn, form main categories. (Elo & Kyngäs 2008, 111; Lindgren et al. 2020, 4; Tuomi & Sarajärvi 2018, 124.) In this part of the analysis, I began to group the codes according to their distinctiveness. In addition, I contemplated whether I should treat some specific values as codes, sub-categories or main categories. I aimed to solve the issue by grouping specific values such as honesty, objectivity and confidentiality together, as they commonly appeared together, or similar meanings were attached to them. After forming such value clusters or groups, I aimed to analyse their interconnectedness and form a concept or main value to describe them or the phenomenon they represent. Later in the analysis process, I approached these value clusters by comparing them to the literature and modified my original groupings.

Initially, my analysis was more data-driven in the sense that I focused on what I found in the data as it was, such as descriptions of specific values and their role in social work. Further on in the analysis process, however, I began to utilise the theoretical framework to a greater extent and view the data and its meanings through the literature and the decolonial lens. I compared my value clusters to the principles expressed in GSWSEP (IASSW 2018). Similarly, I focused in more detail on meanings related to, for example, resistance, the Palestinian cause, locality and the (de)colonial dimensions of those topics. As I aimed to understand the impact of the context and the colonial experience on the social work values in the camps, I began to direct my analysis toward the meanings more explicitly related to these themes. At this stage, my analysis was closer to the abductive or so-called theory-driven qualitative content analysis, in which the search for expressions and meanings in the data is guided by theory (see Tuomi & Sarajärvi 2018, 133).

Following this approach, I formed value clusters of interrelated values based on the values or principles presented in GSWSEP (IASSW 2018) and then placed each one to a broader value group of universality, locality or resistance. The value group of locality differs from the others in this regard, as the values or concepts included in it do not fully correspond to or resonate with those of GSWSEP. In this value group, I have named the value clusters based on literature and the theoretical framework of the thesis. Despite the threefold division, it is noteworthy that it is not meant as a strict categorisation, and all value clusters have universal and local connotations and implications. Similarly, the values and value clusters can be overlapping in many instances and, despite being presented as separate values, can also be seen as different sides of the same phenomenon.

The italicised citations presented in the results chapter are excerpts from the data. In order to preserve anonymity, I have individualised each social worker with a number (e.g. SW 1). In some instances, I have edited the quotes, for example, when quoting a longer list of values written by a participant. In the quotes in the results chapter, this is indicated by three dots. As mentioned before, the quotes are translations, not direct and exact quotes from the replies.

5.5 Ethical considerations

Conducting this research, I have abided by the guidelines for the responsible conduct of research and the ethical principles of research with human participants by the Finnish Advisory Board on Research Integrity (TENK). The general ethical principles and especially respecting the rights of research participants (TENK 2019, 8-9) have been central ethical guidelines in this research.

Informed consent to participate in research is one of the key ethical considerations (TENK 2019, 9). Information about the aims of the study and the implications of participation was delivered to the participants in written form together with the privacy notice as a part of the information sheet attached to the questionnaire (Appendix 1). It was made clear that participation is entirely voluntary and that the replies will be anonymised and handled with confidentiality. I decided to formulate the informed consent statement in such a form that a separate, signed agreement was not needed. The consent statement begins with the words, "by submitting your text, you agree to the following statement". I used the consent form template provided by Tampere University to formulate the statement itself. As participation was entirely voluntary and the participants could decide whether they replied or not, I deemed this sufficient in ensuring the informed consent of the participants. In addition, by not asking the participants to sign a separate consent form, I wanted to minimise the processing of personal data and strong identifiers. Asking the participants to deliver a signed consent form with their personal information over electronic means (e-mail or WhatsApp) would not only have been inconvenient but could have also posed an information security risk. According to Fink (2003, 93), in the case of e-mail-administered surveys, the participant's reply and filled questionnaire can be considered as an expression of their informed consent.

Under the General Data Protection Regulation (GDPR), a privacy notice is required when personal data is processed. Even though I asked the social workers not to include any strong identificators, such as their names, in their responses, identificators could still form in the data. In addition, I would process the personal data (e-mail address or phone number) of the social workers that replied to me directly or the centre directors who delivered the replies. The privacy notice was included in the information sheet that was sent to the social workers together with the questionnaire (Appendix 1).

In addition to these considerations, cross-cultural research presents multiple ethical challenges, especially considering the principles of decolonising research (Liamputtong 2012; Swadener & Mutua 2008, 35). In the course of conducting this research, I contemplated what concrete benefits the

research had for the local community and whether participating in it would create one more burdensome task for the social workers in an already challenging situation. The Shatila camp, in particular, has been considered "over-researched" (e.g. Sukarieh & Tannock 2013). Its residents have criticised the fact that well-intentioned researchers and volunteers come to the camp to "help" and benefit their careers in the prestigious universities of the West, while in the camp, nothing changes (ibid.). The phenomenon is known in other parts of the world as well, especially in the Global South. These "outside experts" typically de-legitimise local expertise and the ability of local actors to solve local problems sustainably in the local context (Kleibl et al. 2020, 349). According to Liamputtong (2010, 225), the moral task of a cross-cultural researcher is to raise awareness and try to propagate their findings to larger audiences, including those in power. This way, the participants can have something in return for participating in the research (ibid.). Raising awareness of the situation of the camps and the social work of BAS is the aim of this thesis as well.

The data for this thesis was gathered from an NGO that is familiar to me through my internship in one of its centres. According to the ethical guidelines of TENK (2019, 9), the researcher should "familiarise themselves with the community they are researching, and its culture and history in advance" in order to avoid causing unintended harm to it. I believe that my prior experience with the organisation, even if short, gave me some tools to conduct the research in an ethical manner. Similarly, this prior experience could have been of help in the analysis process, as I was at least partly familiar with the social work and context of the camps. However, my aim was to analyse the data as it was and through the theoretical lens, not based on my practical-level observations of BAS's work.

The process of gathering data was surely more straightforward as I already had established positive relations with the organisation as an intern. On the other hand, my position might have affected the data, as participants usually have a bias to provide the information they assume the researcher wants. This might be highlighted when the researcher is known as a previous intern and even an "ally". After my internship, I had some prior ideas about the values of BAS social work. I accumulated this prior knowledge by following the work of the social workers and through discussions with them, other employees and the director general of the organisation. As I followed the social workers through their daily work, they would often explain to me their reasoning behind certain actions. However, our discussions would typically move on a relatively practical level, not at least explicitly touching the topic of values.

Earlier, I mentioned Said's (1978, 3) argument that given the influence of the orientalist discourse, anyone discussing or writing on "the Orient" is to some extent affected and limited by the discourse. Naturally, this stance has to be considered in terms of this thesis and my positionality. It could be questioned whether accentuating, for example, the local customs or the role of the community in the analysis is yet another categorisation fed to me by the orientalist discourse. Focusing on differences and, for example, the collectivistic essence of the camps (versus the "individualistic and advanced West") can contribute to reproducing the division of "us and them" and essentialising the "other", which is surely something I have aimed to avoid. Similarly, discussing the cultural values, traditions or local customs as an "outsider", I could have unintentionally reproduced the typical comparisons of rational-irrational, mystical-scientific and traditional-modern of the orientalism discourse (see Said 1978, 40; Quijano 2000, 542). However, despite trying to reject and reflect on possible underlying assumptions and prepositions, they might have had an effect on the analysis. Postcolonial theory is interested in the politics of representation (Jazeel 2019, 41) and thus, I aimed to present my analysis in a way that it does not provide a simplified, stereotypical or essentialising image of the social work of BAS, the community or the context of the camps.

Despite this aim, we are always, to some extent, limited by our previous experiences and underlying assumptions. Reflexivity forces us to question such assumptions and our choices as researchers. (Lincoln et al. 2018, 246.) As Olesen (2018, 273–274) notes, the researcher carries intersecting attributes such as gender, class, race and history. As I am a social work student from Finland, I am inevitably discussing this topic from a specific position and from specific epistemologies, and thus, my abilities to analyse and interpret the meanings and values of social work from another context are always limited to some extent. Despite trying to navigate these attributes, assumptions and prior knowledge, they have surely affected the choices of this thesis and the analysis process as well. In addition, all researchers construct meanings from the data in different ways (Schreier 2012, 19). Thus, it is possible that a different person would have found different codes or meanings from the same set of data.

In this thesis, I am also discussing themes that are somewhat politically charged. As the topic of Palestine and, for example, the right of return is politically and ideologically divisive, it is justifiable to dedicate a few lines to discussing "taking sides" or remaining objective in research. According to Lincoln et al. (2018, 232), the critical paradigm has always included a "call to action". Apart from understanding the phenomenon of social work values in this particular context, my aim is also to raise

awareness of the structural discrimination the Palestinian population faces in Lebanon and the effect of colonial actions on Palestine, Palestinians and the social work of BAS.

