REPORT ON THE 2017 SOCIAL WORK CONFERENCE
HELD AT OR TAMBO CONFERENCE CENTRE
FROM 8-11 OCTOBER 2017

Report compiled by the Conference Local Organising
Committee and the ASASWEI Executive Committee

29 November 2017

ACKNOWLEDGEMENTS

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INTRODUCTION & BACKGROUND

The 2017 Social Work Conference was held at the OR Tambo Conference Centre, Gauteng, South Africa, from 8 to 11 October 2017. It was jointly hosted by the Association of South African Social Work Education Institutions (ASASWEI), the Association of Schools of Social Work in Africa (ASSWA), the national Department of Social Development, South Africa (DSD) and the National Association of Social Workers – South Africa (NASW-SA), with additional sponsorship by the National Institute for the Humanities and Social Sciences (NIHSS).

The conference theme was "Rethinking social work in Africa: Decoloniality and indigenous knowledge in education and practice**". This theme was formulated by the conference partners to address curren**t and emerging issues in social work in South Africa, across the continent and in much of the Global South, viz. the need to construct a social work profession that is embedded in post-colonial and indigenous contexts, that speaks to the unique and local nature of these contexts, in critical dialogue with the historically dominant voices in the discipline from the Global North.

This conference was an opportune time for academics, practitioners, students and policy makes to come together to engage in robust debate on this topic. Nationally, in South Africa, the conference followed several semesters of student protests regarding colonial education, student fees and transformation of higher education, under the banners of #FeesMustFall and #RhodesMustFall. For ASASWEI, the conference followed on from a series of regional conversations in September 2016, among social work academics, about decolonising social work education, and precedes the launch of a themed issue of the Southern African Journal of Social Work and Social Development on the same topic. And for DSD, the conference followed on from the Social Work Indaba of 2015 in Durban, where resolutions included the Africanisation of social work and the adoption of an Afrocentric approach to social work education and training.

Because of the multidimensional nature of the concerns giving rise to the conference theme, ASASWEI, who initiated the conference, felt it imperative that the conference be hosted in partnership with other key role players in South Africa (notably NASW-SA who represent practitioners and DSD who represent not only practitioners but also policy makers and the state) and in Africa (through ASSWA). It was also felt to be imperative to hear the voices not only of academics and practitioners, but also students, since a significant concern giving rise to the conference related to social work education. Furthermore, the growing tension between national welfare and non-governmental welfare organisations deemed it imperative to have significant representation from the NGO sector. Special efforts were made to invite practitioners – the SACSSP list of registered social workers was purchased and several emails were sent to every social worker with an email address. Furthermore, the call for abstracts made special provision for non-academic/non-research papers based on practice experience, as well as papers based on student experiences.

In light of the above, the additional partners were approached to partner with ASASWEI on the conference, and a Local Organising Committee (LOC) was convened with representatives from all four partners to organise the conference. The Presidents of ASASWEI and ASSWA were appointed as the chairpersons of the Scientific Committee and of the conference itself. ASASWEI and ASSWA made R500,000 of seed funding available to kickstart the conference, and DSD and NIHSS made funds available (R476,200 and R120,000 respectively) to fund different aspects of the conference, mostly covering conference fees of delegates (African scholars, undergraduate students and NGOs).

This report serves to describe the attendance and structure of the conference, overview and evaluate the conference, and propose key cross-cutting resolutions that emerged from the detailed resolutions that developed from the breakaway groups (which are included as Appendixes A and B).

DELEGATES

375 delegates attended the conference, 338 (90%) of whom were from provinces across South Africa. A further 22 (6%) delegates came from elsewhere in Africa, representing 10 African countries, and the remaining 15 (4%) came from elsewhere in the world. Included among the delegates were 11 African (from outside South Africa) scholars who received a partial or complete scholarship from the NIHSS funding, three South African undergraduate (community development) students who received a one-day scholarship from the NIHSS funding, 21 BSW students who received a full scholarship from DSD and 45 delegates from NGOs who received a full scholarship from DSD. In total, therefore, 79 delegates attended (at least in part) thanks to funding received from NIHSS or DSD.

Non-South African delegates came from:

1. Belgium
2. Botswana
3. Cameroon
4. Ghana
5. India
6. Kenya
7. Malawi
8. Namibia
9. New Zealand
10. Nigeria
11. Scotland
12. Swaziland
13. Tanzani
14. UK
15. USA
16. Zimbabwe

The presence of a diverse range of delegates, including undergraduate students who have not previously been invited or enabled to attend such a conference, was useful in generating a diversity of viewpoints and facilitating dialogue between groups who might otherwise not engage on these issues. The very theme of this conference also meant that the conference itself can be viewed as part of a series of important platforms for engagement on the issue of decolonising social work.

CONFERENCE PROGRAMME

The conference programme is included as Appendix C to this report. In addition to the opening function on the evening of Sunday 8 October, the conference extended over two and a half days (9-11 October). Each day opened with a keynote address, followed by limited (due to time) discussion between the speaker and audience. There was an additional opening address on the first morning, and two closing addresses on the last day. The rest of the days were allocated to breakaway sessions with five to eight concurrent sessions on a range of topics, accommodating a total of 149 oral presentations and several posters. Sessions ranged in duration from one to two hours, with academic presentations being 30 minutes long (including 10 minutes for discussion) and student or practice presentations being 15 minutes (including 5 minutes for discussion). Chairs were appointed for all sessions and data projectors were available in all venues. Most PowerPoint presentations were obtained from presenters and will be made available online in due course.

CONFERENCE EVALUATION

A conference evaluation form was designed and distributed to all delegates. Only 16% of the delegates completed the form however (a total of 59 forms were received). This provides a limited view on the overall experience of delegates. The following aspects can be highlighted from the qualitative responses from delegates:

- The conference was generally perceived as being well organised.
- There was a general appreciation for the theme of the conference and many delegates indicated that the conference was a wonderful platform to drive this engagement. Because of the significance of the thematic area, suggestions were made to extend a conference of this nature to five days, rather than three, to allow for extended discussions that would benefit fields of both practice and academia. The theme of the conference was highlighted as very relevant and delegates recommended that ongoing engagement in this regard must take place. A suggestion was made that an annual conference on this thematic area must take place and that it should be used as a platform to deliberate on progress made.
- The conference provided a platform for networking with colleagues, both locally and internationally. Being able to hear from and discuss the topic of decolonisation and indigenisation with colleagues from across the globe was highlighted as particularly valuable.
- The contribution of keynote speakers was highlighted as valuable.
- Pre-conference communication and the registration process were highlighted as positive experiences.
- Comments were made that the conference presentations were still too closely aligned with the academy, with insufficient papers delivered by people from practice. It should be noted that the conference was designed to bring together these different voices. Multiple emails were sent to all practitioners inviting them to present papers on their practice experience, without the need for doing research. However, the relative late registration of practitioners for the conference could have contributed to the scale being balanced towards mostly academic presentations. Future engagements should be much more deliberate in ensuring that people from practice share their experiences, especially on topical issues as addressed in this conference. Some delegates suggested that presentation time for academic, student and practice presentations should be equalised. A very valuable suggestion from a delegate indicated that that collaborative projects between academia and practice will also contribute towards the ongoing development of the theme.
- Some concerns were raised about the affordability of the conference.
- Further suggestion for improvement that was highlighted are:
  - Conference material (e.g. bags).
  - The food (especially specialised provisions) were often cold.
  - The tea breaks in-between sessions should be managed better.
  - Too many presentations per time slots – limiting the opportunity for discussion.
  - One comment was made about session chairs not always being available.
- A valuable suggestion was made regarding the management of conference resolutions in future, namely that these be done on a daily basis, rather than at the end of the conference, as it will make the process more manageable.

PROPOSED FRAMEWORK OF CONFERENCE RESOLUTIONS

Each breakaway session was asked to formulate a handful of proposed conference resolutions based on the presentations and discussions in their group. These were fed to a member of the ASASWEI Executive for compiling into a document. On the last day, a breakaway session was allocated to workshop the resolutions, with the expectation that a focused and manageable set of resolutions would emerge. However, the resolutions far exceeded expectations: 293 resolutions were received

from 47 breakaway groups. Therefore, it was an impossible task for the workshop on the last day to distil the resolutions to a smaller number.

During the closing session, half an hour was set aside to discuss the resolutions. This generated more questions than answers, and the session chairs (President: ASSWA, DDG: DSD and President: **ASASWEI) proposed that the expectation that the conference generate 'resolutions' be waived, and that the resolutions received be incorporated into a conference 'report' that would serve as a source** document by partners to take forward their work on rethinking social work. The conference house was in support of this proposal. This document, therefore, constitutes this conference report.

The ASASWEI Executive has, however, endeavoured to distil the resolutions into a more manageable and useable number, through a series of discussions, subsequent to the conference. These have been roughly divided into resolutions for education and practice, though we recognise there is considerable overlap between these two areas. The following is thus proposed to guide the way forward:

1. Social work education
    1.1. Self-assessment. Social work educators need to critically examine their own biographies and positionality, as well as their underlying views about coloniality and decoloniality, in relation to their work with students. Students themselves also need to engage in critical reflexivity.
    1.2. Curriculum. The curriculum requires revision to address the disconnect between curriculum/content focus and practice realities/context (African/local context). Each university can drive this process themselves, according to their own context and approach, but feedback to and coordination by a national body, such as ASASWEI, may be useful to ensure progress is made. At local (university) level, educators need to engage with students, practitioners and service users to critically review and revise the curriculum.
    1.3. Literature. A body of local literature needs to be collated and further developed to provide a solid platform of indigenous knowledge to serve as a foundation for social work education and practice, so as to decentre the tendency to rely on international literature. Gaps in current literature need to be identified and filled over the following several years.
    1.4. Student experiences. **Students' experiences of trauma and colonisation need to be** more fully identified and explored within the classroom, and utilised as opportunity for professional growth and practice development. Periodic dialogues and colloquiums may be useful platforms in this regard, and students should continue to be included in future conferences.
    1.5. Relevant research agenda. Consider partnerships (academia/practice/local/continent) to address the need for research that has a decolonisation focus, and that uses culturally and context relevant methodologies. Research into cultural practices and indigenous knowledge will be useful. DSD should consider commissioning employees with a strong academic record to engage in postgraduate research on topics of relevance to the sector.
    1.6. Language. Interrogate the critical role of language in the classroom and practice. Construct a multilingual glossary of social work terms.
2. Social Work Practice
    2.1. Supervision. Issues pertaining to the quality and decolonisation of supervision practice need to be addressed. DSD (together with ASASWEI and NASWA) to consider a conference on supervision.
    2.2. Service models. DSD and NGOs to identify and assess existing models, policies and training for social work practice (e.g. family, children, trauma, foster care, residential care, poverty, gender), and develop new approaches where appropriate. Funding for this work needs to be set aside. The resolutions in Appendix B may be particularly useful in guiding improvements in particular areas of practice.
    2.3. Macro practice. Practitioners in the field to give greater attention to macro factors, particularly the structural, systemic and institutional basis of social problems and barriers to

decoloniality, social justice and human flourishing. Greater use of critical pedagogy (Paulo Freire) may assist with this.

2.4. Ethics. Create opportunities for continuous dialogue/engagement between all role players (students, practice, academics and service users) to unpack relevance, responsiveness and applicability of ethics in local contexts. Underlying principles of ethics to be foregrounded above the technical aspects of conduct.

2.5. Student placements. A policy on student placements is needed that involves major role players, including ASASWEI, DSD, NGOs and SACSSP. Concerns around student safety, resource limitations and capacity building need to be addressed.

2.6. Practitioner experiences. **Practitioners' experiences of trauma and colonisation need to** be more fully identified and explored in supervision and in-service training, and utilised as opportunity for professional growth and practice development.

CONCLUSION

The 2017 Social Work Conference created a vibrant practice-academic-policy space within which empirical research, theoretical ideas and practice and education experiences regarding social work education and practice could be discussed, in line with the theme of rethinking social work in relation to decoloniality and indigenous practice. The resolutions that emerged from the conference are indicative of the intense quality of thought and deliberations on an extremely important and relevant topic concerning the future of the discipline of social work within and beyond contemporary South Africa. It is hoped that the resolutions generated will also encourage more opportunities for ongoing and meaningful engagement by all sectors.

APPENDIX A: DETAILED RESOLUTIONS FROM BREAKAWAY GROUPS REGARDING EDUCATION

1) *Healing of historical and Colonial Wounding (D5)*
Prof N H Ntombela

- This training programme should form part of the BSW Curriculum so that student social workers would have been able to have dealt with their own wounds, by the time they completed their training, and before they could work with clients.
- This programme should also be presented to the National Department of Social Development, so that all social workers can be exposed to such training.

2) *Implications of #FeesMustFall (D1)*
Wim Roestenburg

- ASASWEI to assess the relevance of the curriculum in a systematic, ongoing manner.
- ASASWEI to engage and participate with government commission that investigates the fees must fall request.
- Also to gain access to the report and support the fees must fall campaign.
- ASASWEI to get involved in and stimulate local content publications.

