

KUVAKA PAMWE PASI IDZVA RINOKOSHESA ZVAKATIKOMBEREDZA: HAP

ECOLOGICAL SOCIAL WORK

IN SOCIAL WORK TRAINING

*An African
perspective*

Jacob Rugare Mugumbate

ZUVA REBATSIRIDZO YEMAGARIRO PASI ROSE
15 KURUME 2022
#WSWD2022





I respect the Aboriginal peoples on whose lands I have come to work (in Australia), and pay my respects to their Elders - past, present and future.

Country for Aboriginal peoples is an interconnected set of ancient and sophisticated relationships.



UNIVERSITY
OF WOLLONGONG
AUSTRALIA

The University of Wollongong Acknowledges the Custodianship of the Aboriginal peoples of this place and space that has kept alive the relationships between all living things.

The University Acknowledges the devastating impact of colonisation on its campuses' footprint and commits itself to truth-telling, healing and education.

THE NATIONAL ASSOCIATION OF
SOCIAL WORKERS-ZIMBABWE
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SOCIAL WORKERS INVITE YOU
TO A WEBINAR ON :

*"Social Work Training Yesterday, Today
and Tomorrow"*

PANELISTS



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DR. MUGUMBATE
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SOCIAL WORK NETWORK



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SOCIAL WORKER, CHILD
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DR M. AGERE
SOCIAL WORKER
IN THE U.K

DATE: 24 MARCH 2022
VENUE: ZOOM
TIME: 10:00-11:30 CAT

**CO-BUILDING A NEW ECO-SOCIAL WORLD:
LEAVING NO ONE BEHIND**



SOCIAL WORK DAY THEME
2021



Ubuntu
Umoja Ni Nguvu
TIANA NGUVU NA DUNIA ZIMA

SIKU YA DUNIA
16TH MARCH 2021
#WSWD2021



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Ubuntu
Ndiri Nekuti Tiri
KUSIMBISA KUBATANA MUNZVIMBO NEPASI ROSE

ZUVA REBATSIRIDZO YEMAGARIRO
16 KURUME 2021
#WSWD2021



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Ubuntu
Ndī Niī Tondū Wanyu
GWĪKĪRA HINYA ŪRŪMWE WITŪ NA WA MABŪRŪRI MANGĪ

MUTHENYA WA KIURUMWE WA THĪ
MWERI WA ITATU, 16, 2021
#WSWD2021



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Ubuntu
An Dhano Nikeche Wantie
ADWARO TEGO CHUNG'NA MOTEGNO MARPINY MANGIMA GILALA E ODIECHIENG' MAR RAPAR

ODIEOCHIENG' MOYIEDHI MAR JOTICH OGANDA
16, MARCH 2021
#WSWD2021



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SOCIAL WORK DAY THEME 2022

KUVAKA PAMWE PASI IDZVA RIMOKOSHESA ZVAKATIKOMBEREDZA: HAPANA AMOSARA



ZUVA REBATSIRIDZO YEMAGARIRO PASI ROSE
15 KURUME 2022
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KUUNDA DUNIA MPYA KIKOLOJA, KUUCHUMI NA KIJAMII PAMOJA: BILA KUWACHA MUYOTE NYUMA



SIKU YA HUDUMA KWA JAMII DUNIANI
15 MACHI 2022
#WSWD2022



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DUFATANYE KUBAKA ISI INSHYA Y'ABANTU N'IBIDUKIKIJE: NTAWIHEJWE



UMUNSI MPUZAMAHANGA W'IVUGURURAMIBEREHO
KUWA 15 WERURWE 2022
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CO-BUILDING A NEW ECO-SOCIAL WORLD: LEAVING NO ONE BEHIND



WORLD SOCIAL WORK DAY
15TH MARCH 2022
#WSWD2022



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DEFINING ECOLOGICAL/ENVIRONMENTAL OR GREEN SOCIAL WORK

Definition from *Fundi*, the dictionary and biography of social work:
<https://africasocialwork.net/fundi-the-african-dictionary-of-social-work/>

Developmental approach: a process of development that prevents and looks at needs in the long term as opposed to welfare

Developmental social work: a process of development that balances social and economic development

Ecological social work: Also known as environmental and green social work. It means using the environment to enhance development, promote social functioning and to prevent social problems.

Entrepreneur: an adventurous person with innovative skills and willing to take risks by investing in a risky project and shows great risk mitigation skills to succeed in their venture

False conservation: a situation where land or natural resources are taken away from a community under the pretext that they are failing to conserve it. This can be done by government, local government or non-

Social work education and eco or environmental social work, where do we start?