As Hammersley (2008, Introduction) notes, social research is always operating in and constructing the social world it studies. Similar to decoloniality, critical paradigms advocate for combining the levels of theory and praxis (Lincoln et al. 2018, 233), which suits social work research especially well. It can be argued that research has the option to either support or challenge the status quo (e.g. Suoranta & Ryynänen 2016, 16) and thus, it can be stated that research in itself is, by default, political and value-laden. When operating in a politically loaded research context, such as the Palestinian camps, or discussing topics such as the right of return and discrimination of the Palestinian refugees in Lebanon, "taking a side" becomes inevitable also from an ethical point of view. According to Nayar (2010, 4), postcolonial reading is in itself "determinedly political". Similarly, Gallien (2020, 37) argues that in the pursuit of decolonising research, it is vital to come to terms with political and ideological locations and recognise their effects and the privilege which lies in writing from the "centre" in terms of hegemonic epistemologies.

6 Results

6.1 Universal values, local nuances

The value clusters that I have placed in the value group of universality are integrity, confidentiality and recognition of the inherent dignity of humanity. The values were typically discussed together, and similar meanings were attributed to them. Each value corresponds to a principle of GSWSEP (IASSW 2018). Table 1 illustrates how the values expressed by the participants correspond to each GSWSEP informed value (See Table 1.).

Table 1. Values in the universality group.

Value or aim expressed by participants	GSWSEP (IASSW 2018) informed value	Value group
Objectivity	Integrity	
Impartiality		
Honesty		
Professional relationships		
Trust		
Confidentiality	Confidentiality	Universality
Privacy		
Humanitarianism		
Respect	Recognition of the inherent dignity of Humanity	
Acceptance		

Integrity

The values associated with integrity appeared as prominent in the replies of the social workers, and they were typically discussed together and in relation to each other. In GSWSEP (IASSW 2018, 8), one of the definitions of integrity calls the social workers to respect the professional relationship with their clients and not to abuse their position or the trust they have established. Closely related to these notions, the first value in the integrity cluster, **objectivity,** was mentioned as an important value in 8 replies, typically together with confidentiality and honesty. The following quote mentions various values included in the integrity cluster and connects them to the important role of the social worker.

The social worker is an essential pillar in social work, as he has values that are characterised by… integrity, honesty, impartiality and objectivity. (SW 3)

Objectivity was commonly discussed in relation to **impartiality,** and remaining impartial was considered a manifestation of the values in the integrity cluster. It was typically noted that social workers must not influence matters that are in any way connected to themselves. As it is typical for the social workers to be members of the same communities where they conduct their work, they could more easily face situations in which impartiality may be compromised. According to these replies, an essential principle that social workers should abide by was detaining from any decision that might affect or benefit them. Similarly, 5 social workers wrote about maintaining a **professional relationship** to their clients. Maintaining a professional relationship was typically mentioned in the same sentence as the other values from the integrity cluster. Some social workers wrote that the other values, especially the ones connected to integrity, manifest or *appear through the professional relationship with the beneficiary* (SW 1). Thus, professional relationship to clients was seen as both a value and a result.

Honesty was another distinctive value mentioned in the majority of the replies, 12 in total. Commonly related to honesty**, trust** was discussed as an important value in 10 replies. As the following quote notes, trust was seen as an outcome of social work characterised by other values related to integrity, such as honesty and objectivity. Similar to a professional relationship, trust between the social worker and client was seen as a result of abiding by the ethical principles discussed in this chapter.

…and as a result of following these values, trust has been established between us. (SW 10)

It appears that the values of the integrity cluster are also seen as a type of instrumental values in achieving a desired outcome, such as trust between the social worker and the clients. The social workers of BAS are often prominent, known and committed members of their communities, living in the same area as their clients. While this could be an asset to the social worker in building trust, it could also pose a challenge in maintaining a professional relationship with the clients. Living in the same community and sharing similar daily experiences and struggles can make separating professional and personal encounters challenging. One of the social workers discussed this explicitly concerning the value dilemmas.

One of the dilemmas related to values and social work in the camp is that sometimes we cannot separate the professional and personal relationship. (SW 15)

Another social worker described the same phenomenon by discussing how their relationship with the clients extends from the work environment also to the private sphere of the home. However, here the social worker does not problematise the notion of being in constant contact with the families, even in the private spheres of life, but instead discusses understanding the families and their problems. The quote can be seen to communicate meanings of an organic or comprehensive approach to social work, in which the work is not only limited to specific hours or locations, but it appears natural for the social workers to remain in contact with the clients even outside of work.

In all circumstances and at all times, from inside our homes to outside of our work, we are in constant contact with families on the phone, understanding their problems and working with them sincerely. (SW 19)

According to El Masri (2022, 11) the camp can be considered as a "synonym for being together". The importance of the values of the integrity cluster could be underlined in an environment where the social workers and clients remain continuously in close contact, even in the private sphere. Similarly, the importance of confidentiality, which will be discussed next, could be highlighted in situations where the social workers and clients are members of the same tight community.

Confidentiality

Confidentiality, one of the most frequently mentioned values in the data, was explicitly mentioned as an important value in 15 replies out of 19. In these replies, confidentiality was typically connected to the values of integrity cluster, and they seemed to carry similar meanings in the data. Accordingly, confidentiality was also connected to the discussions of the relationship to the clients and the close-knit communities of the camps. One of the social workers connects the importance of confidentiality to the crowdedness of the camps and gossiping (see Järvi 2021, 138–139; El Masri 2022, 10). As this reality is surely also understood by the clients, the quotes below explain why confidentiality, trust and honesty are perceived as such important values and factors in building expedient and successful relationships to the clients.

We are dealing directly with families in a camp, a small and crowded place where people know each other and in which gossip spreads with ease. It necessitates that we respect the privacy of the person who resorts to us by keeping his secret and preserving it. (SW 12)

And how will a social worker who does not embody confidentiality, honesty and respect achieve a social goal for someone who cannot trust you or could be in danger because of the lack of confidentiality? (SW 2)

As discussed above, emphasising the importance of the values related to integrity and confidentiality could be related to the fact that the camps are tightly knit communities, where families, neighbours, and even the social workers, live close to each other and are thus closely involved in each other's lives. In addition, while discussing values that are understood as universal, the social workers typically associate their importance to the local context of the camps. Similarly, confidentiality was discussed, for example, in terms of the safety of the clients. As one of the social workers (SW 2) implied, disclosing confidential information about clients could potentially endanger them, which might also be connected to the context of the camp. Confidentiality, honesty and respect were seen as crucial in achieving the goals of the work, as the quotes above illustrate. Similar to the values of the integrity cluster, confidentiality was considered a base for creating the desired relationship with the clients in the camp context.

Recognition of the inherent value of humanity

Humanitarian values such as respect and acceptance were prominent in the data. In GSWSEP (IASSW 2018) such values manifest in the principle of recognition of the inherent dignity of humanity. In 11 replies, social work and its aims were explicitly described as **humanitarian** in essence. Humanitarianism was mentioned as a defining principle or value of the work and an attribute of a good social worker, who was described as someone who works for humanity. Humanitarian notions were defined by having a higher cause and connected to the idea that social workers are not pursuing financial gains or other motivations but aiming to serve the humanitarian cause, as the following quotes clarify.

Social work is considered humanitarian work that seeks to serve the interests of humankind. (SW 4)

We are ready to help free of charge (its objective is purely humanitarian). (SW 10)

Typically connected to humanitarian notions, **respect** was mentioned in 14 replies. Respect was discussed regarding respect for the opinions, rights, and inherent dignity of others. In the following quote, one social worker discusses the principles that a social worker should possess and gives an example of respect for human dignity and acceptance.

Such as respecting the client's human dignity and accepting him as he is, and through research to find solutions to some problems. (SW 15)

Acceptance was mentioned in 4 replies. Acceptance of the client and their problems were attributed to finding solutions or being able to work with them, as the following quotes demonstrate. Similarly, accepting people as they are, as humans, regardless of the attributes they have, is demonstrated in the quotes below. Acceptance of the client seems to be connected to the social worker's ability to help and find solutions.

The most important thing that I do as a social worker is to accept the person as he is and accept his problems with open arms so that I can help him with a solution. (SW 16)

...to accept people as they are regardless of their nationality, gender, background and religion. (SW 13)

The humanitarian notions and values in the data were typically not elaborated that extensively. Instead, they were commonly included in the replies that contained a list of the most important values. However, some replies included further discussion of these values.