3) *Structural impediments to decolonizing social work academia (D6)*
Lambert Engelbrecht

- Critically engage university and DoHET systems regarding the disjuncture between the decolonization imperative and the publication subsidy policy.
- Engage in national conversations about what bodies of literature are required that will advance a decolonized social work.
- HODs to lobby with Deans for space for academics to engage critically with decolonizing their teaching materials – literature, case examples, slides.
- Engage in faculty-level (and senate-level) conversations about our obsession with international recognition. Can we construct a new kind of stature that is centered on indigenous knowledge?
- Cultivate among ourselves a level of trust and mutual respect that allows authentic and risky communication. Lowering of defenses. External facilitators.
- Make space to engage critically with our own taken-for-granted realities.
- DSD should avail scholarships for postgraduate studies in social work.
- Postgraduate studies and research should consciously contribute to the body of indigenous knowledge development.

4) *Decolonising pedagogy (G1)*
Shirley Cox

- Because of the too frequently expressed, astonishingly restricted, world-view of European-supremacy, by social work students and practitioners, within resource rich countries, and their **vision of 'everyone else' as 'other' and the high levels of world**-wide student placements from these empowered nations and their high levels of recruitment into their extremely narrow view of

the cultural and conceptual practices in these 'other' nations, despite the acknowledged power and value of mutual understanding and the core values of our social work profession -

- It is recommended that this body call for a global social work curriculum, including international communication, cultural awareness, and a shared view of global internships, to be taught in the social work programs in all countries around the globe.

5)   Decolonising pedagogy (F1)
Mogorosi

- Communities of practice – forums need to be set up to discuss interventions.
- Continuous engagements to include voices of students on decolonisation debates and curriculum.
- Forge links with different sectors in terms of indigenising services.
- Research methods should be expanded for a different curriculum – not only restricted to quantitative / qualitative methods.
- Universities should engage students as assistants / tutors for translation so that indigenous languages can be in class.

6)   Constructing an indigenous curriculum (A1)
Willard Manjolo

- In decolonizing Social Work education it is important that the process is driven by Values that are Afro centric.
- The conference needs to define what constitutes **"Indigenous". This concept needs to be defined.**
- Research need to be done on the indigenous cultural practices of Social Work that are currently there to inform the decolonization process.
- Conference should conclude on the language matter which should consider the principles of inclusivity, relevance of the content regarding the practice in the community. Learners should be able to operationalize the modules in the language that is friendly to their communities.

7)   Constructing indigenous curriculum
Linda Smith

- Pay attention to drivers of decolonization -student research showed concentration of western literature, problematic staff composition, necessary to include a political and economic focus
- Pay more attention to African Scholars
- in Swaziland, still an emphasis on colonial education structure , but innovations as young SW programme
- need for joint planning of programmes
- in Malawi programmes relatively young therefore opportunity to shape content
- need for partnerships and collaboration
- in Botswana, despite being an historic 'protectorate' same features as Colonization
- decolonization does not necessarily mean returning to old traditions
- western culture dominates curriculum
- Language problematic as each should be able to communicate in own language and common language remain English
- Students' voice should be included in processes
- Students should be co-producers of knowledge
- More emphasis on the collective this does not mean that the clinical should be abandoned

8)   *Teaching and doing research (F5)*
Edmarie

- There were no real resolutions.
- It might be worthwhile to consider thinking about ways to facilitate continuous dialogue about decolonization of social work education and post graduate supervision using individual and structural lenses.
- Finding strategies to implement so that we move beyond dialogue is key.
- The development of guiding principles or standardized guidelines to ensure uniformity and considering specific context might be useful.

9)   *Social Justice in Education (G4)*
E. Smit

- Albeit calls for radical reform was made, it is appreciated that the journey to decolonization is a process. The bottom-line is that the time is now to change
- Social workers should embrace professionalism and this should be inculcated to/in the students
- Students must be made socially aware of injustices and inequalities in the communities and reaching out to schools is one way of making sure that social injustice is handled
- A call to treat the root problems and not the symptoms was made

10)   *Social Work field placement (B6)*
Mahlatjie T

- There is a need to have emotional support offered to students especially because of the fact that, their experiences in the field open wounds to some of their personal issues that maybe past or present.
- There is a need to breach the gap between practitioners and supervisors in the field. There is a need for continuous communication
- There should be intensive training offered to field supervisors by the training institutions especially on supervision that will assist social workers to be able to meet the requirements set by the universities.
- There needs to be platforms and forums for discussions between departments and training institutions. This will help in breaching the gaps and avoid shifting blames.
- Universities need to review their expectations especially the number of reports required. Instead of emphasizing the number of reports, the focus should be on exposing the students and who can later consolidate a report which will highlight all what they have learned
- The emphasis during student training should be on assessment instead of zooming straight into intervention.

11)   *Field Placements (A6)*
Shanaaz Hoosain

- Provinces should have a centralised data base of student field work placements
- Critical challenges are student transport and lack of communication, and students in rural or outlying areas
- Capacity building for supervisors

- A planning retreat for all stakeholders (HE's, NGO's and DSD) regarding field work placement to avoid blame, check resources and vision
- Benchmarking best practice
- Identify NPO's with capacity to place and supervise students

12)   Critical thinking on decolonization (C5)
Dr Mbazima Mathebane

- That social work focuses on macro issues: structural, systemic and institutional basis of social problems and barriers to decolonization
- Brazil provides a good example of a successful shift from micro to macro practice
- That we should rethink pedagogy through opening up to the hidden aspects of pedagogy and adoption of critical pedagogy as a decolonial option
- Accelerate the production of authentic research in Africa
- In the short term, there is need to contextualize western theory, particularly in practice
- That in the absence of readily available indigenous content, the profession can rely on orature (oral/narrated knowledge) including the arts and music to build indigenous knowledges.
- That the critical role of language must be emphasized- open up to the use of African languages in teaching and learning
- That we must not throw out the baby with the bath water. There are numerous strengths in the western body of knowledge and such must be isolated and developed further.

13)   Critical thinking on decolonization (A2)
L Mabundza

Who are we?

- The group felt this is the starting point in the conversation about decolonising and indigenizing the curriculum.
- Instructors have to do an introspection of themselves and the building blocks to the knowledge they use in the classroom and begin the inward conversation of where they stand in terms of maintaining the status quo.
- Epistemologies and pedagogies used by in the classroom hinder the indigenisation and decolonisation process.
- Instructors must do introspection and untangle themselves from the status quo through ushering new forms of teaching and introduce theorists who fought for the decolonization and indigenization of social work content.

Who wants the decolonisation process?

- The group asked who is supposed to drive the decolonisation and indigenization process: Is it instructors, students or fieldworkers.
- What levels if any can be followed to gradually introduce this decolonization and indigenization process.

How can an indigenised curriculum enhance field practice?

- The participation expressed need to make theory relevant (attuned) to the needs of people on the ground.
- An indigenized curriculum can challenge social injustices and help students to be more attuned with the problems faced by the vulnerable groups.

- The voices of the masses, students and instructors have to be interwoven to come up with a balanced curriculum.

14) *Ethics in Education (D2)*
Elmarie Erasmus

- A need for African theories and models that speak to local societal needs and that support anti-oppressive principles and practice
- The SW Code of Ethics and Curricula to reflect the African context
- Government might SWrs more serious in funding and better salaries if they apply an Afrocentric approach in practice
- SW is a value-based profession and ethical training needs more focus from 1st to 4th year a special module where practical case examples are discussed
- Students find it difficult to balance their values with client values & professional values and are unsure of which values supersedes which
- Key SW values as seen by students are social justice; respect; humanity; service-delivery; self-determination
- Universities to drive research in provinces re local cultural practices and values
- Outcomes of the research should inform the curriculum and the learning in the classroom
- Ongoing dialogue to include students, beneficiaries and practitioners on their views and these learnings to contribute to curriculum transformation

15) *Resolution workshop (H1)*
Corlie van der Berg & John Rautenbach

- In SA there are many publications from local scholars that may be used as part of the decolonisation efforts, why is it not being used?
- There is need for us as social workers to collaborate with other disciplines – we cannot work in isolation.
- We will leave out our communities, if we do not include traditional leadership.
- Include good practices from traditions of various communities and cultural groups. E.g. doing play therapy using traditional objects of rural communities.
- We should triangulate our case, group and community work and bring it down to community.
- Accountability to our service users is important.
- From keynote speakers it became evident that we cannot reinvent the wheel – in SA, especially from practice side, indigenous SW is being practiced.
- Need to form a coordinating body to focus on decolonisation and indigenisation efforts.
- How do you take the global basis of social work and translate it for the local context.
- Change move through phases – we have to consider what has worked and what is not working.
- Knowledge development needs to happen from grass roots level.
- Diversity should also include a focus disability (e.g. interpreters for children with hearing disabilities), not only language barriers.
- Curriculum design at training institutions must also be informed by practice and the local context.
- Beneficiaries must be consulted when designing services and training.
- Universities can research new ways of engaging with comm**unities via student's work, as reflected** in the knowledge tree.
- Specific projects must be fostered between practice and academia in order to reinforce both practice and academia.
- There needs to be shared wisdom between retired social workers, students and the community.

- We (academia, practice) should acknowledge that information already exist in various publications, but a committed effort should be made to consult those publications.
- There should be a higher regard for locally developed knowledge captured in publications.
- A need exists for the development of locally produced text books.
- Supervisors in practice need to keep up continuous education and reading of recent publications.

APPENDIX B: DETAILED RESOLUTIONS FROM BREAKAWAY GROUPS REGARDING PRACTICE

16) *Ethics in Practice (F2)*
K Ditlhake

- Qualitative studies to be undertaken on confidentiality issues and EAP services
- Partnership to be established between ASASWEI and EAPSA http://www.eapasa.co.za/
- Study to be conducted at the Department of Social Development on social workers and utilisation of EAP services as well as marketing services of the EAP
- Scope of EAP to be expanded

17) *Decolonising ethics (E2)*
B Zengele

- Ethics needs to be reconfigured. Social work/ers should engage in debate and a reflexive process in relation to:
- the historical violence of colonialism and coloniality
- how we are implicated in the past and current violence of the logic of coloniality
- what we mean by the process of decoloniality

18) *Indigenous Ethics (G2)*
R Kebeje

- The SACSSP to relook the ethics as well as their relevance in the ever-changing society.
- The need for social workers to decolonize themselves before decolonizing others. We need to respect each other irrespective of our languages or the tribes we come from.
- The Involvement of the relative structures or bodies in such conferences that have the power to spearhead matters and implement them effectively. Time frames/ targets need to be set for such tasks to have been addressed.
- The need for the establishments of social work forums to ensure that such conversations around ethics are implemented once discussed and agreed upon.
- More workshops need to be conducted around ethics at least once after two years to enable practitioners to be constantly updated on the changes in societies, morally culturally and so on.
- Practicing the use of African languages with our loved ones, in our lectures with students and in practice with our clients enables to be more indigenous.
- The need for us Africans to move away from quoting international Academics in our theoretical frameworks and literature as opposed to quoting indigenous local Academics.
- The need for social workers to do more proactive social work and not reactive social work.
- The need to embrace our own identity and be proud of it, value local languages, dance, cultures, music and so on.
- The need to adopt western practices that are relevant and the elimination of those that are not relevant and applicable in the South Africa and Africa.
- The need for unity amongst Africa and South Africa as we are not united.
- A proposal came up from a delegate for higher institution of learnings to collect vocabulary of the words we use in social work, add these words on the data base for universities, these small gestures have an impact on decolonisation and make social work education and practice relevant.
- Ubuntu to be inclusive as a principle of ethics as it relevant to social work practice.

19) *Indigenous social work practice (A5)*
Morena Rankopo

- Extend study on anti-oppressive community practice and the decolonization debate to include social work practitioners.
- There should be concerted efforts to learn practice wisdom from social work veterans to bridge the gap between young practitioners and older clients.
- There is a need for a study on unemployment of social work students and its implications for higher education in South Africa.
- Social work practitioners should embrace the use of technology to enhance social work practice.
- There should be efforts to explore indigenous approaches or theories to guide social work practice.
- Social workers must regularly conduct community profiles and use the findings to guide their interventions.

20) *Indigenous Practice Theories (B5)*
Stacy E. Kratz

- As a profession, do not dismiss person-centered theory (PCT). Rethink person-centered theory as a desirable stepping stone for social work students, who then can move into systems theory as they perform case management services. These session participants agreed there is a place for PCT, and that it is not in violation of sw ethics.
- The **consensus of this group was that as sw'ers, we need to honor Afrocentrism.** We need to not only talk about our important perspective and worldview, we need to support those who will publish books and perform research. It is the hope of this group that specific members of ASASWEI, ASSWA, NASWSA, and/or DSD will lead the charge and be accountable to securing sustainable funding to support these efforts, both within the university systems, but also outside academia.