Starting point is the philosophy on which African social work must be found.

**“Whose fault is it if no one knows about the philosophy of your grandfather and mine? Is it not your fault and mine? We are the intellectuals of (Africa). It is our business to distill this philosophy and set it out for the world to see”,
(Samkange, 1980).**

UBUNTU THE ROOT, BASE OF AFRICAN LIFE AND THOUGHT

Professor Ramose - Ubuntu is at the root of African philosophy and being

Dr. De Tejada - Ubuntu philosophy is practised by Africans in most parts of the continent, "from the Nubian desert to the Cape of Good Hope and from Senegal to Zanzibar."

Professor Nabudere - An African philosophy of life that guides the thinking and actions of Africans must therefore be found in their lived historical experiences and not from philosophical abstractions that have very little meaning in actual life.

Professor Masolo - "African philosophy in its current form is about a resistance to the western philosophical discourse that denies Africa its contribution to world knowledge and civilisation" (Masolo, 1994:1).

Professor Cheick Anta Diop - has traced the generic term for man or ntu, to be the same on other African languages with similar term nit in Wolof, nti in Egyptian, and neddo in Peul.

Professor Nabudere, p 2 "The rejuvenation of the philosophy of Ubuntu is, therefore, important because it provides Africans a sense of self-identity, self-respect and achievement.

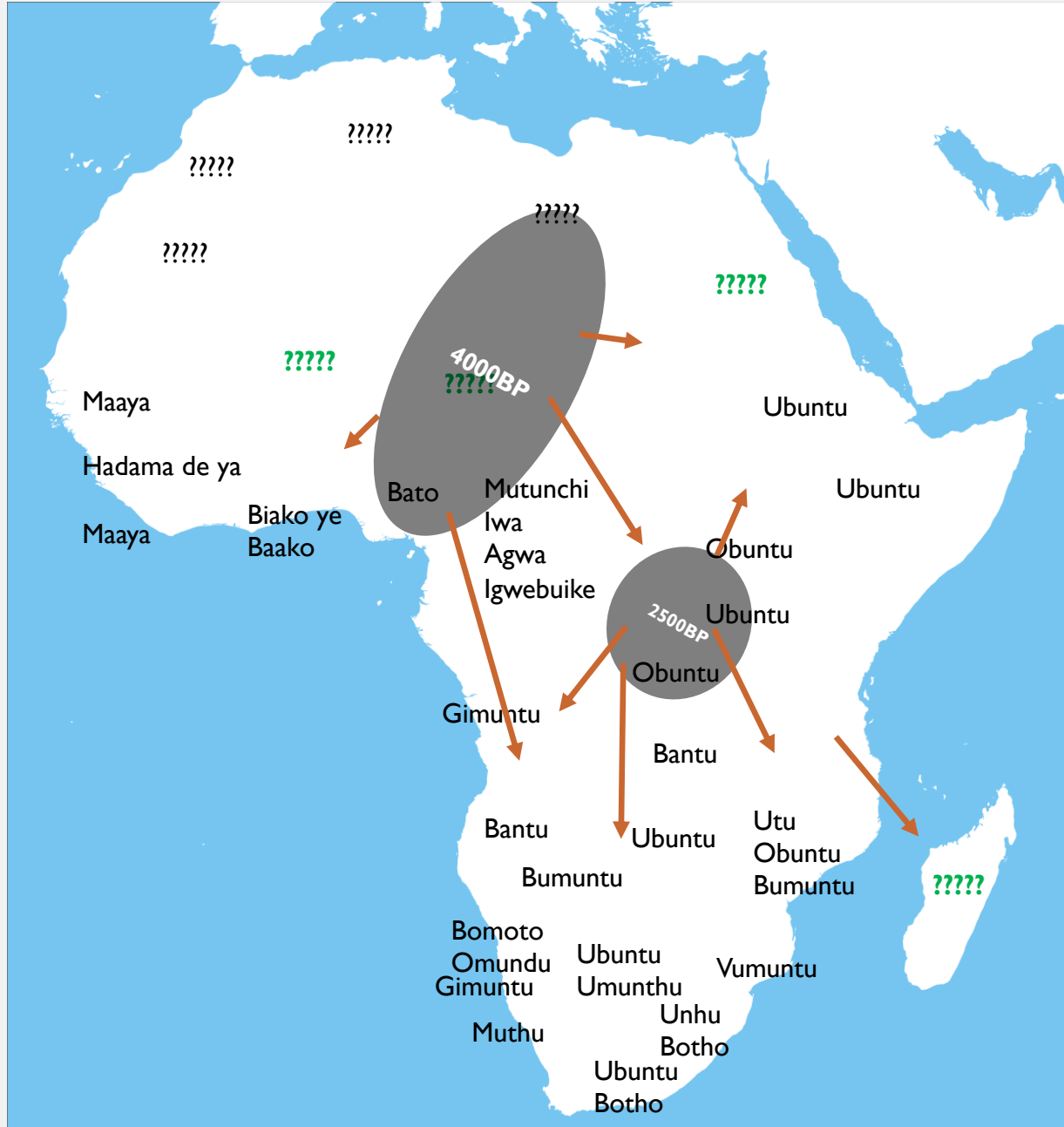
Professor Nabudere – Ubuntu enables Africans to deal with their problems in a positive manner by drawing on the humanistic values they have inherited and perpetuated throughout their history."