> *Social work in itself is appreciated by its specialisation and principles in terms of humanity, respect, confidentiality, and privacy. These principles are laid down to achieve the desired goal in working with others. Without these principles, there is no work to be mentioned and no goal to be achieved.* (SW 2)

The quote combines values included in the universality group and deems them crucial for social work to the extent that without these values, goals cannot be achieved, and the work itself cannot even be considered social work. The values from the universality group appear as the defining principles of the work that social workers should abide by, a base upon which the practice is being built. Similar ideas are expressed by another social worker.

Through fieldwork, I became more certain that the work of the social sector does not succeed unless there is a set of principles and foundations upon which we must build: honesty, trust, perseverance and humanity. (SW 18)

The quote highlights the principles of honesty, trust, perseverance and humanity as foundational values of social work and thus emphasises the viewpoint of the previous quote. Both quotes seem to attach this foundational status to principles that are included in the clusters of integrity, confidentiality and recognition of the inherent value of humanity. This could be interpreted in a way that the values in the wider universality group could be seen as the basic principles of social work. Thus, these values

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may be seen as a foundation upon which the more localised forms of social work and its values are then built on.

6.2 Local and contextual values

Values presented in this chapter have clear contextual connotations and meanings and are thus particularly strongly connected to the locale of the camps. Such value clusters are authetization, belonging and endurance. Here it is noteworthy that the values do not directly correlate with the values of GSWSEP (IASSW 2018) and thus, the values and concepts expressed by the participants are included in values derived from other literature. Table 2 presents these values in comparison to the literature-informed values (Table 2.).

Table 2. Values in the locality group.

Value or aim expressed by participants	Literature-informed value	Value group
Knowledge of the local environnent, being a resident	Authentization of social work (Ragab 2016; Walton and Abo El Nasr 1988; ref. Hugman 2008)	
Consideration of local values, traditions, customs		Locality
Cooperation	Belonging	
Communication		
Community cohesion		
Hope	Endurance	
Change		
Resilience		

Authentization

The importance of having **knowledge of the local environment**, traditions and customs was mentioned in 7 replies. According to those replies, it is vital to understand the meanings behind the local traditions and values in order to be a good social worker in the camp setting. One of the social

workers implied that the understanding of cultural values, customs and traditions should partly characterise the social worker's values, as the following quote illustrates. Knowing and understanding the local context was connected to the success of the social work itself. Another social worker writes that an essential part of the social work in the camp is to understand the way of thinking of the clients, as well as consider the environment in which they live. The reply implies that this knowledge enables the social workers to choose the correct and effective methods for intervention. According to this social worker, not acknowledging this could lead to problems and refusal on the client's part.

The social worker is an essential pillar in social work, as he has values that are characterised by: ...understanding of the cultural background of values, customs and traditions. (SW 6)

It is important in our work to take into account the environment of individuals and their way of thinking so that there is no aversion and conflict for that. It is necessary to take into consideration the environment in which they live for the intervention to be effective and for them to be cooperative in the methods of intervention. (SW 19)

These replies highly resonate with the discussion of the authentization of social work (Ragab 2016; Walton and Abo El Nasr 1988; ref. Hugman 2008), which accentuates the importance of forming social work approaches based on local values and context. Three social workers discussed the importance of local knowledge also in terms of having personal experience of the clients' conditions and environment. The social workers wrote about **"being a resident"** of the camp or living in the same conditions as the clients. Some replies seemed to implicitly indicate that being a resident would be a prerequisite to being able to fully understand the context of the camps. The knowledge of the practice environment and being a resident are described as something that would help the social worker to understand and meet the needs of the clients. Similarly, living in the same circumstances was also mentioned as a factor encouraging sympathy towards the clients and love and passion for helping them. The social workers imply that living in the same circumstances and feeling the same struggles as the clients allows them to find suitable ways to help in the local context.

Knowing the environment in which you work is one of the priorities of social work in the camp, as well as being a resident and able to meet the needs of the cases that you work with. (SW 12)

And since we live in this society with each other and feel what they feel, we can provide assistance with love and passion without an obstacle between us. (SW 16)

Apart from acknowledging the importance of understanding the local context and basing the practice on it, the social workers appeared to have a dual perspective regarding traditions, local customs,

values and beliefs. Some of the social workers, 5 in total, implied that one of the aims of social work is to adhere to and preserve Palestinian traditions and customs, and the social worker should always respect the values, customs and traditions of the community. As two of the social workers wrote, a good social worker respects the customs and traditions of the working environment. Preserving Palestinian traditions and heritage was mentioned as one of the goals of social work in the camp and discussed in relation to the right of return. In addition to notions related to authentization of social work or decolonising social work values, this topic also has elements of the wider discussion of shared Palestinian identity and the camps as spaces of producing it. Preserving local customs and traditions was connected to Palestinian nationalism and identity, as the following quote illuminates.

As for social work in the camp, it is based on…preserving the Palestinian national identity and adhering to the right of return and Palestinian heritage, customs and traditions. (SW 3)

On the other hand, 4 social workers challenged some of the traditions and customs and discussed them in terms of value dilemmas and as obstacles in their work. However, 2 of these social workers were also among the ones who mentioned that social work in the camp should be based on preserving Palestinian customs and traditions. This implies that "traditions and customs" and preserving them can mean very different things to the social workers in different contexts. Palestinian heritage, traditions and customs could refer to, for example, traditional embroidery and Dabkeh dance, which are activities supported and organised by BAS. The term could also refer to traditions and customs related to family, work or other aspects of life. However, another perspective on some of the traditions and customs was to view them as an obstacle to social work.

Some of those customs and traditions were discussed in terms of gender and stigmatisation. According to the social workers, the stigma was also related to mental disorders and seeking medical assistance. Relatives interfering in the families' issues and some judgemental attitudes were discussed as the negative consequences of these customs. Similarly, some of the customs were also discussed in terms of gender issues and patriarchal structures. One of the social workers (SW 10) provided a list of the most pressing value dilemmas in their work and discussed also the topic of patriarchal attitudes in society.

The most related dilemmas: some inherited values, customs, and traditions that judge the choices of some people and limit their ability to take the steps that develop them, the interference of the extended family in the way of raising children and the life of families, in addition to the stigma that still exists on people with mental disorders. (SW 6)

-There have been some things that families and society have prohibited from girls and allowed for boys, such as prioritising the education of boys only

-Difficulty accepting female participation in work

-Education of masculine power (SW 10)

In this list, the social worker mentioned the double standards of society and the difficulties in accepting women's participation in labour as value dilemmas. The last point of this social worker's list is the *education of masculine power,* which, according to my interpretation, refers to the hegemony of masculinity and reproducing the patriarchal structures on the levels of family and society. Typically, the social workers who discussed dilemmas related to false beliefs mentioned awareness and education sessions as means of searching for solutions for such dilemmas.

However, sometimes the value dilemmas related to traditional values and customs were also focused on preserving those values. In these replies, 2 in total, the social workers expressed concerns about the *societal invasion* (SW 11) or *globalisation* (SW 13), which they considered a threat to the customs and values of the community. Again, it should be noted that the social workers most likely attribute different meanings to "customs and traditions". The social workers who had included this topic in their reply wrote about it in detail. One of the social workers named globalisation as the most pressing value dilemma.

> *Globalisation and its negative effects on people, such as promoting family disintegration, the absence of the values that we cherish, and the suspicious cultural invasion because it carries ideas that are not compatible with our customs and traditions*. (SW 13)

On a similar note, another social worker discussed the religious, social and cultural conservativeness of the camps. The topic of homosexuality was used as an example and expressed that it is not supported by society, despite being considered normal and natural in other countries. The same social worker continues and refers to prominent social work values of non-discrimination and equal rights of all humans. The social worker refers to the negative cultural, societal and religious attitudes towards this phenomenon and discusses the difficulties of confronting the camp or community about the matter. However, the social worker concludes by stating that human beings are free in their ways of life, thus underlining the values of acceptance and non-discrimination.

The knowledge of local context, being a resident and the aim of authentize social work are among the values that particularly resonate with decoloniality and decolonising social work. Here the social workers expressed that the local values and customs are valued and seen as a part of the working

context and worth preserving. Despite viewing some of the traditions and beliefs as obstacles to their work or oppressive factors, the social workers acknowledged the importance of localising the social work practice, which is also the goal of authentizating social work (Ragab 2016, 328; Walton & Abo El Nasr 1988; ref. Hugman 2008, 121).

Belonging

Cooperation was explicitly mentioned as an important value in 6 replies. Typically, the value of cooperation was included in the list of the most important values. It was discussed both in terms of multidisciplinary work and cooperation with colleagues and in terms of the whole community of the camp, including actors such as clients, other NGOs and the popular committees. Cooperation appeared as a value, aim and also as a method for solving value dilemmas or other disputes. As Järvi (2021, 135; 167) notes, communal problem-solving or conflict mediation is commonly considered the preferred way to solve issues in the camps.