21) *Indigenous Supervision (E1)*
Zoleka Soji

- Deconstruct current definitions of supervision
- Encourage stories from practice as these will enable a reconstruction of supervision
- Address issues pertaining to a disconnect between what is taught and the realities of practice, (e.g. skewed ratios of supervisor: supervise
- Consider a conference on supervision that will address the identified issues (such as unclear lines between supervision and management functions, role clarity, power dynamics and the impact on the effectiveness of supervision, identified gaps between supervision and adopted models/practice approaches) - utilise available resources

22) *Sustainable social development (A8)*
Mr M Ncube

- Community development could be a context where decolonized indigenous practices could be discovered and practiced

- ABCD and Appreciative leadership approaches could be theories to be introduced in a decolonised curriculum

23) *Social protection (G6)*
Pius Tanga

- The profession should strengthen knowledge on social protection in general and transformative approaches for equity, gender and human right so as to ensure social justice.
- Social workers should be child sensitive when dealing with social protection so that children can be self-actualised.
- Social protection programmes should have social dimension of adjustments during design and conceptualisation so that issues of exit and graduation should be well catered for.
- Beneficiaries of social protection programmes should be taught or educated on financial planning and budgeting to avoid the misused of grants and this should be within case management approach.

24) *Cultural Considerations on Alternative Care (B4)*
Marian S. Harris, PhD

Community Outreach

- Provide education to diverse communities regarding the benefits of adoption to remove stigma associated with adoption.

Foster Parents (including prospective):

- **Incorporate a "family" assessment process in which all members of the family are included in the** prospective foster parent application/assessment process (i.e., interview all biological children including adult children and extended family regarding how they feel about adoption).
- Incorporate ongoing training for Foster Parents and affected family members that occurs at least once a year (i.e., including specialized training such as how to talk to Foster Child about their biological parents).
- Legal Cost of Adoptions **–** explore barriers and possible ways/resources that help prospective Foster Parents pay for the cost of adoption.

Performance Measure Expectations:

- Consider making monthly Social Worker/Foster Child visits a requirement for Social Workers.
- Consider making monthly visits with Foster Parents a requirement for social workers,
- Work proactively to identify and remove system barriers that prevent social workers from doing their jobs in a timely manner (i.e., limited number of social workers, high caseloads for social workers, limited supervision for social workers).

25) *Family Practice (A7)*
John Rautenbach

- Working mothers, Single parents (mothers and fathers) need support
- Social workers are single mothers and also need support.
- Resources within your family **–** extended family
- Normalising African extended families as.

- Western work patterns exclude the family from work.
- Traditional ways had work and family closer together
- Role of the father must be emphasised and the rights of the father to have a relationship with their child.
- Unpacking the developmental approach to social welfare
- **HIV has eroded the "normal" family structure in sub**-Saharan Africa
- No single parents in a traditional African family system
- Family not about blood **–** but who holds your hand when you need it most
- Social workers in schools supporting children in families.
- We acknowledge diversity but look to build families.

26)   *Family practice (C3)*
Efua Mantey

- To decolonise social workers there is the need to be culturally sensitive when dealing with clients.
- The principles and values of social work should be given a second thought and utilise the ones that best fit African context in terms of practice
- Social work educators should use text books written by Africa writers to teach students.
- In family practice social workers should use the traditional methods of handling family issues.

27)   *Work with children (D3)*
V. T. Hlatshwayo

- The best interests of the child should always be upheld when working with children and Social Workers should not lose focus.
- Child-Headed Households should be treated or recognized as a family unit when providing social work services. The following should be considered:
- Protection from abuse and harm
- Issue of migration of parents should be addressed
- Training of community caregivers is key
- There is a need to strengthening of community structures and leadership since they have a role to play whether with community gangs or child-headed households.
- Ensure that children are empowered to promote resilience and reduce dependency, rather than providing food parcels.
- Social workers have to reduce stigma and labelling when working with diverse groups.
- There is a need to identify permanent solutions when working with gangs and child-headed households.
- There is a need to carry out research on these two groups (Gangs and CHH).
- Social work practice should build on the values and norms of the gangs and Child-headed households.

28)   *Work with Children (E3)*
Nyasha Chatikobo

- There is a request for a collaboration between social development, those in practice and the academics, so that practical issues from the field may be included in the teaching curriculum. So that the academics can teach what is relevant in the field.

- Request for department of social development to invest in training social workers in play therapy, to make their work with children more efficient.
- **There is a need for Social development to develop a structure to assist children who can't not** testify in court due to speech disabilities when they are victims of abuse. That their cases should not be withdrawn from court but they be assisted somehow.
- Social Develop interventions needed for children who live in the streets.

29)   *Child abuse and Protection (A3)*
S Abdullah

- Cases of child abuse in all provinces at least one university in every province
- Greater collaboration - culture sensitive
- Supervision **–** only forensic social work can supervise FSW
- DSD and SAPS must have training in FSW
- Implementation of FSW
- Research in culture sensitive protocol
- Child abuse- specialisation
- Global world **–** pro active
- Multi **–** sectoral collaboration

30)   *Residential Care of Children (F3)*
Keet

- Social workers should take a lot more responsibility to follow up with children they have placed in institutional care.
- Family care for children remain the best, but it goes along with good support systems. It needs effective services and support.
- **CYCC's does have a role to play in the lives of vulnerable children. What is needed to compliment** this is the strengthening of family reunification services.
- The Child **Justice Act and the Children's Act are silent on issues of mental health amongst** children. Must relook this in these pieces of legislation.
- There must be sets of protocols for the assessment of all children, not only those with mental health issues.

31)   *Youth Leaving Care (G3)*
C Dziro

- Foster the capacity of young people, the family and community to operate effectively.
- Draw on and nurture the spiritual roots of care leavers.
- Create opportunities for their educational, accommodation, employment advancement
- Work to instruct compelling but realistic images for care leavers
- Cultivate a range of social networks outside of the care system that continue beyond care
- Strength families for proper re-unification
- Create partnerships with other department for multisectoral approval for the benefit of care leavers
- The Department of Social Development should create a budget and draft policies with are targeting care leavers.
- Create mentorship programmes that benefit careleavers, carers NPO and government

32)   Gender in social work (E4)

Shahana Rasool

- Considering sexuality education in social work needs to move beyond medicalised sexualities and reductionist notions that oversimplify and essentialize women as victims towards acknowledging them as agents.
- It is Important that rural development is prioritised in social work practice and education.
- Community development that highlights the intersection between Sustainable livelihoods and African indigenous knowledge systems needs to underpin the social development approach
- Unpacking the complexities of the intersections among researcher, social workers and lecturer role needs to be interrogated. Especially the issues related to researching from a position of race/class/gender privilege.
- The issues of social support as a facilitating or hindering aspect of help seeking for gender based violence is important.
- Binary between indigenisation and colonisation needs to be debunked to consider a way forward that builds from the bottom-up of people's lived experiences.

33)   Patriarchy (D4)

Tessa Hochfeld

- No firm resolutions were suggested, however it was agreed that an intersectional and nuanced understanding of the relationships between racism, sexism, classism, and coloniality is critical in order to make progress in eradicating these.

34)   Kinship and foster care (A4)

V Goliath

- Social workers need to vigilantly advocate against oppressive/exclusionary policies and legislation (e.g., Social Workers in US campaigning to retain the "Obama Care Act")
- Debate the advantages and disadvantages of informal alternative care of children in need of care
- Rethink the concept "informal care" – it has negative connotations. Debate and propose a culturally relevant term (Ubuntu community care?)
- Make reporting of informal alternative care arrangements MANDATORY to ensure that children and caregivers can access services of a social worker
- Social workers together with caregivers (and children) need to co-construct guidelines that can effect/facilitate informal kinship/alternative care (Participatory action research studies?)
- Draw on examples from the West (UK guidelines for reporting informal care to authorities)
- Social workers to have training sessions for prospective foster parents AND their biological children –sensitising them to the roles and responsibilities/anticipated changes and benefits to fostering a child in need of care. Training on the developmental life stages and affiliated needs of the prospective foster children and biological children
- Academics to play active role in developing the training with practitioners
- Appreciative inquiry lens appear to be culturally relevant one to learn about the strengths; resources and abilities of communities (being considered for alternative care placements of children in need of care)
- Key task of SWs together with academic role players/students community members should be to develop a community profile of each community

- When considering relevance of indigenous models –keep in mind the changing profile of communities and its members. Debate whether these are likely to change or should social workers accept these as the community culture. Example:
- Culture of volunteerism have been eroded
- More youthful foster parents emerging
- People appear to be more money/resource than child oriented
- Outputs vs outcomes debate (social workers spending more time in courts on Form 2 than doing preventative work with children)
- Consider the indigenisation vs internationalisation of social work. Consensus that Indigenisation would be privileged and that international focus must fit the local one
- Selection of social work students = intake should prioritise students who have passion for the profession rather than those looking for an occupation; need to be visionary and have qualities of patience (long suffering in order to remain at community members pace)
- Transform how social workers are perceived in society (i.e., be mindful of the power dynamics)
- Reminder to hold caregivers accountable to monitor court order and due date for renewals
- Need for synergy in the legislation – e.g. the heart/spirit of **the Children's Act is promoting the** best interest of the child [and its different regulations that focus primarily on alternative care]
- Indigenous model has multisystemic focus (e.g., groups with foster children; groups for the foster parents – which will be underscored by key community values of spirituality; unity in singing; being mindful of trauma both caregivers and children may be dealing with; stokvels (financial sustainability); holiday programmes for children

35) *Vulnerable groups (B3)*
Thandi Khumalo

- History of oppressed groups need to be included in the curriculum
- Review policies regarding people with disabilities - social workers are best place to advocate for their empowerment
- Social work module which focuses on disability and or vulnerable groups
- Introduce / include histories of oppressed people into social work education
- Engage around disability with political structure
- Society has disabled people social workers best placed as advocates
- Explore policies we adopt
- Disabled people needs to be empower
- Social work education module on disability
- Module for vulnerable groups
- Advocate for a specialised module
- The history of oppressed groups needs to be included in the curriculum
- There is a need to review policies regarding people living with disabilities to make them more responsive to their needs
- Social workers need to be at the centre in advocating for their empowerment as a profession
- There is a need to introduce a module focusing on disability and/or vulnerable groups

36) *HIV and sexual risk (H4)*
Larry D. Williams

- Free access to prophylaxis. All clients should receive free HIV/AIDS medications
- Different levels of service providers should join forces to initiate a combined, seamless and cohesive intervention effort.

- Social work should take the lead in responding to HIV/AIDS globally
- Integrate HIV/AIDS services with other areas of social work
- HIV/AIDS should no longer be defined as exclusively as a health issue, but it is, in fact, a policy, economic, and human rights issue.
- Incorporate critical indicators to accurately measure high-risk behaviors that lead to HIV/AIDS infection

37)   Poverty and economic development (E6)
K Maripe

- Social Work must translate from output based to outcomes and impact based interventions.
- Social work must promote bottom up approaches to address poverty and effective service provision
- Social work must re-think examiner approaches relevant to SW practice in Africa – taking into account the effects economic poverty for communities.
- Social work must be accessible and devise effective systems of reaching out to clients.
- Social work should be encouraged to join NASW for purpose of political and economic lobbying.

38)   Sustainable social development (A8)
PN Mahaot

- It is important to give attention to the ABCD approach as well the leadership theories as part of decolonising the social work approach.

39)   School Social Work (B2)
Marquin E. Smith

- There is an inconsistency with regard to the implementation of school social work in South Africa.
- Issues such as child delinquency (child bullying); substance abuse and teenage pregnancy etc. is contributing to the need of school social work.
- Early social work interventions (Life skills and psychosocial support) is needed within the school community.
- There is only one social worker for thirty-five schools.
- School social work should be practiced by professional and registered social workers that is supported by a social auxiliary worker;
- More social workers to be appointed in schools to render an effective and efficient social work service;
- Department of Basic Education (DBE) to revisit the employment of Learner Support Agents, and ensure that proper social work supervision is available to these agents and social workers;
- DBE to accelerate on the process of finalising the Standard Operating Procedures document and align policy and implantation;
- DBE to build partnerships with NGOs who are rendering school social work.

40)   School social work workshop (C2)
- The National Dept of Basic Education to take a leading role in promoting School Social Work and to coordinate and ensure uniformity of school Social Work practice across all Provinces;

- The appointment of Social workers in the Dept of Education has become important due to the increase of social, emotional and behaviour barriers to learning; Provision should be made for at least 1 Social Worker per 30 -35 Schools (Ward / Circuit)
- NASW SA to continue guiding and leading the process of specialisation; and
- Appointment of Social work Supervisors in DOE should be mandatory.

41)   Older persons (E5)
SB Ferreira

- The funding of social services for older persons needs to be re-visited: In rural areas it often happens that only one of many villages is provided with social services. This brings about social injustice to the rest.
- Admittance criteria to residential homes should be better formulated.
- The principle of self-determination should be upheld when rendering social services to the aged.
- During policy development on older person they must be involved – they should be given a voice on their own affairs.
- Education institutions should pay attention to the following: Knowledge must be transferred regarding the abuse of the elderly and the process of removing the elder person to a place of **safety; how to create awareness about dementia and Alzheimer's disease; sensitise stude**nts on the traditions of the place of the older person in the African culture.
- Academia should make their research on the older person i.e. policy and practice analysis available to policy makers. It is not only about practice informing theory/academia, but academia have a responsibility to by means of their research inform policy makers.
- **Exchange programme for practitioners to other African countries to learn about these countries'** services to older persons.