Samkange - it is your fault if you do not know the philosophy of your grandmother and grandfather

UBUNTU IS THE AFRICAN PHILOSOPHY



ABUNTU IS FOUND AMONG ALL BLACK PEOPLE OF AFRICA



COMMON ASPECTS OF UBUNTU IN AFRICA

Relations

Culture

Indigeneity

Wholism/
holistic

Justice and
Freedom

Responsibility

Community/
collectivity

Respect

SELECTED UBUNTU ETHICS AND PRINCIPLES

Upenyu – valuing life.
The ethic is do not harm or kill

Umhuri – familyhood, valuing blood relations.
The ethic is protect families and marriages

Umuganda – service to others.
The ethic is help others in need or reciprocity

Ururami, Ubulungiswa, Ubutabera – justice.
The ethic is for people to be just

Ukama, Harambee – familyhood, valuing blood relations.

Ujamaa – familyhood or communityhood.
The ethic is promote cooperation and collectivism

Ubunyarwanda – nationhood. **There are many ethics including promoting peace**

Uhuru – liberty/independence/freedom.
The ethic is liberate and protect African liberation

Umachobane – sustainability.
The ethic is to do programs that are sustainable.

Itorero – good members of society, and a strong sense of cultural values and leadership skills.
The ethic is to respect our cultures

Umoja – unity, peace and harmony.
The ethic is to promote oneness.

Kagisano – good neighbourliness.
The ethic is to promote harmony

Musha – permanent home in ancestral lands.
The ethic is to protect and maintain permanent homes

Simunye – strengths in numbers, we are one.
The ethic is promote cooperation and collectivism