Replies discussed *referring to the local community in the event that the service is not available in the institution* (SW 4) as a method of social work and as a beneficial way to resolve value dilemmas. One of the social workers mentioned that the most important aspect of social work in the camp context is coordinating with other actors of the camp, as the quote points out.

Coordination and networking with the popular committees and institutions in the camp to facilitate work for the better. (SW 9)

The value of **communication** was mentioned in 8 replies. It was noted as a value, and a good social worker was commonly described as someone with communication and listening skills. Social work itself was also described as a means of communication, specifically between the social worker, families and the community or the camp. Communication and cooperation extend from the individual level to the organisational level and further on to the whole community or camp level. Communication was typically deemed important not only between social workers and clients or the community but also between the clients and the community, improving the connectedness and cohesion between the individuals of the community. One social worker described facilitating positive communication amongst the people in the camp as the most important aspect of social work.

Social work is a means of communication between the social worker and the families and individuals in the community (the camp). (SW 11)

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The most important thing in social work in the camp is to cultivate love among people and create positive channels of communication between them while emphasising the importance of the role of the individual in his society. (SW 13)

The quote above discussed the importance of the individual's role in society and the individual's attachment to the community. **The cohesion** or "bond" of the community was another prominent notion in the data. However, community cohesion was explicitly named as an essential value in only one of the replies. Regardless, other replies accentuated the importance of social bonding and the community in other ways. The following social worker argues that the importance of social work lies in its ability to build such bonding. Similarly, social work was seen as attractive for its aim to build social cohesion between individuals, like the following quotes note.

Social work is considered one of the most important fields of humanitarian work, as it helps in building social bonding between individuals. (SW 17)

Social work is attractive because it is directly related to work with members of society, as it is based on building social relationships based on trust and building social cohesion between individuals. (SW 19)

The camps themselves have been understood as spaces creating feelings of community and belonging (e.g. Peteet 2009, 31), which could manifest in the social work practice of the camps as well and highlight the importance of the community and its cohesion. The social workers seemed to place importance on the shared Palestinian identity and belonging by emphasising "us" and "our cause" and thus their own belonging to the same group and community. Similarly, social work was seen as a service of the Palestinian people, aiming ultimately for their release and return to Palestine. The importance of a strong shared identity and bond among the people was also connected to community support under challenging circumstances.

Social work is a national service for my Palestinian people, creating a kind of influence on their release and making them, despite their difficult circumstances, help others and create a bond that makes them coherent and available to each other in the darkest circumstances. (SW 12)

As Peteet (2009, 31) notes, the principle of the right of return is crucial in creating a feeling of belonging and togetherness in the camps. Similarly, the principle is closely connected to the value and aim of endurance, which I will discuss next. Belonging can thus be understood both as belonging to the community of the camp and the Palestinian diaspora and belonging to the real homeland of

Palestine. In the next chapter, I will discuss the value of endurance, also strongly relating to those aims.

Endurance

The value of endurance is composed of the values of hope, change and resilience. The value or notion of **hope** was mentioned in 4 of the replies. *Sowing hope* (SW 15, SW 16) was mentioned as something the social workers aim to do, even under challenging conditions. Similarly, *planting hope for a better future* (SW 10) was mentioned as one of the most important things in the social work in the camp. The value or idea of hope was emphasised specifically in terms of the challenging conditions of the camps and how they necessitate maintaining hope among the clients. Previous research has suggested that building hope is among the most important values and aims in the social work context of Palestinian refugee camps in Lebanon (O'Leary et al. 2015).

Under these circumstances, we strive to…sow hope, even in a simple way, among parents and children. (SW 16)

The value of **change,** which was connected to both the value of hope and the notions discussed in the next chapter, such as claiming rights and developing and improving the conditions of the community, was mentioned in some form in 11 replies. Change was not necessarily explicitly named as a value or ethical principle. Still, it was frequently mentioned as social work's aim, or something that a good social worker is pursuing, and the change in the conditions of an individual or family was implicitly viewed as something desirable. Change was discussed both at the level of the individual and society. Similarly, O'Leary et al. (2015, 718) located the notions of change and hope in the Palestinian refugee camps to be linked to both "collective hope" of returning to Palestine and hope on a personal level in terms of employment, education, family issues and such.

A good social worker brings about a change in society, even if the change is simple, even after a period of time. (SW 19)

Contrasting the notion and aim of change to some extent, the replies also indicated a sense of something that could be described as **resilience or adaptation.** Adaptation was mentioned in 2 replies, one of which discussed it in detail. According to that social worker, social work is based on enabling clients to adapt to life. The notion of adaptation was described in terms of preparing the families in advance for the problems that are to come. The social worker described one of the aims of social work as *enabling the parents in advance to adapt to the pressures of life and living crises*

(SW 4). This observation reflects the perception that new challenges and crises are considered as something expected, not as something distant or unlikely.

As being a refugee and living in the camp, which was initially meant as a temporary place of residence, have become a long-lasting state for the Palestinian refugees in Lebanon, resilience and adaptation seem inevitable to some extent. The idea of preparing the parents in advance for the crises and pressures could be seen as a demonstration of the challenging conditions of the camps and being a refugee, as well as forecasting more struggle. Similarly, the wider society of Lebanon has suffered several crises, which have affected the Palestinian camps in particular. Despite the continuous crises and struggles, the values of hope, resilience and faith in change were prominent in the replies. The dialectical relation between hope for the better and desperation over the current circumstances seems to be an underlying or cross-cutting theme throughout the data. The following quote, describing the aim of social work in the camp, encapsulates the notion of hope and resilience well.

Continuity, spreading awareness and the spirit of cooperation, to rise up every day anew and know that tomorrow is a better day, without surrendering to the force majeure circumstances we live in. (SW 12)

Notions of resilience, change and hope all carry meanings of endurance. Similarly, the camps themselves carry meanings of endurance and hope (Järvi 2021, 167; Peteet 2009, 31). The Arabic name of BAS literally means "The House of the Children of Endurance" and thus encompasses similar meanings of resilience under challenging circumstances of camps and exile. In this sense, the values related to belonging and resilience are both strongly connected to the meanings of resistance, which I will further discuss in the next chapter.

6.3 Values of resistance

Awareness and participation are connected to mobilising or engaging communities. Here they are grouped together with social justice and human rights to form the value group of resistance. Resistance as a concept and action is crucial in terms of both decoloniality and the situation of Palestine and the Palestinian refugees. As the principles of GSWSEP (IASSW 2018) demonstrate, promoting participation, social justice and human rights are understood as global and universal principles or values in social work. Considering the situation of Palestine and the Palestinian refugee population, however, such values appear particularly fundamental, as the continuing colonial action

and exile challenge the basic human rights of the Palestinians and deprive them of social justice and possibilities of full political, national and civil participation. In the social work of BAS, the notions become apparent in the aim of mobilising and developing societies and communities to claim their rights and advocate for human rights. Table 3 illustrates the values included in the value group of resistance (Table 3.).

Table 3. Values in the resistance group.

Value or aim expressed by participants	GSWSEP (IASSW 2018) informed value	Value group
Awareness	Participation	Resistance
Participation		
Empowerment		
Claiming rights	Human rights	
Structural social work	Social Justice	
Palestinian cause		

Participation

Crucial to the value of participation, **awareness** was mentioned in a vast majority of the replies, 16 in total. Raising awareness was discussed as an aim of social work and as one of the most important aspects of social work in the camps. It was also underlined in more practical terms, such as mentioning awareness sessions as the most important task of social workers in the camps. Similarly, lack of awareness was mentioned as a value dilemma, and awareness sessions were frequently mentioned as a way to solve such dilemmas and develop the skills of the individuals, as the following quote points out. Here the importance of awareness is connected to the realities or circumstances of the camp and exile.

Under these circumstances, we strive to spread awareness, hold awareness sessions on several topics, and work on developing the skills of individuals. (SW 15)

Awareness sessions and the aim of raising awareness were connected to developing the skills of the community members and thus encouraging their participation and activeness in the community and society. Typically, the social workers wrote that their work is aimed at the levels of the individual, family, community and society. The development of the individual human being was discussed in

relation to the development of the whole society. Helping individuals to engage in solving their problems and developing was here seen as an initial step towards the development of society. The following quote encapsulates this aim and notion well.

Accordingly, my work is appreciated as a purely humanitarian service that serves the human being and helps him deal with his problems and life issues as well as his development, and from it proceeding to the development of society as a whole. (SW 6)

Connected to awareness, development and empowerment, **participation** was mentioned in 4 replies. The quote below implies that the aim of raising awareness is motivating the community members to participate and be active in solving their issues. Similarly, the social worker discusses the importance of examining the roots of the problems, thus pointing to structural issues as well.