42)   Trauma and mental health (G5)
Keet

- Academics and government must work closer together to develop models on trauma management that can serve our communities.
- There is a grey area between Social Development and Health in terms of mental health services.
- Social work curriculum needs to incorporate theories around mental health, trauma and indigenous practice.
- Build criteria into exit-level outcomes to guide issues of trauma, history and its related cultural trauma theories.
- Focus groups should be developed to serve as support and training structure – putting together social workers from different context – to look at the scope of work and training support the generalist social worker need (development of their specialised skills). Identify what those specialities would look like.
- We need to investigate the possibility to include post-colonial theories in our curriculum.
- Collective trauma – consider student protest as a manifestation of collective trauma, based on their lived experience.

43)   Climate and sustainable development (C6)
Hanna Nel

- Utilization of an integrated multi-sectoral approach to address climate change risk related events

- Social Work curriculum to include climate change hazards/risks

44)   Unattributed
- Decoloniality and deconstruction of power should occur simultaneously.
- Professionalization of caregiving **–** engender policy formulation
- Dissemination of this being of these deliberations to men **–** we seem to be preaching to the converted.

APPENDIX C: CONFERENCE PROGRAMME

Social Work Conference 2017

8 - 11 October 2017 ~ Birchwood Hotel and OR Tambo Conference Centre ~ Boksburg, Gauteng, South Africa

Programme and Abstracts

Conference Theme

*Rethinking social work in Africa:
Decoloniality and indigenous knowledge
in education and practice*

asaswei
Association of South African
Social Work Education Institutions

ASSWA

NASWSA
National Association
of Social Workers
South Africa

social development
Department:
Social Development
REPUBLIC OF SOUTH AFRICA

Contents

Welcome from the Conference Chairpersons

The major theme of the conference – decoloniality and African indigenous knowledge in education and practice – is indeed not new, but one that in the African context dates back to the independence and liberation movements. Yet, in contemporary times, the need for decoloniality has lost nothing of its urgency. The call for the decolonisation of higher education has gained particular prominence and renewed energy in South Africa, along with the #RhodesMustFall and #FeesMustFall movements that started in 2015.

Previously taken-for-granted assumptions and forms of thinking and working that have been imported from the Global North need to be questioned, and their continued relevance re-explored. This conference provides a space for robust debate, deliberations, critical reflection and thinking about decoloniality and indigenous knowledge in social work education and practice in Africa.

This conference draws together social work educators, researchers, policy makers, managers and practitioners, as well as people from other related social service professions and disciplines across Africa and beyond. Social work students are specifically invited and assisted to participate, to give voice to their views on a decolonised and indigenous social work education.

The main theme and the sub-themes of the conference will provide delegates with key opportunities to network and deliberate around a range of issues, pertinent to social work education (particularly concerning the development of decolonial curricula and the identification of teaching methods that facilitate decoloniality, indigenous knowledge and contextual relevance for Africa) and practice (particularly concerning the construction of policy, programme and practice that is decolonised, indigenous and relevant for African and local contexts).

We welcome you to this international conference and invite you to contribute to a vibrant and challenging conversation.

Prof Adrian D. van Breda   Dr Gidraph Wairire
President: ASASWEI   President: ASSWA

Role Players

ASASWEI (Association of South African Social Work Education Institutions)
AGM: Monday, 9 October 2017 (13h00 – 15h30)
Venue: Maplewood 72

The vision of ASASWEI is to be the leading association in the promotion of social work education, training, research and practice in South Africa in collaboration with the international community in pursuit of enhanced psychosocial functioning of individuals, families, groups, and the development of organisations and communities, and of human rights, social justice and equality of all the people of South Africa. ASASWEI's mission is to maintain and support a community of social work educators who are committed to the continuing development of social work education, training, research and practice in South Africa.

ASSWA (Association of Schools of Social Work in Africa)
AGM: Monday, 9 October 2017 (15h30 – 17h30)
Venue: Maplewood 72

ASSWA's vision is to attain the highest level of excellence in social work education and research in Africa, where ideals of social justice and human rights are upheld. ASSWA's mission is to provide opportunities for mutual dialogue, exchange of ideas and channelling resources amongst social work education institutions across Africa. ASSWA strives to implement the four pillars enshrined in the Global Agenda on Social Work and Social Development within the African context; while promoting inter-regional and international co-operation in social work education.

DSD (Department of Social Development: South Africa)

Vision: A caring and self-reliant society. *Mission*: To transform our society by building conscious and capable citizens through the provision of comprehensive, integrated and sustainable social development services. *Values*: Human dignity is a fundamental human right that must be protected in terms of the Constitution of South Africa and facilitates freedom, justice and peace. Respect is showing regard for one another and the people we serve and is a fundamental value for the realisation of development goals. Integrity is ensuring that we are consistent with our values, principles, actions, and measures, thereby generating trustworthiness amongst ourselves and with our stakeholders. Accountability refers to our obligation to account for our activities, accept responsibility for them, and to disclose the results in a transparent manner. Equality and equity – we seek to ensure equal access to services, participation of citizens in the decisions that affect their lives and the pursuit of equity imperatives where imbalances exist. *Principles*: We seek to embody the Batho Pele Principles in our efforts so as to ensure that our service provision is done in humane ways and results in positive and sustainable outcomes for the citizens of South Africa.

NASWSA
EXCO: Monday, 9 October 2017 (13h30 – 15h30)
Venue: Olivewood 71

Vision: A national association of unique value adding, valued, fulfilled professional social workers who are guided by ethos of a profession of substance and stature that is concerned about the quality of life of all South Africans. *Mission:* We serve as a not for profit voluntary social enterprise in a quest for financial independence that allows meeting of professional and personal needs of member social workers on demand thus retaining them actively contributing in the highest professional manner to the profession and society.

Keynote Speakers

Prof Kwaku Osei-Hwedie (Accra, Ghana)

Topic: 'Do not Worry your Head': The Impossibility of Indigenizing Social Work Education and Practice in Africa

Kwaku Osei-Hwedie is a Professor of Governance and Leadership, and Dean of Faculty of Academic Affairs and Research, Kofi Annan International Peacekeeping Training Centre, Accra, Ghana. Before then, he was the Dean of the School of Governance and Leadership, Ghana Institute of Management and Public and Administration. From 1991 – 1993, he was Professor and Head of the Department of Social Work, University of Botswana. He was Senior Lecturer and Head of the Department of Social Development, University of Zambia, from 1987 – 1991.

Kwaku received his BA, Summa Cum Laude with highest honors in Sociology and Ph. D in Social Welfare from Brandeis University, USA; and Post Graduate Diploma in International Law from the University of Zambia. He has taught at Brandeis University, USA; Virginia State University, USA; and St. Paul's College, USA.

Kwaku has several publications, including 63 refereed Journal articles, 36 books and monographs, and 57 book chapters.

Dr Amohia Boulton (New Zealand)

Topic: Decolonising Ethics

My career to date has been varied, spanning public policy and academia, however throughout my various "jobs", my commitment to Māori development has been a constant thread. My background is in policy, having worked as a data analyst (Ministry of Education) policy analyst, senior analyst (Te Puni Kōkiri) and Private Secretary (Māori Affairs) in Wellington for about ten years. I then "switched gears," leaving the public service to undertake an HRC Māori Health Training Fellowship. The fellowship allowed me to pursue my doctoral studies at Te Pūmanawa Hauora, the Research Centre for Māori Health and Development, Massey University, Palmerston North. On completion of my PhD, I received an HRC Erihapeti Rehu Murchie Postdoctoral award, which took me to the University of Northern British Columbia, Canada for a time where I was privileged to work with, and learn from, the Lheidli T'enneh First Nations people. Shortly after completing my post-doctoral study I joined Whakauae Research Services as the Associate Director and have, over the last eight years, helped build the centre to its current status as a well-recognised iwi owned research centre. I was appointed Director of Whakauae in 2016 and my focus is now on leading the next decade of development for Whakauae.

My research interests are in the fields of Māori health and health services research. I am particularly interested in mental health services (my PhD investigated the contracting experiences of community-based Māori mental health providers), whānau ora, health governance, health reform, and the interface between health policy and service-level implementation. My methodological expertise lies in conducting qualitative, Māori-centred research projects. Recent research interests and publications include indigenous/Māori approaches to wellbeing and the implications thereof for social work; the relationship between care ethics and indigenous/Māori values; and the relationship between colonisation, care, and justice.

When I'm not working (which admittedly these days is not often) I enjoy gardening, fishing, participating in iwi development activities, learning te reo (Māori language) and generally pottering around home. I live with my partner, Paul and assorted (non-edible) animals on a lifestyle block near Marton in the Rangitīkei district of New Zealand.

Prof Vimla Nadkarni (India)

Topic: Decoloniality and Indigenisation of Social Work Education: Experiences from India

Professor Vimla V. Nadkarni is Immediate Past President of IASSW having served as President from 2012 to 2016. After heading the department of medical and psychiatric social work at Tata Institute of Social Sciences (TISS) for 20 years, she was founder Dean of the School of Social Work in 2006. She also worked as the Secretary General of the Family Planning Association of India in 2001-2002. After attaining her M.A. degree in Social Work in 1971, she worked for 5 years as a medical social worker in a public hospital, after which she lectured at the College of Social Work, Nirmala Niketan (University of Mumbai) for 8 years.

Vimla's publications address NGOs, Urban Health and the Poor, and articles on right to health, poverty and human need, HIV/AIDS, and human rights perspectives in social work. She has guest edited the first special issue on "Social Work Education in Asia: New Horizons" of the Social Work Education. She has also published more than 40 articles in national and international journals and books and led at least 20 research projects as principal investigator for national and international organisations.

Vimla is member of several editorial boards of international journals and of the Indian Journal of Medical Research. She has initiated field action projects on urban and rural health; community based drug demand reduction; and HIV/AIDS counselling. She has worked in partnership with the National AIDS Control Organisation to develop the Regional HIV/AIDS Counselling Programme and conducted "HIV Sensitive Social Protection: A Four State Utilization Study" sponsored by UNDP. She is co-editor of a UNAIDS/IASSW book on "Social Work and HIV: A Global Response" and is working on two books on "Field Instruction in Social Work Education" and "International Community Work, Environment and Sustainable Development".

Scientific Programme Committee

Programme Chairpersons

Adrian van Breda – University of Johannesburg, South Africa / ASASWEI
Gidraph Wairire – University of Nairobi, Kenya / ASSWA

Review Committee

Zena Berhanu – Addis Ababa University, Ethiopia
Zena Mnisi – Institute of Social Work, Tanzania
Nomonde Phetlho-Thekisho – North-West University, South Africa
John Rautenbach – University of Fort Hare, South Africa
Mimie Sesoka – UNISA, South Africa
Janestic Twikirize – Makerere University, Uganda

Local Organising Committee

LOC Chairperson

Anneline Keet – Nelson Mandela Metropolitan University / ASASWEI

Committee

Dorothee Hölscher – University of Kwa-Zulu Natal / ASSWA
Varoshini Nadesan – University of Johannesburg / ASASWEI
Frans Rammutla – Gauteng Department of Social Development / DSD
Tanusha Raniga – University of Johannesburg / ASSWA
Galeboe Rapoo – Department of Social Development: Stakeholder Relations / DSD

Sponsors

The support received from our sponsors remains the life-blood of the conference. The committees remain indebted to them for this individual and collective contribution, without which, this conference would not have been possible.

Department of Social Development

National Institute for Humanities and Social Sciences (NIHSS)

General Information

AUDIO VISUAL

There will be laptops and data projectors available in all venues. Please ensure that you load your presentation well in advance of your allocated time slot. Please be reminded that the software provided does not support Mac software and you will need to do the necessary conversion to Microsoft before uploading. Please leave your loaded presentation on the laptop provided in the venue.

ASSOCIATION MEETINGS

ASASWEI AGM
Monday, 9th October 2017
Time: 13h00 – 15h30
Venue: Maplewood 72

ASSWA AGM
Monday, 9th October 2017
Time: 15h30 – 17h30
Venue: Maplewood 72

NASWSA EXCO
Monday, 9th October 2017
Time: 13h30 – 15h30
Venue: Olivewood 71

BUSINESS CENTRE AND WI-FI

For your convenience, there is a Business Centre located in the main Birchwood hotel should you need to make any photocopies etc. Please note this service will be for your own account.

Wi-Fi is available as follows:
-   Free for delegates up to 500mb per day.
-   5 gigs at R250
-   Unlimited access for R295, valued for 5 days.
The access vouchers can be purchased from the main hotel reception.

CPD ACCREDITATION

Certificates of Attendance with SACSSP CPD accreditation will be provided for all delegates, on Wednesday, 11th October 2017.

CHANGING OF TICKETS

If for any reason, whilst at the conference, you find that you need assistance changing your flights, you may speak with your hotel concierge or hotel reception and they will gladly assist you with this.

CONFERENCE SECRETARIAT

Artful Conference & Events (ACES)
Email: jacqui@aceconferences.co.za
Website: www.aceconferences.co.za

DELEGATE LIST

A list of all attending delegates together with their email addresses will be emailed to all delegates post Conference.