Shosholoza – resilience.
The ethic is remaining strong despite adversity

Kuumba – creativity.
The ethic is not to imitate

Ujima – collective responsibility.
The ethic is to look after one another

Utungamiri – leadership.
The ethic is people centered leadership

Ushavi – workmanship, enterprising .
The ethic is hardworking

Urithi, Nhaka – inheritance.
The ethic is to protect inheritance

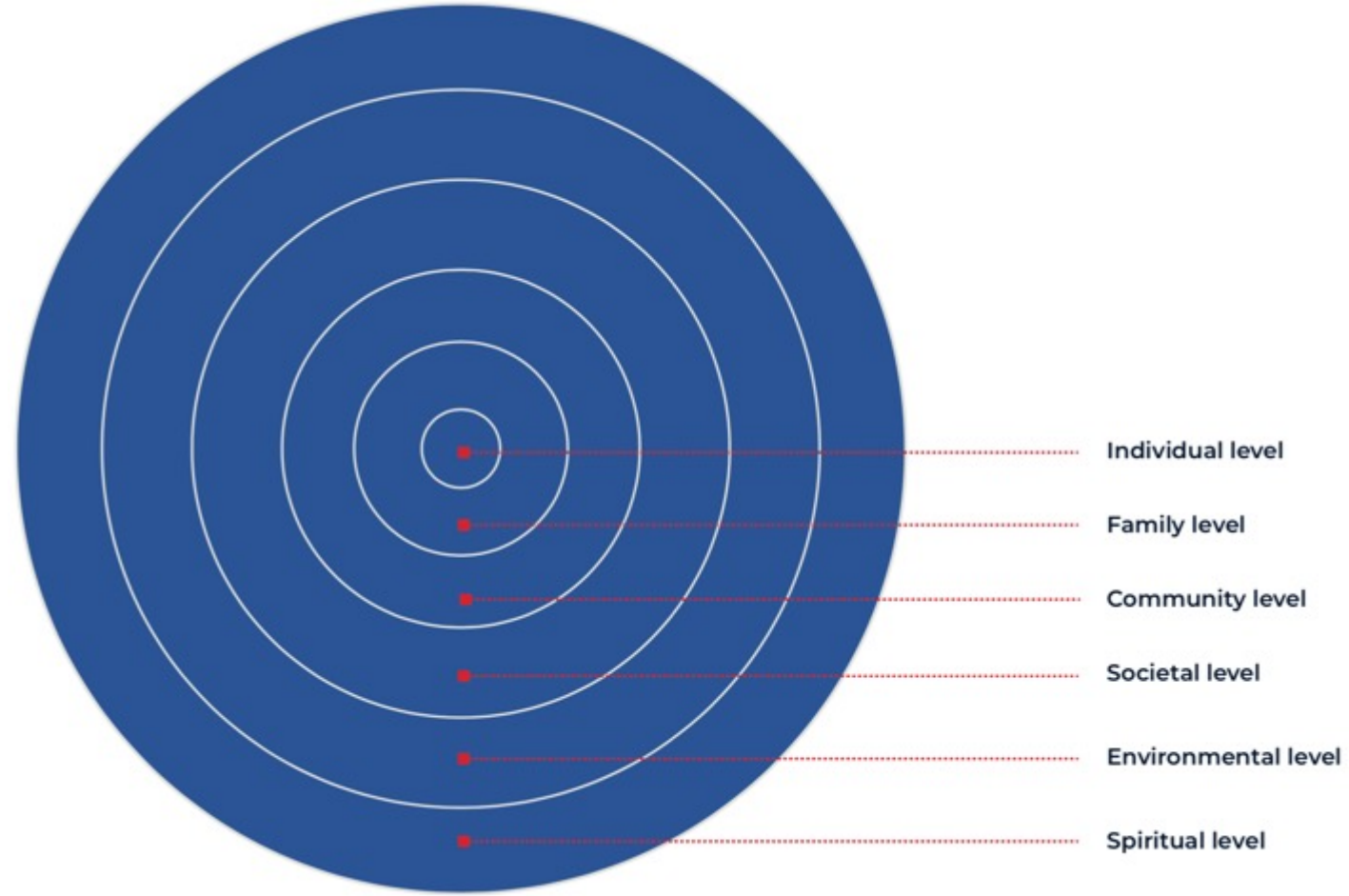
Uroho – spiritual connectedness.
The ethic is to be holistic