Raising awareness, mobilising and stimulating the participation of community members in diving into the roots of their problems and finding solutions to them. (SW 2)

The previous quote also conveys meanings of **empowerment,** which is strongly connected to awareness, development and participation. The value of empowerment was explicitly mentioned as an important value or aim in 5 of the replies. It was commonly discussed in terms of advocacy for the local community and other values of the cluster. Similar to the notion of development, empowerment, too, was discussed at the level of individuals, communities and society, as the following quotes illustrate. Themes discussed earlier in this chapter, such as encouraging individuals to be active members of society or community, are closely linked to the standard definitions of empowerment. Similarly, some social workers did not mention empowerment explicitly, but discussed themes that can be considered to carry very similar meanings. The social workers described one of the goals of social work as strengthening capabilities in order to access resources. The following quotes convey well the meanings of these empowerment-related values and aims.

Social work is a humanitarian profession based on the promotion of social change, development and empowerment of individuals, groups and society. (SW 5)

Stimulating and strengthening the capabilities of individuals and families to enable access to personal and environmental resources. (SW 2)

It also works to empower people and develop them in terms of their knowledge and means of living, in addition to helping them claim their rights and manage their families. (SW 3)

Awareness, participation and empowerment all carry similar meanings of developing, stimulating and mobilising communities and individuals to access resources. As the lack of resources or limited access to them were commonly mentioned as the most pressing value dilemmas in the data and the Palestinian refugees in Lebanon are deprived of many forms of political and civil participation, underlining these notions as important values or aims of social work appears fitting.

Palestinian resistance is typically considered to be collective in essence (Shalhoub-Kevorkian et al. 2022, 208), which could further clarify why the participation and empowerment of the community members are considered crucial aims of the social work especially in the camp setting. This notion connects the value of participation to the value of belonging discussed earlier in this thesis. Likewise, the camps have long been active grounds for political organisation and mobilisation (Ramadan & Fregonese 2017, 960), which could partly explain the relevance of the values in this cluster. Similarly, these values were commonly discussed together with the structural or societal role of social work and the notion of claiming rights, which will be further discussed next.

Human rights

The values of the previous participation cluster and human rights appeared closely related in the data. Active, empowered members of the community and society can more easily pursue human rights and social justice. Similarly, the idea of defending human rights was connected to the notions of Palestinian identity and the compassion of working with the community. In the next quote, the social worker combines all these notions of awareness, empowerment, human rights and the affection of working with the community.

All the work that we do is very important, whether it is in raising awareness or empowerment or helping our people in the camps in light of the difficult conditions in which the Palestinian people live, especially since they are deprived of their most basic rights, so what attracts me to this work is: the love of working with our people. (SW 5)

The idea or value of **claiming rights** was mentioned by 5 social workers regarding encouraging people to claim their rights. In addition, 2 social workers discussed it in more general terms, as in respecting or defending human rights. Empowerment and participation which were discussed above, were seen as tools to develop and advance society. These values were connected to the notion of claiming rights, describing a good social worker as the following.

...who seeks to advance society, reduce the spread of disputes and social problems, and provide great services to the members of society, encouraging them to claim their rights, helping them in that. (SW 2)

The importance of claiming rights was typically discussed in terms of the discrimination the Palestinian refugees continue to face in Lebanon and the exclusion from participating in the political life. Themes of empowerment and encouraging the clients to claim their rights resonate with the reality in which the Palestinians indeed lack various fundamental rights. In the following quote, a social worker is compared to a warrior, accentuating the notions of resistance and struggle in social work.

I would also like to tell you that the social worker is like a warrior who fights on the fronts, but with a social role, with the aim of pushing people to the best. (SW 7)

Pushing people to the best appears here as something symptomatic of the role of social work, differentiating it from other ways of advocating or "fighting" for the rights of the community. As Ramadan & Fregonese (2017, 960) note, the Palestinian camps have always been spaces of political organisation and influenced by liberation movements. Thus, it could be argued that by using the metaphor of *a warrior fighting on the fronts*, the social worker is emphasising the radical, structural notions of social work, even connecting it to the decolonial struggle in terms of the deprived rights of the Palestinians.

Social Justice

The societal or structural role of social work was mentioned in the majority of the replies, 12 in total. The structural role of social work was connected to the idea of promoting social justice and working to remove the structural obstacles that hinder the full realisation of social justice and human rights for the Palestinians. Such notions are prominent in the following quote describing the aim of social work.

Social work aims to address social grievances, especially dealing with barriers that prevent public welfare, including poverty, local conflicts, unemployment, and discrimination. (SW 6)

Themes of marginalisation, patriotism and Palestinian identity were prominent themes in the replies regarding the value of social justice. The vast majority of the replies, 17, included remarks about the harsh and challenging conditions of the camps and their effect on social work. The marginalisation

and limited rights of the Palestinians were discussed explicitly in 12 replies, and some of the replies which discussed the conditions in the camps implied similar themes in more implicit ways. These topics were often discussed in relation to social justice and empowerment and rights, themes discussed above. It can be argued that the whole situation of the Palestinians in Lebanon and elsewhere is a human rights violation, and thus, the topic could be also classified to the value cluster of human rights. However, the data indicated that the Palestinian cause was most commonly discussed from the point of view of structural barriers and the structural role of social work. Nevertheless, as noted before, the values in the resistance group, too, are blending into each other and describe the wider phenomenon of resistance.

Approximately half of the replies, 9 in total, directly discussed **patriotism and the Palestinian cause.** However, those that did discuss the topic seemed to place great importance on them and discussed it in relation to the structural role of social work. Especially the right of return was mentioned as an essential principle in social work. Apart from a guiding principle, it was also discussed as an important aim of social work in the camps. In chapter 6.2 of this thesis, the principle of the right of return was connected to the notions of belonging and endurance, but the data also implied that it was understood as an aim or value of social work on its own as well. The following quote provides an example of the replies that implicitly named adhering to the right of return, patriotism and emphasising the Palestinian identity as explicit aims of social work. However, such replies typically did not elaborate on this principle but seemed to consider it as a self-explanatory principle for social work in this particular setting.

Social work aims to… Emphasise identity, patriotism, and adherence to the right of return… (SW 2)

Promoting these themes was mentioned as an objective of the social work in the camps and a factor that makes social work necessary and attractive. Thus, the aim of social work is the change that serves the Palestinian cause. The quote connects the values discussed in previous chapters, humanitarianism, development and change, to the Palestinian cause and specifically to the cause of the Palestinian refugees. Apart from embodying the meanings of patriotism and the Palestinian cause, it illuminates the interconnectedness of the values discussed in this thesis.

I find social work "attractive" and "necessary" because it is a humanitarian and service work that brings about development and change that serves our cause as Palestinian refugee people. (SW 8)

As the quote illustrates, the values of humanitarianism, development and change are all connected to "our cause as Palestinian refugee people". The values connected to the Palestinian cause can be seen

as a cross-cutting theme throughout the data and something that greatly influences the social work of BAS, its local manifestations and most prominent values.

7 Conclusions and Discussion

The first research question of this thesis sought to determine which social work values the BAS social workers consider central in their work. The results indicate that the social workers of BAS emphasised some universal social work values such as integrity, which involves objectivity, impartiality, honesty, maintaining professional relationships and trust. In addition, they highlighted confidentiality and recognition of the inherent value of humanity, which includes the values of humanitarianism, respect and acceptance.

The effect of the local context was apparent in the data regarding the social workers' perspectives on values such as the authentization of social work, including knowledge of the local environment, being a resident and the consideration of local values, traditions and customs. These notions have a clear connection to the idea of decolonising social work and its values. Similarly, the social workers emphasised values related to belonging, such as cooperation, communication and community cohesion. In addition, they accentuated values of endurance, involving hope, change and resilience. These values were central to the participants' understanding of social work values and are strongly connected to the context of the camps and the effects of colonialism.

In terms of resistance, the social workers noted the importance of the value of participation, which was associated with meanings of awareness, participation and empowerment. They also accentuated the value of human rights, which includes claiming rights. Likewise, the importance of the value of social justice, including structural social work and the Palestinian cause, was highlighted. The values of the resistance group are also strongly connected to the locale of the camps and the colonial experience.

The first value cluster in the universality group, integrity, is listed as a universal principle in GSWSEP (IASSW 2018). The principle of integrity in GSWSEP (ibid., 8) urges social workers to maintain the boundaries of personal and professional relations and not to abuse their position. Despite many of the values of the integrity cluster being commonly considered universal social work values (IASSW 2018; Healy 2008, 245–246), their implications and justifications can be contextual. However, the meanings the social workers attached to these values seem to correspond to those presented in the GSWEP. As noted above, the importance of such values could be, however, underlined due to the close-knit and communal nature of the practice environment of BAS.