INSURANCE / INDEMNITY

Registration fees do not include personal travel or health insurance of any kind. The Organising Committee, Conference Secretariat and Birchwood Hotel and OR Tambo Conference Centre, or any subsidiary or division thereof, or any employee, will accept no liability for personal injuries, or for loss or damage to property belonging to Conference delegates/attendees, either during, or as a result of the Conference.

NAME BADGES

Each delegate will receive a name badge when registering at the Conference, please ensure that you wear your name badge at all times when attending any of the Conference sessions and the social functions. Only delegates wearing their name badges will be admitted into the sessions, social functions and catering areas.

PROGRAMME CHANGES

Any changes to the programme will be placed on the notice boards in Plover, building 70, during tea/coffee and lunch breaks.

REFUNDS

Please note that any refunds due will be processed post Conference.

REGISTRATION AND INFORMATION DESK

The registration and information desk will be in operation during the following hours:

Sunday, 8th October 2017: 13h30 – 18h00
Monday, 9th October 2017: 07h00 – 17h30
Tuesday, 10th October 2017: 07h30 – 17h30
Wednesday, 11th October 2017: 08h00 – 14h00

SOCIAL EVENTS / LUNCHES

Opening Ceremony and Cocktail Function

A welcome drink will be provided, thereafter a Cash Bar will be available.

Date: Sunday, 8th October 2017
Time: 18h00 – 21h00
Venue: Serengeti

Banquet Dinner

Limited wine at tables, thereafter a Cash Bar will be available.
Access granted to ticket holders only.

Date: Tuesday, 10th October 2017
Time: 19h00 – 23h00
Venue: Serengeti

Lunches

Soft drinks are provided at the hotel soft drink station, any other beverages will be for your own account.

INSTRUCTIONS FOR SESSION CHAIRS

Please keep a careful watch on timing. Time slots are 30 minutes (20 minutes presentation with 10 minutes for discussion/questions) for research papers and 15 minutes (10 minutes presentation with 5 minutes for discussion/questions) for students and practitioners. These shorter papers are indicated as such in the detailed programme. We leave it to your discretion and the general feel of the session as to whether you wish to use the 10 minutes at the end of each presentation or to lump it together as a general discussion at the end of the session after all the presentations have been given. We have provided time cards (10 minutes/5 minutes/time's up) in each of the venues.

Sessions range in duration from one to two hours. Occasionally, a session might have 15 minutes more presentations allocated than there is time for. This is an unfortunate but inevitable part of conference programming. Please check the number and duration of papers for your session, and adjust the time accordingly to ensure you can complete your session within the allocated time.

We have tried to minimise any gaps in the programme as a result of no shows but unfortunately this can never be guaranteed. Please could you contact the registration desk on the day of your session to check that all those presenting in that time slot have arrived.

CONFERENCE RESOLUTIONS

All session Chairs are requested to spend a few minutes of each session asking if there are firm resolutions that the group wishes to put forward, and make time for these to be discussed and documented. These will be collated and presented at the closing of the conference.

Please summarise your session resolutions on the template (blank copies will be available on the podium in each venue for the convenience of making notes). Please note that unfortunately hard copies will not be accepted, they should be given to John Rautenbach in electronic format (this was emailed to all session chairs prior to the conference) by either flash drive or by email (jrautenbach@ufh.ac.za).

MAP OF VENUE
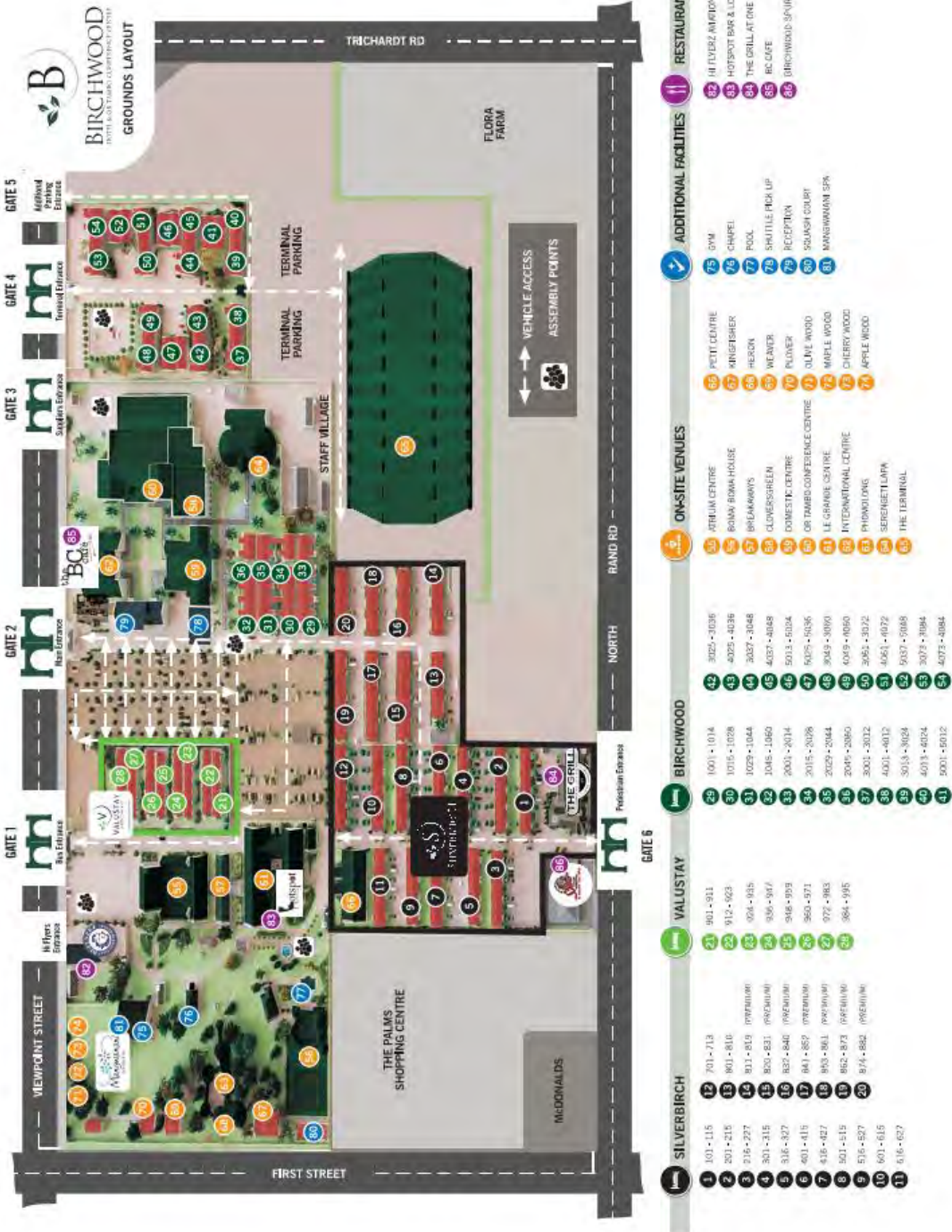
Sunday 8 October

Time	
13:30 – 18:00	Registration Building 55
18:00 – 21:00	Opening ceremony and cocktail function Welcoming address: Department of Social Development Venue: Serengeti 64

Monday 9 October

Time								
07:00 – 08:30	Registration (Tea/Coffee) Building 55							
08:30 – 10:00	Welcome, opening remarks (Prof Adrian van Breda) and housekeeping Keynote address by Prof Kwaku Osei-Hwedie (Chair: Prof Adrian van Breda) *'Do not worry your head': The Impossibility of Indigenizing/Decolonizing Social Work Education in Africa* Venue: Baobab 55							
10:00 – 10:30	Tea/Coffee							
Venues	**Baobab 55**	**Yellowwood 55**	**Kingfisher 67**	**Heron 68**	**Weaver 69**	**Plover 70**	**Olivewood 71**	**Maplewood 72**
10:30 – 12:30	Constructing an indigenous curriculum (A1)	Critical thinking on decolonization (A2)	Child abuse and protection (A3)	Kinship and foster care (A4)	Indigenous practice theories (A5)	Social work field placements (A6)	Family practice (A7)	Sustainable social development (A8)
12:30 – 13:00	Lunch	Lunch	Lunch	Lunch	Lunch	Lunch	Lunch	Lunch
13:00 – 13:30								
13:30 – 15:30	Constructing an indigenous curriculum (B1)	School social work (B2)	Work with vulnerable groups (B3)	Cultural considerations on alternative care (B4)	Indigenous practice theories (B5)	Social work field placements (B6)	NASWSA EXCO	ASASWEI AGM
15:30 – 16:00	Tea	Tea	Tea	Tea	Tea	Tea	Tea	
16:00 – 17:30	Constructing an indigenous curriculum (C1)	School social work (workshop) (C2)	Family practice (C3)	Adoption (C4)	Critical thinking on decolonization (C5)	Climate and sustainable development (C6)		ASSWA AGM
17:30	Free evening							

Tuesday 10 October

08:00 – 08:30	Registration (Tea/Coffee) Building 55					
08:30 – 09:30	Keynote address by Dr Amohia Boulton (Chair: Dr Dorothee Holscher) *Decolonising ethics* Venue: Baobab 55					
Venues	**Baobab 55**	**Yellowwood 55**	**Kingfisher 67**	**Heron 68**	**Weaver 69**	**Plover 70**
09:30 – 10:30	Implications of #FeesMustFall (D1)	Ethics in education (D2)	Work with children (D3)	Patriarchy (D4)	Healing of historical and colonial wounding (D5)	Structural impediments to decolonizing social work academia (D6)
10:30 – 11:00	Tea	Tea	Tea	Tea	Tea	Tea
11:00 – 13:00	Indigenous supervision (E1)	Decolonising ethics (workshop) (E2)	Work with children (E3)	Gender in social work (E4)	Older persons (E5)	Poverty and economic development (E6)
13:00 – 14:00	Lunch	Lunch	Lunch	Lunch	Lunch	Lunch
14:00 – 15:30	Decolonising pedagogy (F1)	Ethics in practice (F2)	Residential care of children (F3)	Gender in social work (F4)	Teaching and doing research (F5)	Poverty and economic development (F6)
15:30 – 16:00	Tea	Tea	Tea	Tea	Tea	Tea
16:00 – 17:30	Decolonising pedagogy (G1)	Indigenous ethics (G2)	Youth leaving care (G3)	Social justice in education (G4)	Trauma and mental health (G5)	Poster Session
17:30 – 19:00	Free time					
19:00 – 23:00	Banquet Dinner Venue: Serengeti 64					

Wednesday 11 October

08:00 – 08:30	Registration (Tea/Coffee) Building 55				
08:30 – 09:30	Keynote address by Prof Vimla Nadkarni (Chair: Dr Gidraph Wairire) *Decoloniality and indigenisation of social work education: Experiences from India* Venue: Silverleaf 61				
09:30 – 10:00	Tea	Tea	Tea	Tea	Tea
	Yellowwood 55	**Kingfisher 67**	**Heron 68**	**Weaver 69**	**Plover 70**
10:00 – 11:30	Conference resolutions (workshop) (H1)	Indigenising community work training (workshop) (H2)	Case examples of decolonizing social work education (H3)	HIV and sexual risk (H4)	Substance abuse (H5)
11:30 – 13:00	**Closing address:** Ms Conny Nxumalo (Deputy Director General Welfare Services) Conference resolutions (Dr John Rautenbach), thanks and closing remarks (Dr Gidraph Wairire) Venue: Silverleaf 61				
13:00	Light lunch				

DETAILED PROGRAMME

Sunday, 8ᵗʰ October 2017

13h30 – 18h00   **Registration**
Venue: Building 55

18h00 – 21h00   **Opening Ceremony and Cocktail Function**
Welcoming address: *Department of Social Development*
Venue: Serengeti 64

Monday, 9ᵗʰ October 2017

07h00 – 08h30   **Registration**
Tea/Coffee
Venue: Building 55

08h30 – 10h00   **Welcome, opening remarks and housekeeping**
Prof Adrian van Breda

Keynote Address One
Prof K Osei-Hwedie
Topic: 'DO NOT WORRY YOUR HEAD': THE IMPOSSIBILITY OF INDIGENIZING DECOLONIZING SOCIAL WORK EDUCATION IN AFRICA
Venue: Baobab 55
Chair: Prof Adrian van Breda

10h00 – 10h30   **Tea/Coffee**

10h30 – 12h30   **Constructing an indigenous curriculum (A1)**
Venue: Baobab 55
Chair: W Manjolo

(15 MINUTES) DECOLONIZIATION OF SOCIAL WORK EDUCATION: UNIVERSITY OF VENDA SOCIAL WORK STUDENTS UNDERSTANDING **Baloyi, S & Mushaathani, S**

TOWARDS THE AUTHENTICATION OF AN ACADEMIC CULTURE IN A SOCIAL WORK PROGRAMME OFFERED AT A TRAINING INSTITUTION: A VALUE-DRIVEN APPROACH **Engelbrecht, L.K & Zimba, Z.F**