Unyanzvi – professionalism.
The ethic is to act professionally

Sankofa – **look back to inform the future.**

Ruremekedzo or Heshima – **the ethic of respect**

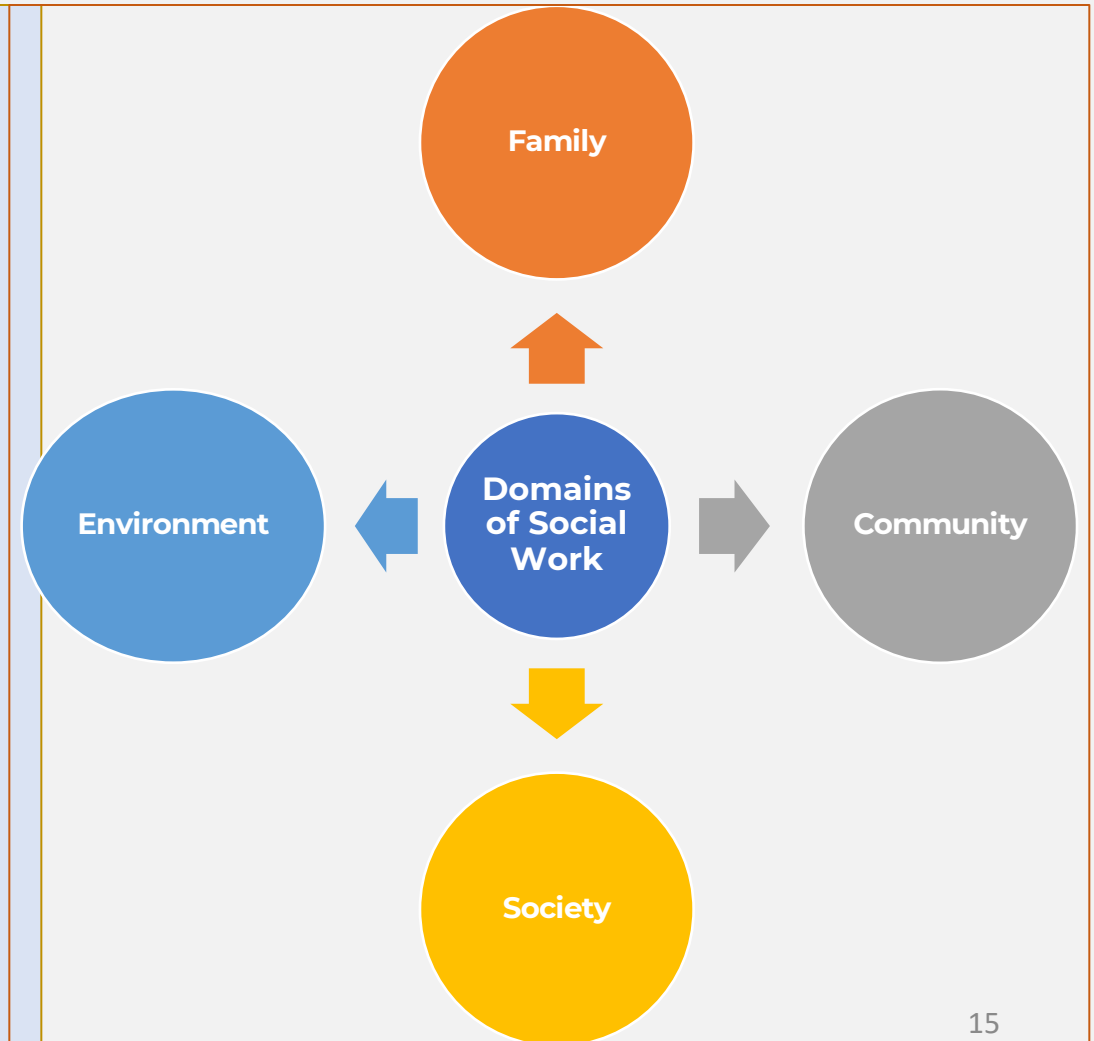
THE HOLISTIC OR INTEGRATED MODEL OF UBUNTU



Mugumbate and Chereni, 2020

THE 4 DOMAINS OF AFRICAN SOCIAL WORK ARE SHAPED BY UBUNTU

1. Understanding, Developing and Protecting **Families** and their members
2. Understanding, Developing and Protecting **Communities**
3. Understanding, Developing and Protecting **Society** and Nations (Socially, Economically, Politically and Spiritually)
4. Understanding, Utilising & Protecting the **Environment** (Domain 4)



WHAT ENVIRONMENTAL LEVEL OF UBUNTU ENCOMPASSES

- Land for settlement or housing
- Land for livelihoods
- Land for economic activity/income
- Land for development
- Land for livestock and wildlife
- Environmental development, care and protection
- Environmental custodianship
- Environmental justice/jurisprudence
- Environmental laws and policies – African law, oral laws
- Etc

IS AFRICAN ECO-SOCIAL WORK RESPONDING TO NEEDS, ASPIRATIONS AND REALITIES?

HAVING ADEQUATE ARABALE LAND AND WATER FOR CROPPING AND LIVESTOCKING IS MORE IMPORTANT FOR MY COMMUNITY (PICTURED) THAN DEALING WITH GLOBAL WARMING



AFRICAN SOCIAL WORK EDUCATORS HAVE A PART TO PLAY

- lecturers and tutors
 - librarians
 - heads of schools
 - publishers
- training regulators

OUR SOCIAL WORK EDUCATION MUST BE GROUNDED IN AFRICAN PHILOSOPHY

What philosophy shapes our eco-social work? Can western or other philosophies adequately align with African values of on the environment? No.

THE VALUES THAT WE TEACH IN SOCIAL WORK

African philosophy should shape our social work ethics, values and principles and should shape our eco-social work methods, strategies etc

OUR SELECTION OF LITERATURE

The books we use in eco-social work, together with the theories and frameworks should align with our philosophy.

WHAT WERE THE ASPIRATIONS OF FOUNDERS OF OUR SOCIAL SERVICES?