Honesty was one of the values emphasised in the replies and included in the integrity cluster. Barise (2005) names honesty one of the social work values particularly consistent with prominent Islamic virtues. According to Soliman and Zidan (2013, 9), understanding the role of Islam is crucial in understanding social work in the Middle East. However, the social workers did not directly discuss religion or faith in their replies, which is a similar result to that of Hagues et al. (2021), who found that social workers in the refugee camps of Lebanon did not usually consider their faith as a motivation for practising social work. Nevertheless, the religion of the region generally affects the values of societies (Al-Kandari & Gaither 2011, 270; Banks, 2021, 10; Barise 2005) and thus social work too.

In GSWSEP (IASSW 2018, 6), the definition of respecting confidentiality is somewhat self-explanatory. An interesting addition, however, is the further specification that in various we-centred contexts, the social workers should respect the clients' choice of shared confidentiality (ibid.). As stated before, Palestinian or generally Middle Eastern culture could be classified as more collectivistic (e.g. Al-Kandari & Gaither 2011, 269). Furthermore, it has been argued (see Reamer 2018, 42; Sewpaul & Henrickson 2019, 1476) that the principle of confidentiality may be contested in more collectivistic societies, and the extended family and even neighbours might be included in clients' issues, even without consent. However, the results of this thesis seem to contradict this claim. Conversely, none of the social workers mentioned such notions but instead viewed the intervening of relatives in the families' internal matters as a value dilemma.

The idea of humanitarianism, prominent in the replies, is in line with GSWSEP's (IASSW 2018) first principle, recognition of the inherent dignity of humanity. Some of the replies name social work as humanitarian action seeking to "serve the interests of humankind". This principle connects the BAS social work practice to broader universalist values. Thus, the aim of the work is not only to serve the national interests of the Palestinian people but simultaneously to serve or manifest a higher cause of general humanitarianism. Similarly, Hagues et al. (2021, 342), who interviewed social workers working with refugees in Lebanon, found that several informants emphasised that their faith in humanity helps them cope with the pressures of the work.

The values of the universality cluster were typically seen as a foundation or base, upon which the more localised forms of social work were built on. These values could be considered as instrumental values too, manifesting in the trust or the professional relationship between social workers and clients. The results of this thesis build on existing evidence that some social work values, such as

confidentiality (Healy 2008, 245–246), worth and dignity of people (ibid.), respect for basic rights (Abbott 1999) and promoting social justice (Weiss 2005) could be universally shared. Hanel et al. (2018) and Belic et al. (2022) note that while certain values may be universally shared, their implications and interpretations could vary drastically. Further research is needed to determine whether the BAS social workers' understanding or interpretation of values such as confidentiality aligns with that of, for example, their Finnish counterparts.

Not all principles of GSWSEP (IASSW 2018) or the values located as universal by Abbott (1999) or Healy (2008, 245–246) were present in the social workers' replies. In terms of GSWSEP (IASSW 2018), values or principles that the social workers did not emphasise were promoting the right to self-determination, treating people as whole persons and the ethical use of technology and social media. However, the principle of treating people as whole persons also includes the notion of searching for holistic responses to problems (IASSW 2018, 7), which was mentioned in some of the replies that discussed interdisciplinary cooperation. In addition to GSWSEP, both Abbott (1999) and Healy (2008, 245–246) note self-determination as an important universal value of social work. Contrarily, Sewpaul and Henrickson (2019, 1473) ask whether the principle of self-determination has relevance in contexts that highlight the role of the community over the individual. They (ibid.) argue that self-determination as an essential value could be contested in more collectivistic contexts. However, further research would be required to determine whether the absence of this value in the data is related to the context of the camps.

The second research question of this thesis sought to examine how the local context of the camps and the colonial experience of the Palestinians affect the social workers' views of social work values. As stated above, the values classified to the universality group in this thesis also carry their contextual connotations and are thus affected by the locale of the camps. However, the effect of the context and the colonial actions are even more prominent in the value groups of locality and resistance.

In line with the notions of decolonising social work values, the social workers accentuated the importance of local knowledge and understanding of the local context, even though they did not directly question or challenge Western values or Western influence on social work. However, some social workers mentioned "cultural or societal invasion" or "globalisation", which they perceived as a threat to local or traditional values. Regarding this, one of the social workers referred to homosexuality as an example of a concept considered natural and normal in other countries but one

that still carries a stigma in the local society. The social worker communicated the values of non-discrimination, acceptance and equal rights. However, they expressed difficulty in confronting the community about the matter. The discussion is noteworthy in light of the universal-contextual division of social work values and the idea that the meaning of values can depend on the context (Belic et al. 2022; Healy 2008; Hugman 2012). For practitioners in other contexts or locations, the values of non-discrimination, acceptance and equal rights could have been seen to obligate social workers to confront their communities and defend the rights of all groups in a more distinguishable manner.

Likewise, strongly connected to the discussion of decolonising social work values, authentization of social work and its values (Walton & Abo El Nasr 1988; ref. Hugman 2008, 121) was not directly mentioned by the social workers, but their notions of the importance of having local knowledge and considering the local values and customs convey similar meanings. According to Ragab (2016, 327), the authentization of social work means utilising international concepts and models that are helpful and applicable while relying on the cultural and social context of each practice environment. It appears that this approach is already implemented to some extent in the social workers' ideas of social work values as they emphasise both the values with clear universal connotations and the importance of the local context.

The effect of the local context also became apparent in the value of belonging. Considering the levels of responsibility in terms of social welfare, according to the Islamic worldview, the immediate and extended family and then the neighbourhood are the primarily responsible actors. Only after those levels the duty extends to more official levels. (Al-Makhamreh and Sullivan 2013, 170; Soliman & Zidan 2013, 20.) In addition, Islam highlights the importance of community members' collective interdependence (e.g. Barise 2005). These observations could partly explain why the social workers seem to underline the cohesion and interdependence of the local community and the social works' aim to facilitate community relations. In social workers' replies, the role of the community is considered central, as they emphasise cooperation within the community and improving the relations and cohesion between community members. As O'Leary et al. (2015, 728) note, involving community actors in social work interventions is vital in the context of Palestinian refugee camps. This notion is also present in social workers' replies, underlining the value of cooperation with different actors in the camp and within the community. In this regard, the findings are consistent with those of previous studies. However, the social workers also seem to recognise the double role of the

community as both a support network and a limiting factor (see Järvi 2021), as they discuss the gossiping and limitations posed by some attitudes of the community.

Apart from explanations connected to the religious values of the region and the context of the camps, accentuating the importance of the community and its coherence can also be connected to the colonial experience of the Palestinians and the reality of exile. As Hofstede (2013, 7) notes, the importance of communal values among Palestinians could result from the external threat to their existence. Similarly, emphasising the importance of community could be rooted in the collective trauma of being under the colonial rule of the British Mandate and later Israel (Nilsson & Badran 2021, 3436; 3425). According to Shalhoub-Kevorkian et al. (2022, 208), Palestinian resistance is inherently collective. The sense of community and shared identity are crucial in creating an "us against them" stance and motivating endurance and hope of returning to Palestine. According to El Masri (2022, 16), the reliance on the community and the relations between community members are also crucial from the decolonising point of view. In addition, the BAS social work is operated by Palestinian social workers, who are members of the camp communities and have vast knowledge of the local values, customs and traditions. The social workers considered this knowledge enabling them to answer the needs of their community and partake in claiming their rights and ultimately returning to Palestine. Similar to El Masri's (ibid.) discussion of decolonising education in the Palestinian camps, on the same premises, the social work of BAS, too, can be considered a decolonising factor in its context.

Hope, both on the collective and personal levels, was seen as a central value in maintaining the notion of endurance in the camps. In the data, the social workers mentioned hope and "sowing" or "planting" it as essential features of social work in the camps. Hope was discussed in practical terms, such as promoting hope among the children and families, but also on a broader level, especially regarding the right to return to Palestine. In this regard, the findings of this thesis are consistent with those of O'Leary et al. (2015), who located hope, both on the collective and personal levels, as an essential factor in social work in the refugee camps in Southern Lebanon. Likewise, Nilsson and Badran (2021, 3425) note that the hope of returning to Palestine is paramount in maintaining the feeling of endurance and continuing the struggle against the prevailing conditions of exile.