ASSESSING DECOLONIZATION IN HIGHER EDUCATION: TRANSFORMATION TRENDS OF SOCIAL WORK EDUCATION AT THE UNIVERSITY OF ZULULAND **Mntungwa, MH**

'TAKING BACK CONTROL' - REFRAMING THE COLONIAL RELATIONSHIP IN EDUCATION FOR STUDENT LEARNING IN SOCIAL WORK PRACTICE **Walker, J & Cauvain, S**

Critical thinking on decolonization (A2)
Venue: Yellowwood 55
Chair: L Mabundza

DECOLONISATION: THE CONTRIBUTION OF CRITICAL SOCIAL WORK EDUCATION **Harms Smith, L**

#FREEOUR MINDS: INTERROGATING OUR EPISTEMOLOGIES IN 21ST CENTURY SOUTH AFRICAN HIGHER EDUCATION **Perumal, N**

SOCIAL WORK KNOWLEDGE THAT TALKS TO THE LANGUAGE OF AFRICAN COMMUNITIES: INDIGENISING COMMUNITIES **Sokhela, D**

TRANSFORMING EDUCATION IN THE AFRICAN DIASPORA: THROUGH EPISTEMIOLOGICAL TRANSCENDENCE AND A PARADIGM SHIFT **Williams, L**

Child abuse and protection (A3)
Venue: Kingfisher 67
Chair: S Abdullah

TRANSFORMING MINDSETS – IN PROTECTING CHILDREN **Naidoo, L**

FACTORS INFLUENCING THE DISCLOSURE OF CHILD SEXUAL ABUSE DURING FORENSIC ASSESSMENTS: A SOUTH AFRICAN PERSPECTIVE **Rapholo, SF and Makhubele, JC**

A TSONGA COMMUNITY'S LEADERSHIP PERSPECTIVE OF DISCLOSURE IN CHILD SEXUAL ABUSE **Smith, S**

THE CHALLENGES THAT FORENSIC SOCIAL WORKERS HAVE TO FACE IN AN AFRICAN CONTEXT **Wessels, C**

Kinship and foster care (A4)
Venue: Heron 68
Chair: V Goliath

SOCIAL WORK PRACTICE WITH GRANDPARENTS PARENTING GRANDCHILDREN **Harris, MS & Hinojosa, V**

SOCIAL WORK AND INFORMAL ALTERNATIVE CARE: AN EXPLORATORY STUDY **Malan, H & Heyman, S**

AN ASSESSMENT OF THE EXPERIENCES OF BIOLOGICAL CHILDREN LIVING WITH FOSTER CHILDREN IN THE SAME HOME **Ntshongwana, Z & Tanga, P**

"I AM BECAUSE WE ARE"- AN INDIGENOUS MODEL OF FOSTER CARE: THE CASE OF ALEXANDRA TOWNSHIP **Seepamore, N**

Indigenous practice theories (A5)
Venue: Weaver 69
Chair: MJ Rankopo

ANTI-OPPRESSIVE COMMUNITY WORK PRACTICE AND THE DECOLONISATION DEBATE **Holscher, D**

(15 MINUTES) SOCIAL WORK THEORIES AND ITS RELEVANCE FOR LOCAL COMMUNITIES **Mbarane, Z; Gule, I & Quvile, X**

(15 MINUTES) THE ROLE OF AFRICANISM AND INDIGENOUS KNOWLEDGE IN SOCIAL WORK PRACTICE **Mnisi, AN & Mahlangu, T**

INDIGENISATION OF SOCIAL WORK CASE WORK: A SOUTH AFRICAN PERSPECTIVE **Mogorosi, L**

CHALLENGES ASSOCIATED WITH INDIGENOUS AND INNOVATIVE MODELS OF SOCIAL WORK PRACTICE IN KENYA **Wairire, G & Misaro, J**

Social work field placements (A6)
Venue: Plover 70
Chair: S Hoosain

WORK INTERGRATED LEARNING: SOCIAL WORK FIELD INSTRUCTORS PERSPECTIVE FROM UNIVERSITY OF LIMPOPO **Mahlatjie, T**

FIELD INSTRUCTION SYSTEMS: WHEELS COME-A-FALLING OFF? **Nadesan, V**

CRITICAL ANALYSIS OF SOCIAL WORK STUDENT PLACEMENT AND SUPERVISION IN EASTERN CAPE. **Nombola, LJ & Mharadze, R**

Family practice (A7)
Venue: Olivewood 71
Chair: T Manyeli

CONTEMPORARY MOTHERS ROLE: IMPLICATION FOR CHILD(REN) UPBRINGING **Agyire-Tettey, EE**

(15 MINUTES) PSYCHOSOCIAL INTERVENTIONS: CLINICIANS STRENGTHENING WORK WITH FAMILIES IN SOUTH AFRICA **Dube, TL**

CULTURAL CONSIDERATIONS IN MARITAL SEPARATION: THE EXPERIENCES OF XHOSA ADOLESCENT MALES OF THE MARITAL SEPARATION OF THEIR PARENTS **Mhlawuli, N**

GENDER AND MARITAL STATUS AS CORRELATE OF PSYCHO-SOCIAL WELL-BEING OF INFORMAL CAREGIVERS OF CHILDREN WITH PHYSICAL DISABILITY **Oyeleke, AI**

Sustainable social development (A8)
Venue: Maplewood 72
Chair: PN Mahao

THE ROLE OF SOCIAL WORKERS DURING PRE-DEMOCRACY ERA WAS TO MAKE USE OF LIMITED/INDIGENOUS/AVAILABLE RESOURCES **Mathenjwa, B**

LEADERSHIP QUALITIES FOR PROMOTING DECOLONISED SUSTAINABLE COMMUNITIES USING AN ASSET-BASED COMMUNITY-LED DEVELOPMENT (ABCD) APPROACH **Nel, H**

SOCIAL DEVELOPMENT AND HOUSING INITIATIVES IN SOUTH AFRICA: A CALL FOR A PARADIGM SHIFT **Noyoo, N & Sobantu, M**

A RIVER RUNS THROUGH IT: A COMMUNITY ENGAGEMENT APPROACH TO ENSURE SUSTAINABILITY **Wilson, L and Van Wyk, C**

12h30 – 13h30   **Lunch**

13h00 – 15h30   **ASASWEI AGM**
Venue: Maplewood 72

13h30 – 15h30   **NASWSA EXCO**
Venue: Olivewood 71

13h30 – 15h30   **Constructing an indigenous curriculum (B1)**
Venue: Baobab 55
Chair: L Harms Smith

(15 MINUTES) CONTEMPORARY CHALLENGES TO SOCIAL WORK EDUCATION IN PRACTICE AND IN INDIGENOUS KNOWLEDGE **Gumbi, SN**

(15 MINUTES) THE UNIVERSITY OF PRETORIA'S CALL FOR A SOUTH AFRICAN PERSPECTIVE IN SOCIAL WORK EDUCATION **Khumalo, N**

INDIGENIZATION OF SOCIAL WORK CURRICULUM IN SWAZILAND **Mabundza, L**

THE STATUS OF SOCIAL WORK IN MALAWI **Manjolo, W & F Kakowa**

DECOLONIALITY AND INDIGENOUS SOCIAL WORK EDUCATION AND PRACTICE IN BOTSWANA: PERSONAL **Rankopo, MJ**

School social work (B2)
Venue: Yellowwood 55
Chair: L Naidoo

SCHOOL-BASED INTERVENTION PROGRAMME TO ADDRESS THE IMPACTS OF SOCIO-CULTURAL PRACTICES CONTRIBUTING TOWARDS SUBSTANCE USE AND ABUSE AMONGST THE YOUTH-IN- SCHOOL IN THE RURAL AREAS **Mabasa, A**

(15 MINUTES) THE STRUGGLING CHILD AND THE IMPACT OF SCHOOL SOCIAL WORK **Nyaguwa, L**

THE NEED FOR SOCIAL WORK SERVICES IN THE SCHOOL SYSTEM IN THE NORTH WEST PROVINCE **Smit, E**

A SORT OF 'COLONIAL' THINKING IN THE TRANSITION BETWEEN PRIMARY AND SECUNDARY EDUCATION (TRANSBASO). SOCIAL WORK INOVATIONS IN THE FIELD **van Kerckhove, C**

Work with vulnerable groups (B3)
Venue: Kingfisher 67
Chair: TF Khumalo

HISTORICAL TRAUMA OF SLAVERY : IMPLICATIONS FOR DECOLONISATION **Hoosain, S**

PREVENTION AND EARLY INTERVENTION SERVICES :THE ROLE OF DROP IN CENTERS IN EMPOWERING VULNERABLE CHILDREN **Kgothadi, KJ**

EXPLORING THE RELEVANCE OF SOCIAL WORKERS IN HELPING PEOPLE WITH DISABILITIES **Mdlankomo, AP & Ndindwa, TN**

(15 MINUTES) LOCAL SOLUTIONS FOR CHILD PROTECTION CHALLENGE **Miho, G**

Cultural considerations on alternative care (B4)
Venue: Heron 68
Chair: MS Harris

CULTURAL SPECIFIC ATTITUDES OF SETSWANA PEOPLE TOWARDS ADOPTION **Boshoff, P**

THE CHANGING FACE OF ADOPTION IN THE BLACK SOUTH AFRICAN FAMILIES (CASE OF JOBURG CHILDWELFARE) **Chanyandura, R and Rungani, J**

AN INVESTIGATION OF LIFE EXPERIENCES OF FOSTER PARENTS WHO NURTURE FOSTER CHILDREN **Ntshongwana, Z & Tanga, P**

Indigenous practice theories (B5)
Venue: Weaver 69
Chair: S Kratz

CRITICAL ANALYSIS OF THE PERSON-CENTERED VERSUS PERSON-IN-ENVIROMENT APPROACH: A CULTURAL-EPISTEMIC DISCOURSE **Kwakwa, M & Sithole, SL**

INTERFACING INDIGENISATION AND SOCIAL WORK: TOWARDS A DECOLONISATION CONSIDERATION **Masoga, MA**

THE SILENCED EXISTENTIAL REALITIES OF AFRICANS: A CRITIQUE OF 'CULTURAL COMPETENCE' AND ITS IMPOTENCE IN REGARD TO DECOLONISATION OF SOCIAL WORK IN HEALTH SETTINGS **Mathebane, M**

THE CHANGING SCOPE OF SOCIAL WORK PRACTICE IN THE CONTEXT OF INDIGENOUS AND INNOVATIVE SOCIAL WORK MODELS IN KENYA **Wairire, G**

Social work field placements (B6)
Venue: Plover 70
Chair: T Mahlatjie

SUPERVISION OR TEACHING: WHAT SOCIAL WORK INTERNSHIP STUDENTS REALLY NEED FROM AGENCIES? **Makuyana, A**

THE DICHOTOMY BETWEEN AFROCENTRIC VALUE SYSTEM AND SOCIAL WORK VALUE SYSTEM: DECOLONISING FIELDWORK PRACTICE IN THE SOCIAL WORK CURRICULUM **Rabotata, NE**

(15 MINUTES) ALIGNING FIELD STUDENT SUPERVISION TO TRAINING REVIEWS **Rakgoale, K**

PARTICIPATIVE PRACTICE TEACHING AND LEARNING IN SOCIAL WORK INTERNSHIP **Wessels, G and Claasens, E**

15h30 – 16h00 **Tea/Coffee**

15h30 – 17h30 **ASSWA AGM**
Venue: Maplewood 72

16h00 – 17h30 **Constructing an indigenous curriculum (C1)**
Venue: Baobab 55
Chair: MH Mntungwa

FACULTY DEVELOPMENT IN THE "DECOLONIAL TURN": CULTIVATING A COMMUNITY OF PRACTICE **Kratz, S & Smith-Maddox, R**

(15 MINUTES) DECOLONISING THE MIND AND COMMUNITY DEVELOPMENT **Moitshela, B**

(15 MINUTES) AFRICANISING SOCIAL WORK APPROACHES **Molala, T; Seanego, S & Makwela**

School social work (C2)
WORKSHOP
Venue: Yellowwood 55
Chair: A Mabasa

SCHOOL SOCIAL WORK ON THE MOVE: FROM SLOW BEGINNINGS TO SPECIALISATION **Kemp, M & Kemp, R**

Family practice (C3)
Venue: Kingfisher 67
Chair: EE Agyire-Tettey

AN OUTCOME EVALUATION SYSTEM FOR FAMILY STRENGTHENING PROGRAMMES **Carolus, Z**

(15 MINUTES) EFFECTIVE ASSESSMENTS FOR EFFECTIVE CASE RENDERING IN SOCIAL WORK **Cekiso, N; Scholtz, S; Naidoo, L**

(15 MINUTES) MY CIRCLE, YOUR CIRCLE AND SOCIAL WORK INTERVENTIONS **Nadesan, V; Dube LM & Mogapi, LG**

FAMILY MEDIATION: THE NEED FOR INDIGENOUS KNOWLEDGE AND PRACTICES IN AFRICA **Nordien-Lagardien, R**

Adoption (C4)
Venue: Heron 68
Chair: GN Klaas-Makolomakwe

AN EXPLORATION OF SOCIAL WORK PRACTICE ON GAY ADOPTION **Nombola, LJ & Mharadze, R**