**Mai Musodzi Chibhaga-
Ayema 1885-1952**

Started providing planned social services and advocacy for women around 1910, founded a welfare organisation

Social support for every women, child and family in struggling in urban areas



**Baba Jairos Jiri
1921-1982**

Started providing planned social services in 1940, founded a disability organisation

Social support for every person with a disability struggling in rural and urban areas



**Mkabuko Joshua
Nkomo, 1917-1999**

Started trade unionism in the early 50s, diploma in social work in 1952; liberator, vice-president of Zimbabwe

Land, freedom and justice for every person.

WE NEED TO DECOLONIZE THE MEANING AND MOTIVES OF ECO- SOCIAL WORK

African knowledges, theories, values and voices that are often sidelined or silenced in ecological social work.

Ubuntu gives African social workers confidence, and makes social work more acceptable to our families, communities and society.

FROM ASWNet' RECENT BLOG

“Happy World Social Work day. WSWD is a day to remember the role social work plays in our society. This year the theme is focused on ecological social work, aka environmental social work or green social work. For those in other regions of the world, it is about environmental protection, sustainability and climate change and related issues. But, what does ecological social work mean for Africa? What should be social work's priority in Africa? These are key questions. **Often the tendency is to follow what is happening globally or in the parts of the world, especially the western world. But is that enough? Does that really address Africa's environmental challenges? Does that contribute to development and poverty reduction?**”

FROM ASWNet' RECENT BLOG

<https://africasocialwork.net/2022/03/18/world-social-work-day-2022/>

Some important issues African social work should emphasis in environmental social work are:

1. Environmental decolonisation
2. Environmental justice to address imbalances within communities and countries
3. Access to productive land for agriculture, mining, fisheries, wildlife management etc
4. Access to home and housing land
5. Environmental protection and sustainability

FROM ASWNet' RECENT BLOG

“Environmental issues in social work, it seems, are neglecting land rights and focusing more on environmental sustainability and protection. Focusing on sustainability is good, but it tends to forget the more structural and present day issues Africans face. It also neglects historical dispossession that resulted from colonisation and imbalances that exist today even in decolonised African communities.”

FROM ASWNet RECENT BLOG

“In Africa, if social work advocacy, research, education and publications could focus on the five ideas listed above, that would make social work more relevant and more developmental. Focusing on the future when some people have no land or are still dispossessed, should not be a priority for African environmental, ecological or green social work.”

IMPORTANT QUESTIONS..CONCLUSION

- What are the key drivers of environmental degradation in Africa?
 - Poverty – lack of development
 - Landlessness
 - Land shortage
 - Poor urban livelihoods
 - Commercial activities etc
 - Inadequate housing land (in urban areas it results in swamps being taken up for housing)
- What is the main driver of homelessness and inadequate housing in urban areas? What are the consequences? **No land to build adequate homes, people build slums or small houses. Children run away to stay on the streets. Crime increases.**
- What is a key driver of inequality in Africa? **Land access.**
- What are the key driver of global warming? **They are industrialization and urbanization.** Where? **In developed countries and cities.**
- What should African social work concern itself with? **At the local level, they should be concerned with people's environmental aspirations and needs.** How about at the global level? **They should be concerned with advocacy for reduction in global emissions?**

WWW.AFRICASOCIALWORK.NET

Resources on the website

- Kuumba – mentoring
- African theories
- African philosophies
- Lecture resources
- Biographies
- History of African social work
- Journals
- Blog
- COVID-19 resources
- Ethics advice for research
- Fundi – social work dictionary and encyclopedia
- Etc

ASWNet Africa Social Work Network
The ASWNet aggregates information and resources to facilitate Social Work on the African continent.

SEARCH

HOME ACADEMICS PRACTITIONERS STUDENTS COMMUNITIES

African Journal of Social Work (AJSW) People Centred – The Journal of Development Administration Library and ASWNet Databases Information about Social Work in Africa Shopping and Bookshop

COVID-19 Lecture Room Blog Join our Network Contact us

HOME

Karibu. Mauya. Wamkelekile. ስንኳን ደህና መጣህ. Olandiridwa. Barka. Murakaza neza. Amohelohile. Siyalemukela. Tukusanyukide.

The ASWNet aggregates information and resources to facilitate Social Work on the African continent. We cordially

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COVID-19 UPDATE
Africa Infections: 11 million people. **Deaths** 245 000
World infections: 400 million. **Deaths** 5.8 million
Data aggregated by ASWNet on 7 February 2022
View the COVID-19 references list for Africa

Social Work in:
ALGERIA
ANGOLA
BENIN
BOTSWANA



These slides will be available at

<https://africasocialwork.net/ubuntu-social-work/>

Or can be requested from asw@africasocialwork.net