The notions connected to struggle and resistance were prominent in the replies. The collective notion of resistance (Shalhoub-Kevorkian et al. 2022, 208) manifested in the data as the social work's aim to mobilise and empower the Palestinian people to participate and to claim their rights, thus emphasising the prominent social work values of participation and human rights. One of the aims of

BAS social work seems to be reproducing the Palestinian shared identity and sense of belonging while simultaneously being motivated by it. In accordance with the present results, previous studies have indicated that Palestinian social workers working with refugees in Lebanon typically mentioned their commitment to the Palestinian cause as a significant source of motivation in their work and discussed supporting their community as a reason to become social workers (Cecil et al. 2022, 527; Hagues et al. 2021, 339).

The values related to resistance can be seen as factors particularly firmly attributed to the colonial experience of the Palestinians. The camps themselves as spaces carry meanings of political activism, resistance, endurance, patriotism and the struggle against the occupation of Palestine (Järvi 2021, 167; Peteet 2011; Ramadan & Fregonese 2017; Shalhoub-Kevorkian et al. 2022, 208). The social workers, too, discussed notions of participation, human rights and social justice and connected these values to the structural role of social work. As such, the social work of BAS can be seen, similar to the camps themselves, as a factor challenging the colonial oppression and the aim to silence the Palestinian narrative. Through persisting on the right of return and thus not surrendering to the realities of exile, the BAS social work can be considered an inherently decolonial action.

In conclusion, the results support evidence from previous observations (e.g. Abbott 1999; Healy 2008, 245–246; Weiss 2005) that some social work values can indeed be considered universal, whereas the local context impacts which values are emphasised. In addition, the results accentuate the importance of the context and locality regarding social work practice and values. Walsh and Mignolo (2018, 3–4) have discussed decoloniality in terms of a "pluriversal" way of thinking, which connects to the local knowledges, narratives, and struggles against coloniality while also acknowledging the Western-based knowledges. The notion is very similar to that of the authentization of social work (Ragab 2016, 327; Walton & Abo El Nasr 1988; ref. Hugman 2008, 121). As Gallien (2020, 30) notes, decolonising knowledge could be understood as emphasising alternative, previously oppressed epistemologies. "Pluriversal" approach to social work and openness to authentizise the practice regarding the local context could be potential approaches to decolonising social work and its values. In this thesis, I have aimed to question the assumptions of social work's universal value base in accordance with decolonial thinking and to shed light on values and knowledge stemming from a complex and unique social work practice environment, the Palestinian refugee camps of Lebanon.

As with all research contributions, this study also has its limitations. Some of them are related to methodological choices and the principles of decolonising research. Habashi (2005, 773–774) asks

whether it is even possible to have decolonising research if the methodological parameters used originate from the hegemonic ways of knowing. In order to fully emphasise the principles of decolonising research or to utilise the decolonising methodology to the fullest in this thesis, it would have been imperative to consider other forms of research, such as participatory action research, which underlines community action, collective ownership of research and community-driven analysis of social problems (Torre et al. 2018, 855–856). The topic of this thesis was ultimately chosen by me, and it serves my research interests and my aim to acquire a degree. In order to emphasise the notion of decolonising research to its fullest, the objective of the research could have been to address an issue named by the social workers or the local community, in cooperation with the community and on its terms.

As discussed before, values have different meanings for different people, and their implications and interpretations can vary significantly by context or culture (Belic et al. 2022; Hanel et al. 2018). Therefore, it can be questioned to what extent anything can be disclosed about values without first explicitly defining what it means to have each value. However, the aim of this thesis was not to examine the values that de facto guide the social work of BAS. Moreover, the aim was to research the perspectives and ideas the social workers of the specific organisation have on social work values and how they verbalise such ideas. Thus, due to the small sample size, the results are not generalisable, as is often the case with qualitative research.

This thesis' implications for the profession and research of social work lay in contributing to a more comprehensive understanding of how historical roots affect the practices of today. The decolonial approach to social work values provides critical tools to examine the taken-for-granted practices and biases within the profession. In Western societies, too, the "Middle East" and its values are increasingly present through migration. Gaining knowledge of the value base and background of "others" and questioning the familiar, hegemonic ways of knowing and doing are crucial tasks for social work practice everywhere. As Sewpaul and Henrickson (2019, 1479) conclude, "decolonization is a process, not an end". In addition, the results of this thesis highlight the necessity and influence of social work in complex or politically charged environments or contexts where basic rights remain contested.

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Appendices

Appendix 1 Questionnaire and information sheet in English

Dear social workers of Beit Atfal Assumoud,

I am Liisi, a social work student from Finland. I interned at the Shatila centre of Beit Atfal Assumoud earlier this year and was impressed by your social work practice.

Now I am writing my master's thesis at the University of Tampere. I invite you to write about your ideas of social work values. Learning from each other is essential in social work, which is also why I am interested in your thoughts and experiences. My aim is also to raise awareness of the situation of the Palestinian population in Lebanon.

My thesis aims to study the social work values in the Palestinian refugee camps of Lebanon and your perspective on them. The thesis will be written in English and published on the open institutional repository of Tampere University (Trepo).

Participation is **entirely voluntary.** It won't affect you or Beit Atfal Assumoud. The confidentiality of all research data will be maintained, and individual social workers won't be recognisable from the thesis, but the background organisation (Beit Atfal Assumoud) will be mentioned. Please don't include your name or other identifiers in your text.

Attached you will find the informed consent statement and privacy notice, which I am required to provide under Finnish law. After reading them, you will find the writing instructions.
If you have any questions, don't hesitate to contact me directly at +358 x (WhatsApp) or by e-mail x@tuni.fi

Thank you for your time and for sharing your thoughts!
Kind regards,
Liisi Ylä-Kotola
Social work student
Tampere University, Finland
x@ tuni.fi (e-mail)
+358 x (WhatsApp)

Informed consent statement

By submitting your text, you agree on the following statement:
"I have been requested to participate in the research study identified above. I have received information about the study in writing and have had the opportunity to ask questions from the researcher conducting the study.

I understand that participating in the study is voluntary. I am aware that I have the right to refuse to participate and the right to withdraw from the study permanently or for a temporary period at any time and without giving a reason. I understand that any personal data collected in the course of the study will remain confidential.

I hereby give my voluntary consent for participation in this study and processing of my personal data as mentioned in the privacy notice below."

Privacy notice

The contents of the privacy notice are based on Arts. 12-14 of the GDPR and the Finnish Data Protection Act (1050/1080).

1. Title of the registry: "Social work values in refugee camps of Lebanon (working title)" [Masters's thesis in Degree Programme of Social Work, Tampere University]

2. Data controller: Liisi Ylä-Kotola

3. Others who process the personal data: translator X

4. Supervisor: Maritta Itäpuisto, University lecturer, Tampere University

5. Purpose of processing personal data: Your personal data will be processed in the thesis regarding social work values. Participation is voluntary. The lawful basis for processing data is consent. You can withdraw your consent any time by informing the data controller.

6. Duration of processing personal data: Until the thesis has been accepted, assessed acceptance 5/2023.

7. Content of research records and sources of personal data: Data is collected directly from the participant through their writing.

8. Data subject's (participant's) rights: Under the GDPR you have the right to access your data, right to rectify your data, right to have your personal data erased ('right to be forgotten'), right to restrict processing and right to object to the processing of your data. In case you would like to use any right, contact the data controller.

9. Recipients of the personal data: Your personal data will only be disclosed to parties mentioned in this notice. Direct identifiers will be removed from the data.

10. Data protection principles: Digital data will be protected with username and password and multi-factor authentification (MFA). Direct identifiers will be removed from the data.

Invitation to write

Please write about your thoughts on social work values and your work in the camp. You can write in Arabic and decide for yourself how and what you want to tell. You can answer each question separately or write a longer text. The style of your text is up to you, and your thoughts and ideas are what matters, not the spelling or form of your writing.

You can write electronically (by phone or computer) and send your text to me by e-mail or WhatApp. **Please deliver your text by 31.1.2023 at the latest.**

I hope you will express yourself freely and write about what you think is important.

However, I would like to ask you to consider the following three themes and/or questions while writing and to provide some examples.

Theme 1 – Describe <u>social work and its aims in the camp</u>. Please provide examples. You can consider the following questions:

- What do you find appealing in social work? And what do you find less appealing in social work? Why?
- Describe the goal of social work in the camp?
- What is the most important thing in social work in the camp?

Theme 2 – Describe the <u>social work values in your work.</u> Please provide examples. You can consider the following questions:

- Describe a good social worker? Why are social workers important?
- What is the most important thing you do as a social worker?
- What do you value most in your job as a social worker?
- What principles guide your daily work and how?
- Which social work values are the most important in your work? How do they show?

Theme 3 – Describe <u>dilemmas related to values and social work in the camp</u>. Please provide examples. You can consider the following questions:

- Can you name examples of the biggest value dilemmas— or toughest choices— in your work?
- How do you reach decisions in these dilemmas?