REDEFINING PERMANENCY IN CHILDREN: AN INVESTIGATION ON THE ATTITUDES AND PERCEPTIONS OF SOCIAL WORKERS ON ADOPTION AS A LONG TERM PLACEMENT OF CHILDREN. **Rungani, J**

Critical thinking on decolonization (C5)
Venue: Weaver 69
Chair: M Mathebane

DECOLONIALITY IN BRAZIL: REALITY OR CAMOUFLAGE **Cox, S**

A CRAFT TOWARDS AN AFROCENTRIC ANDRAGOGIC APPROACH FOR SOCIAL WORKERS: A DECOLONISATION STANDPOINT **Damons, M**

DECOLONISATION AND INDIGENISATION IN CONTEMPORARY AFRICA: A PUZZLE IN NEED OF A CRITICAL PEDAGOGY MAGNIFYING GLASS **van der Berg, C**

Climate and sustainable development (C6)
Venue: Plover 70
Chair: H Nel

THE ROLE OF SOCIAL WORK IN SUSTAINABLE ENVIRONMENTAL AND COMMUNITY DEVELOPMENT **Mahao, PN**

COMMUNITY IN CLIMATE DISASTER VULNERABILITY AND ENVIRONMENTAL SUSTAINABILITY IN SOUTH EAST DISTRICT, BOTSWANA **Maripe, K**

ASSET BASED COMMUNITY DEVELOPMENT RESPONSES TO NATURAL DISASTERS: "COMMUNITIES DOING IT FOR THEMSELVES" **Shokane, AL**

17h30   **Free Evening**

Tuesday, 10ᵗʰ October 2017

08h00 – 08h30 **Registration**
Tea/coffee
Venue: Building 55

08h30 – 09h30 **Keynote Address Two**
Dr Amohia Boulton
Topic: DECOLONISING ETHICS
Venue: Baobab 55
Chair: Dr Dorothee Holscher

09h30 – 10h30 **Implications of #FeesMustFall (D1)**
Venue: Baobab 55
Chair: N Noyoo

(15 MINUTES) REFLECTIONS ON FEES MUST FALL AND DECOLONISATION OF THE SOUTH AFRICAN UNIVERSITIES **Lemekoane, K**

CAN DEBT BE A BARRIER OF DECOLONIZING EDUCATION: A CRITICAL REFLECTION ON FEES MUST FALL CAMPAIGN **Zengele, B**

Ethics in education (D2)
Venue: Yellowwood 55
Chair: E Erasmus

BARRIERS TO CULTURALLY RELEVANT SOCIAL WORK CURRICULUM: LESSONS FROM THE CLASSROOM **Goliath, V**

(15 MINUTES) SOCIAL WORK ETHICS, PERSONAL VALUES: A BALANCING ACT FOR SOCIAL WORK STUDENTS **Jubase, T; Ndzuzo, V & Maraula, A**

(15 MINUTES) THE ETHICAL DILEMMA OF CONFIDENTIALITY IN SOCIAL WORK PRACTICE IN SOUTH AFRICA **Ngubane, N**

Work with children (D3)
Venue: Kingfisher 67
Chair: VT Hlatshwayo

CHILD-HEADED HOUSEHOLDS AND COMMUNITY SOCIAL NETWORKS IN HOGSBURG AREA, SOUTH AFRICA **Mabemba, T & Tanga, P**

A TWENTY-FIRST CENTURY ANALYSIS OF A CONTEMPORARY YOUTH GANG MEMBER **Williams, L**

Patriarchy (D4)
Venue: Heron 68
Chair: T Hochfield

PATRIARCHY AS RACISM AND COLONIALITY: A DECOLONIAL PERSPECTIVE **Maphosa, N & Mpofu, W**

ON BEING AN AFRICAN FEMINIST IN A COLONIAL PATRIACHAL WORLD **Rasool, S**

Healing of historical and colonial wounding (D5)
Venue: Weaver 69
Chair: N Ntombela

DECOLONISING THE HEART: A PILOT PROJECT FOR SOCIAL WORKERS IN THE NORTHERN CAPE **Lotz, M**

DECOLONISING THE HEART THROUGH A HEALING PROCESS **Van der Watt, P**

Structural impediments to decolonizing social work academia (D6)
Venue: Plover 70
Chair: L Engelbrecht

SOCIAL WORK INDIGENISATION, IMPEDIMENTS AND MITIGATIONS: A CASE OF ZIMBABWE **Mundau, M**

IMPEDIMENTS TO A DECOLONIAL SOCIAL WORK EDUCATION IN SOUTH AFRICA: VIEWS OF EDUCATORS **van Breda, A**

10h30 – 11h00 **Tea/Coffee**

11h00 – 13h00 **Indigenous supervision (E1)**
Venue: Baobab 55
Chair: Z Soji

A CONSTRUCTIONIST APPROACH TO RESTORYING THE DEFINITION OF SOCIAL WORK SUPERVISION **Engelbrecht, LK & Khosa, P**

SOCIAL WORK SUPERVISION AND THE DECOLONISATION DISCOURSE: WHAT ROLE FOR SOUTH AFRICAN SOCIAL WORK PRACTITIONERS? **Noyoo, N and Ncube, M**

POWER DYNAMICS INFLUENTIAL TO THE RELATIONSHIPS BETWEEN SOCIAL WORK LEARNERS AND THEIR SUPERVISORS BASED ON AGENCY PRACTICUM **Ramphele, S**

THE ROLE OF PRACTICE WISDOM IN TRANSCENDING THE PRACTICE-THEORY DIVIDE AS APPLICABLE IN A POSTCOLONIAL ERA **Sithole, MS**

Decolonising ethics (E2)
WORKSHOP
Venue: Yellowwood 55
Chair: B Zengele

DOES A DECOLONISED PROFESSION STILL NEED A CODE OF ETHICS? **Bozalek, V; Boulton, A & Holscher, D**

Work with children (E3)
Venue: Kingfisher 67
Chair: N Chatikobo

(15 MINUTES) WORKING WITH CHILDREN OF INCARCERATED PARENTS: BREAKING DECOLONIALITY AND INDIGENOUS KNOWLEDGE IN SOCIAL WORK EDUCATION AND PRACTICE IN AFRICA **Hlatshwayo, VT**

(15 MINUTES) INTERMEDIARY SERVICES FOR CHILD WITNESSES TESTIFYING IN SOUTH AFRICAN CRIMINAL COURTS **Jonker, G**

(15 MINUTES) THE POWER OF LOVE: A LOCAL SOLUTION TO A LOCAL CHALLENGE **Kotze, P**

UNDERSTANDING SOCIAL WORKERS EXPERIENCES OF USING PLAY TECHNIQUES WITH CHILDREN **Mkhize, N**

USING THE LIFE MAPS TECHNIQUE IN THE DEVELOPMENT OF A LIFE SKILLS PROGRAMME FOR STREET CHILDREN **Simeon, E**

Gender in social work (E4)
Venue: Heron 68
Chair: S Rasool

CONTEXTUALIZING SOCIAL WORK PRACTICE WITH YOUNG FEMALES IN SUGAR DADDY RELATIONSHIPS **Ngcobo, N**

WOMEN'S EXPERIENCES OF CHANGE FROM BELOW AND WITHIN: TOWARDS AN INDIGENOUS MODEL FOR ECONOMIC PROJECT SUSTAINABILITY **Raniga, T**

INDIGENOUS GENDER-BASED VIOLENCE INTERVENTIONS IN NAMAQUALAND **Roestenburg, W**

GENDER DIFFERENCES IN CONDOM USE INTENTIONS AND BEHAVIOUR AMONG MIGRANT YOUTH IN SOUTH AFRICA **Shishane, K & John-Langba, J**

Older persons (E5)
Venue: Weaver 69
Chair: SB Ferreira

INDIGENOUS KNOWLEDGE SYSTEMS AND THE CARE OF OLDER PERSONS IN SOUTH AFRICA: A POLICY AND PRACTICE ANALYSIS **Abdullah, S**

A SOCIO-CULTURAL NARRATIVE OF OLD AGE HOMES IN SWAZILAND **Khumalo, TF**

EXPLORING INDIGENOUS PRACTICES IN CARING FOR OLDER PERSONS IN LESOTHO **Manyeli, T**

AGED FRIENDLY ENVIRONMENT: REDUCING VULNERABILITY AND ENHANCING RESILIENCE OF OLDER PERSONS IN CAMEROON **Tanyi, PL**

Poverty and economic development (E6)
Venue: Plover 70
Chair: K Maripe

(15 MINUTES) NOTES FROM PRACTICE: LOCAL SOLUTION FOR LOCAL CHALLENGES **Chipuriro, R**

A SUSTAINABLE LIVELIHOOD APPROACH TO POVERTY REDUCTION: PARTICIPATORY EXPERIENCES OF WOMEN INVOLVED IN ART AND CRAFT COOPERATIVE IN BHAMBAYI, KWAZULU NATAL **Khuzwayo, H**

(15 MINUTES) THE EXPLORATION OF INDIGENIZATION OF COMMUNITY DEVELOPMENT **Ramela, M**

SOCIAL WORK AND FOOD SECURITY: CASE STUDY OF THE NUTRITIONAL CAPABILITIES OF THE LANDFILL WASTE PICKERS IN SOUTH AFRICA **Schenck, C**

"IN THIS LIFE ONE MUST LIVE AND NOT SURVIVE": DAY LABOURERS' BARRIERS TO SUSTAINABLE LIVING **Smith, M**

13h00 – 14h00   **Lunch**

14h00 – 15h30	**Decolonising pedagogy (F1)** **Venue:** Baobab 55 **Chair:** L Mogorosi

Decolonising pedagogy (F1)
Venue: Baobab 55
Chair: L Mogorosi

AN AFRO-CENTRIC MODEL FOR KNOWLEDGE MANAGEMENT WITHIN THE CONTEXT OF SOCIAL WORK TEACHING **Erasmus, E**

THE IMPORTANCE OF CULTURE AND NARRATIVES IN SOCIAL WORK EDUCATION **Lekganyane, G**

CRITICAL REFLECTIONS AND VIEWS OF SOCIAL WORK STUDENTS ON DECOLONIZATION AND INDIGENIZATION OF SOCIAL WORK EDUCATION & PRACTICE **Soji, Z**

Ethics in practice (F2)
Venue: Yellowwood 55
Chair: K Ditlhake

TACKLING SOCIAL WORK DILLEMAS, FROM A SOCIAL WORKERS PERSPECTIVES **Kebeje, R**

UTILISATION OF EMPLOYEE ASSISTANCE PROGRAMME (EAP) BY PROSECUTORS IN THE NATIONAL PROSECUTING AUTHORITY (NPA) IN THE CAPRICORN DISTRICT OF LIMPOPO PROVINCE **Mahlatjie, T**

A CRITICAL REFLECTION ON ETHICAL VALUES THAT ARE CHALLENGING SOCIAL WORK IN AN EVER CHANGING CONTEXT OF HIV AND AIDS **Zengele, B**

Residential care of children (F3)
Venue: Kingfisher 67
Chair: L Dickens

THE PROTECTION OF CHILDREN IN NEOLIBERAL ZIMBABWE: A COMPARATIVE STUDY OF KINSHIP BASED FOSTER CARE AND INSTITUTIONAL CARE FOR ORPHANS AND OTHER VULNERABLE CHILDREN **Dziro, C**

TWO GENERATIONS, TWO COUNTRIES, ONE PROBLEM: WHAT UGANDA CAN TEACH JAPAN ABOUT CARE OF CHILDREN WITHOUT PARENTS **Herd, V**

THE ECO-MACH PROTOCOL FOR MANAGING CHILDREN WITH MHC IN CYCC'S **Roestenburg, W**

Gender in social work (F4)
Venue: Heron 68
Chair: T Raniga

RETHINKING SOCIAL PROTECTION MECHANISMS IN SOUTH AFRICA: DO THEY CONTRIBUTE TO GENDER REDISTRIBUTION AND TRANSFORMATION? **Hochfeld, T**

THE EXPERIENCES OF SENIOR WOMEN TRADITIONAL LEADERS IN ADDRESSING WOMEN ABUSE IN KWAZULU-NATAL, SOUTH AFRICA: AN AFROCENTRIC AND NEGO-FEMINIST APPROACH **Klaas-Makolomakwe, GN**

Teaching and doing research (F5)
Venue: Weaver 69
Chair: E Pretorius

TOWARDS UNDERSTANDING OF (DE)COLONIAL PROCESSES IN SOCIAL WORK EDUCATION: AN ARGUMENT FOR CRITICALLY-REFLEXIVE, ETHNOGRAPHIC RESEARCH **Makanya, TB**

IS IT THE TIME TO DECOLONIZE POSTGRADUATE SUPERVISION TO ADDRESS CHALLENGES FACED BY STUDENTS IN THEIR STUDIES? **Ntombela, N**