I sincerely thank you for participating and wish you all the best!
Please deliver your text to me by the end of January 2023. You can send your text through the director of your center, or directly by:

E-mail
xxx
Or Whatsapp
xxx

Appendix 2 Questionnaire and information sheet in Arabic

أعزائي العاملين الاجتماعيين في بيت أطفال الصمود

أنا ليسي ، طالبة في العمل الاجتماعي من فنلندا. تدربت في مركز شاتيلا في بيت أطفال الصمود
في وقت سابق من هذا العام وقد أعجبت بعملكم في مجال العمل الاجتماعي.

أنا الان أكتب أطروحة الماجستير في جامعة تامبيري. أطلب من حضراتكم بكل لطف أن تكتبوا وتشاركوا
أفكاركم عن قيم العمل الاجتماعي.
التعلم من بعضنا البعض أمر ضروري في العمل الاجتماعي وهذا هو سبب اهتمامي بأفكاركم وتجاربكم. هدفي أيضا هو رفع الوعي
بأوضاع السكان الفلسطينيين في لبنان.
هدف رسالتي هو دراسة قيم العمل الاجتماعي في مخيمات اللاجئين الفلسطينيين في لبنان ومنظورك لهذه القيم. ستتم كتابة
الأطروحة باللغة الإنجليزية ونشرها في الارشيف المؤسسي لجامعة تامبيري (تريبو)
مشاركتكم طوعية بالكامل. لن تؤثر عليك أو على مؤسسة بيت أطفال الصمود.
سيتم الحفاظ على سرية جميع بيانات البحث. وسيتم أيضا الحفاظ على سرية هوية العاملين الاجتماعيين
ولن يكون من الممكن التعرف عليها من الأطروحة. لكن ستتم الاشاره الى المنظمة (بيت أطفال الصمود). الرجاء عدم تضمين
اسمك أو أي تعريفات أخرى في النص الذي سوف تكتبه.
ستجدون بيان الموافقة وإشعار الخصوصية مرفقين، حيث ان بيان الموافقة وإشعار الخصوصية من المتطلبات التي يجب
توفرها بموجب القانون الفنلندي. بعد قراءة بيان الموافقة وإشعار الخصوصية، ستجد معلومات حول مواضيع الكتابة.

إذا كان لديك أي أسئلة ، فلا تتردد في الاتصال بي مباشرة على رقم تلفون (واتس اب)   +358
أو عن طريق البريد الإلكتروني x@tuni.fi

شكرا لكم على وقتكم ومشاركة أفكاركم!
أطيب التحيات.
ليسي يلا-كوتولا
طالبة في مجال العمل الاجتماعي
جامعة تامبيري ، فنلندا
(بريد إلكتروني) x@tuni.fi
+358 x(WhatsApp)

بيان الموافقة
بإرسال النص الخاص بك، فإنك توافق على البيان التالي:
لقد طُلب مني المشاركة في الدراسة البحثية المحددة أعلاه. كما تلقيت
معلومات مكتوبة عن الدراسة وأتيحت لي الفرصة لطرح أسئلة على
الباحث الذي يجري الدراسة.
أفهم أن المشاركة في هذه الدراسة طوعية. وأدرك أن لدي الحق في
رفض المشاركة وكذلك الحق في الانسحاب من الدراسة نهائيا أو مؤقتا

85

في أي وقت ودون إبداء اي أسباب. أنا أفهم أن أي بيانات شخصية يتم جمعها خلال مسار هذه الدراسة ستظل سرية.

أمنح بهذا موافقتي الطوعية على المشاركة في هذه الدراسة ومعالجة بياناتي الشخصية كما هو مذكور في إشعار الخصوصية أدناه

إشعار الخصوصية

تستند محتويات إشعار الخصوصية إلى الفقرة 12-14 من GDPR وقانون حماية البيانات الفنلندي (1080/1050).

1. عنوان السجل: "قيم العمل الاجتماعي في مخيمات اللاجئين في لبنان (عنوان العمل)" [أطروحة لدرجة الماجستير في الخدمة الاجتماعية، جامعة تامبيري]

2. مراقب البيانات Liisi Ylä-Kotola:

3. الآخرون الذين يعالجون البيانات الشخصية: المترجم

4. المشرف: ماريتا إيتابويستو ، محاضر جامعي، جامعة تامبيري

5. الغرض من معالجة البيانات الشخصية: ستتم معالجة بياناتك الشخصية في الأطروحة فيما يتعلق بقيم العمل الاجتماعي. المشاركة طوعية. الأساس القانوني لمعالجة البيانات هو الموافقة. يمكنك سحب موافقتك في أي وقت عن طريق إبلاغ مراقب البيانات.

6. مدة معالجة البيانات الشخصية: حتى موعد قبول رسالة الماجستير. الموعد المتوقع لقبول رسالة الماجستير هو شهر ايار 2023

7. محتوى سجلات البحث ومصادر البيانات الشخصية: يتم جمع البيانات مباشرة من المشاركين من خلال الكتابة.

8. حقوق المشاركين في اعطاء البيانات: بموجب اللائحة العامة لحماية البيانات GDPR

لك الحق في الوصول إلى بياناتك، والحق في تصحيح بياناتك، والحق في محو بياناتك الشخصية (الحق في ان تكون منسية)، الحق في تقييد المعالجة والحق في الاعتراض على معالجة بياناتك. في حال كنت ترغب في استخدام أي حق ، اتصل بمراقب البيانات

9. متلقو البيانات الشخصية: لن يتم الكشف عن بياناتك الشخصية إلا للأطراف المذكورة في إشعار الخصوصية هذا.

10. مبادئ حماية البيانات: ستتم حماية البيانات الرقمية باسم المستخدم وكلمة المرور والمصادقة متعددة العوامل. كمأ سيتم إزالة المعرفات المباشرة من البيانات.

دعوة للكتابة

يرجى الكتابة عن أفكارك حول قيم العمل الاجتماعي وعملك في المخيم.

يمكن أن تكتب باللغة العربية وتقرر بنفسك كيف وماذا تريد أن تقول. يمكنك الإجابة كل سؤال على حدة أو كتابة نص أطول. أسلوب النص الخاص بك متروك لك. الأفكار هي ما يهم ، وليس الاملاء أو شكل كتابتك.

يمكنك الكتابة إلكترونيًا (بواسطة الهاتف أو الكمبيوتر) وإرسال نصك إليّ عبر البريد الإلكتروني أو واتس اب.

يرجى تسليم النص الخاص بك بحلول 2023.1.31 على أبعد تقدير.

أتمنى أن تعبر عن نفسك بحرية وأن تكتب عما تعتقد أنه مهم.

ومع ذلك ، أود أن أطلب منكم النظر في الموضوعات الثلاث و الأسئلة الاتية أثناء الكتابة وتقديم بعض الأمثلة.

المحور الأول - وصف العمل الاجتماعي وأهدافه، في المخيم. يرجى تقديم أمثلة.

يمكنك الاخذ بنظر الاعتبار الأسئلة التالية:

• ما الذي تجده جذابًا في العمل الاجتماعي؟ ومالذي تجد أقل جذبا العمل الاجتماعي؟ ولماذا ا؟

- صف هدف العمل الاجتماعي في المخيم.
- ما هو أهم شيء في العمل الاجتماعي في المخيم؟

المحور الثاني - صف قيم العمل الاجتماعي في عملك. يرجى تقديم أمثلة.

يمكنك الاخذ بنظر الاعتبار الأسئلة التالية:

- صف العامل الاجتماعي الجيد؟ لماذا العاملون الاجتماعيون مهمون؟
- ما هو أهم شيء تقوم به كعامل اجتماعي؟
- ما هو أكثر شيء تقدره في عملك كعامل اجتماعي؟
- ما هي المبادئ التي توجه عملك اليومي وكيف؟
- ما هي قيم العمل الاجتماعي الأكثر أهمية في عملك؟ وكيف تظهر من خلال عملك؟

المحور الثالث - صف المعضلات المتعلقة بالقيم والعمل الاجتماعي في المخيم. يرجى تقديم أمثلة.

يمكنك الاخذ بنظر الاعتبار الأسئلة التالية:

- هل يمكنك ذكر أمثلة لأكبر معضلات المتعلقة بالقيم - أو الخيارات الأكثر صعوبة - في حياتك العملية كعامل اجتماعي؟
- كيف تتوصلون إلى قرارات في هذه المعضلات؟

أشكركم بصدق على المشاركة وأتمنى لكم كل التوفيق!

يرجى أرسال مشاركتكم الكتابية بحلول 2023.1.31 على أبعد تقدير. يمكنك ارسال مشاركتكم الكتابية من خلال مدير المركز الخاص بك، أو مباشرة الي بواسطة:

البريد الإلكتروني x@tuni.fi أو Whatsapp x 358+