Poverty and economic development (F6)
Venue: Plover 70
Chair: AL Shokane

CHALLENGES TO FOOD SECURITY OF OLDER PEOPLE IN RURAL NAMIBIA **Ananias, J**

FROM SOCIAL RELIEF TO SOCIAL DEVELOPMENT: SOUTH AFRICAN CHURCH LEADERS' PERCEPTIONS ON CHURCH-BASED SOCIAL SERVICE PROVISION TO FIGHT POVERTY **Lujabe, BTT**

PROMOTING ENVIRONMENTAL AND COMMUNITY SUSTAINABILITY: THE IMPORTANCE OF CORPORATE SOCIAL INVESTMENT PARTNERSHIPS **Nyandeni, R & Masson, F**

15h30 – 16h00   **Tea/Coffee**

16h00 – 17h30   **Decolonising pedagogy (G1)**
Venue: Baobab 55
Chair: S Cox

HIV ADHERENCE AND RETENTION COMMUNITY COUNSELLING FOR SUPPORT GROUPS: AN EVALUATION OF A TRAINING PROGRAMME **Ananias, J and Muinjangue, E**

DO WE HAVE TO CROSS WATER TO GET TO SOUTH AFRICA – I DIDN'T KNOW THAT! **Davey, J**

LANGUAGE AS THE PROBLEM OR A RESOURCE AND DYNAMICS OF EDUCATIONAL PROCESSES TOWARDS INDIGENISATION OF SOCIAL WORK EDUCATION **Makhubele, JC**

Indigenous ethics (G2)
Venue: Yellowwood 55
Chair: R Kebeje

DECOLONISED AND INDIGENOUS VALUES AND ETHICS IN SOCIAL WORK   **Ditlhake, K**

AN EVALUATION OF SOCIAL WORK ETHICAL DIMENSIONS IN AFRICA: REFLECTING ON ETHICAL CHALLENGES ENCOUNTERED BY SOCIAL WORKERS IN DIFFERENT AFRICAN CONTEXT **Nguza, Z**

Youth leaving care (G3)
Venue: Kingfisher 67
Chair: C Dziro

ONE YEAR OUTCOMES OF YOUTH LEAVING RESIDENTIAL CARE IN SOUTH AFRICA **Dickens, L**

DELIBERATING ETHICAL ISSUES AND STRUCTURAL FACTORS INFLUENCING SERVICES APPROPRIATE FOR YOUTH TRANSITIONING OUT OF CARE: AN AFROCENTRIC PERSPECTIVE **Moodley, R**

PATHWAYS OUT OF CARE: COMPARISONS BETWEEN AFRICA AND THE GLOBAL NORTH **Van Breda, A**

Social justice in education (G4)
Venue: Heron 68
Chair: E Smit

EXCLUSION, PARTICIPATION, AND THE DECOLONISATION OF SOCIAL WORK EDUCATION IN SOUTH AFRICA **Holscher, D**

SOCIAL WORK EDUCATION FOR SOCIAL JUSTICE AND POVERTY REDUCTION IN AFRICA **Mtetwa, E**

WHAT IS THE MEANING OF SOCIALLY JUST PEDAGOGY IN SOCIAL WORK FIELD EDUCATION IN A SOUTH AFRICAN CONTEXT? **Pretorius, E & Pillay, R**

Trauma and mental health (G5)
Venue: Weaver 69
Chair: V Herd

AN ERA OF MENTAL HEALTH TRANSFORMATION: IMPLICATIONS OF RECOVERY-ORIENTED MENTAL HEALTH CARE FOR SOCIAL WORK PRACTICE IN SOUTH AFRICA **Bila, N**

A THEORY OF CULTURAL TRAUMA: ENABLING SOCIAL WORK STUDENTS TO WORK ALONGSIDE CONFLICT-RIDDEN COMMUNITIES IN SOUTH AFRICA **Keet, A**

THE NEXUS OF TRAUMA AND CULTURE: CONSIDERATIONS FOR SOCIAL WORK PRACTICE **Masson, F**

Poster Session
Venue: Plover 70

INTERGRATED COMMUNITY BASED APPROACH **Magongoa, M**

MISUSE OF FOSTER CARE GRANT: A SOCIO-ECONOMIC PERSPECTIVE **Tladi, O**

19h00 – 23h00   **Banquet Dinner**
Venue: Serengeti 64

Wednesday, 11ᵗʰ October 2017

08h00 – 08h30   **Registration**
Tea/coffee
Venue: Building 55

08h30 – 09h30   **Keynote address Three**
Prof Vimla Nadkarni
Topic: DECOLONIALITY AND INDIGENISATION OF SOCIAL WORK EDUCATION: EXPERIENCES FROM INDIA
Venue: Silverleaf 61
Chair: Dr Gidraph Wairire

09h30 – 10h00   **Tea/Coffee**

10h00 – 11h30   **Conference resolutions (H1)**
WORKSHOP
Venue: Yellowwood 55
Chair: J Rautenbach

PREPARATION OF THE CONFERENCE RESOLUTIONS **Rautenbach, J**

Indigenising community work training (H2)
WORKSHOP
Venue: Kingfisher 67
Chair: K Rakgoale

INDIGENISING COMMUNITY WORK TRAINING: AN EXPERIMENT IN THE USE OF SERIOUS GAMING **Weyers, M**

Case examples of decolonizing social work education (H3)
Venue: Heron 68
Chair: S Cauvain

CULTIVATING AND FOSTERING SOCIAL WORK STUDENTS' AWARENESS OF SELF BY MEANS OF CRITICAL REFLECTIVITY: THE HORSE ON THE DINING-ROOM TABLE **Ferreira, SB**

A DECOLONIAL TOOL FOR TEACHING STATISTICS **Roestenburg, W**

DECOLONISATION AND SOCIAL CONSTRUCTED GROUP WORK: AN EMPOWERMENT NARRATIVE LEADERSHIP GROUP WORK PROGRAM **Ubbink, M**

HIV and sexual risk (H4)
Venue: Weaver 69
Chair: L Williams

EVALUATION OF THE SOUL CITY HIV AND AIDS SOCIAL INTERVENTION PROGRAMME FOR THE YOUTH IN THE NORTHERN CAPE, SOUTH AFRICA **Le Tape, A**

USING ART AND DESIGN TO ADDRESS SEXUAL REPRODUCTIVE HEALTH AND RIGHTS (SRHR) ISSUES AT THE UNIVERSITY OF JOHANNESBURG: A PRACTITIONER`S REFLECTION **Ligege, FJ**

STRUCTURAL CORE DRIVERS OF NEW HIV INFECTION AMONGST LIMPOPO DEPARTMENT OF AGRICULTURE EMPLOYEES IN MOPANI DISTRICT, LIMPOPO PROVINCE **Mathebula, TS**

Substance abuse (H5)
Venue: Plover 70
Chair: H Khuzwayo

A CONTEXT BASED EXPLORATION OF THE EXTRAPOLATIONS AND ACTUALITIES OF REPETITIVE SUBSTANCE USE RELAPSE TOWARDS FORMULATING HOME GROWN SOLUTIONS **Chatikobo, N**

'UNIVERSITY: THE DRINKING YEARS' ALCOHOL ABUSE AMONG STUDENTS AT SOUTH AFRICAN UNIVERSITIES **Mazibuko, V**

(15 MINUTES) USING SUPPORT GROUPS IN PRACTICE **Nadesan, V; Naidu, S & Kun, B**

11h30 – 13h00 **Closing address:** *Ms Conny Nxumalo (Deputy Director General: Welfare Services)*
Conference resolutions *(Dr John Rautenbach)*
Thanks and closing remarks *(Dr Gidraph Wairire)*
Venue: Silverleaf 61

13h00 **Light Lunch**

KEYNOTE ADDRESSES

Plenary One

'DO NOT WORRY YOUR HEAD': THE IMPOSSIBILITY OF INDIGENIZING SOCIAL WORK EDUCATION AND PRACTICE IN AFRICA

Kwaku Osei-Hwedie
Accra, Ghana

As the discussions and debates rage on about the content and direction of social work in Africa, the challenges associated with weaning the profession off the Western and North American roots become apparent. The desire to indigenize or make the profession culturally relevant is well articulated in the literature. Some efforts have been undertaken toward achieving this desire. However, it is evident that despite the numerous discussions and publications, it appears that efforts at indigenizing, localizing, or making social work culturally relevant has not made much progress. The issue is that what we want to achieve is somewhat clear, but how achievable, and what the process is towards realizing that goal, remain problematic. The paper, therefore, revisits the issue of making social work culturally relevant in Africa and the associated problems. As of now, despite the indictment of current social work education and practice in Africa, it appears what is western is global, fashionable, more acceptable, and functional if not perfect; and perhaps, 'we should not worry our heads' about changing it. This is particularly relevant with the globalization of education. Instead, perhaps social work educators and practitioners in Africa should go back to the drawing board to determine what about current social work education and practice needs changing, adapting or infusing in African cultural context. This with the hope of making the profession work better for the people.

Plenary Two

DECOLONIALITY AND INDIGENISATION OF SOCIAL WORK EDUCATION: EXPERIENCES FROM INDIA

Vimla V Nadkarni
India

The western legacy of professionalisation of social work continues in several developing countries that have adopted an American-Eurocentric model. Social work education in India, also influenced by western thought and pedagogy, marked its platinum jubilee in the year 2012. While the profession in India has responded to the Indian social context pertaining to poverty and marginalised people in practice, the knowledge, methods, values and principles have been structured on social work as taught and practiced in the United States and the UK. The theoretical frameworks continue to be based on knowledge in the social sciences and humanities disciplines developed in the west and India. In India, we continue to strive to "indianise" social work theory and practice by referring to historical documents of Indian reformers and religious teachings. Theorising from the field through bringing the field into the classroom has been a continuous practice. Similarly a socio-politico-economic systemic or structural analysis of the Indian society from gender, caste, class, and cultural perspectives that influence behaviour of individuals, groups, communities, organisations, is now accepted as foundational knowledge in teaching social work. Social work faculty are so overloaded that they don't have time to develop "indigenous" teaching materials; hence the continuous dependence on western books and articles. This struggle to decolonise and indigenise Indian social work education and creating a unique identity continues and there is hope that the current generation of critical social work educators will pave the way forward.

Plenary Three

DECOLONISING ETHICS: CONSIDERATIONS OF POWER, POLITICS AND PRIVILEGE IN

Amohia Boulton
New Zealand

Indigenous peoples across the world have a shared experience of colonisation; a process that has resulted in dispossession, war, disease and the decimation of our lands, our homes and our peoples. For many, the imperial age of colonisation is now no more than an historical artefact; for Indigenous peoples however, not only are we still dealing with the effects of that imperial colonial legacy, we are also having to contend with modern forms of colonialism, and the impact this has on our people. So-called "contemporary colonialism" applies more subtle means of domination than the militaristic modes of the past. However, the ultimate aim of contemporary colonialism is the same - the complete cultural, political and physical eradication of Indigenous peoples.

Aotearoa/New Zealand has instituted some mechanisms to deal with the consequences of our colonial history, most notably the establishment of the Waitangi Tribunal; a permanent commission of inquiry that makes recommendations on claims brought by Māori (the indigenous people of Aotearoa/New Zealand) relating to Crown actions which breach the promises made in the Treaty of Waitangi. However, as

a nation we still continue to struggle with the legacies of the past, which arguably means we are not managing, nor even recognising, the threats apparent in the present.

In this presentation, I will consider the concept of decolonisation and what it means to me as a Māori, female researcher, charged with leading an independent, tribally-owned research centre whose outputs must not only benefit the tribe for whom I work, but ultimately, all Māori. I discuss how power, politics and privilege have been, and are still, impacting Māori desires for self-determination, and I will reflect upon the ethical frameworks I employ to undertake my work and make a difference for my people. How these frameworks can contribute to advancing Māori development objectives in what remains predominantly a "settler" society will be explored.

WORKSHOPS

DOES A DECOLONISED PROFESSION STILL NEED A CODE OF ETHICS?

Bozalek, V; Hölscher, D & Boulton, A
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This seminar brings three scholars of ethics into conversation with one another, and with other seminar participants.

All three presenters are rooted, among other traditions, in a feminist ethics of care. In addition, Vivienne's writing has been influenced greatly by feminist new material ethics, while much of Dorothee's work has been informed by feminist writings on social justice. Amohia's thinking has evolved from her consistent efforts of bringing Maori philosophy and practice into conversation with contemporary social policy and professional practice.

It is from these three angles that Vivienne, Dorothee and Amohia will engage with the question of whether a decolonised profession still needs a code of ethics. To the extent that it does not, what should practitioners draw on to be ethical in their daily work? To the extent that it still does, what should a decolonised code look like? From what sources would it derive its legitimacy and its ability to guide practitioners? How should it be phrased and applied to become a source of support especially when, under continued conditions of coloniality, practitioners are faced with difficult, even impossible, practice situations?

Each presenter will speak for ten minutes, with Vivienne starting, Dorothee responding, and Amohia concluding the conversation. Seminar participants will have the opportunity to engage with each of the contributors immediately after they have presented their views. An open discussion will follow.

SCHOOL SOCIAL WORK ON THE MOVE: FROM SLOW BEGINNINGS TO SPECIALISATION

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The scope of social work as practised within the Department of Education has been transformed since 1994 to meet the needs of all learners in educational settings.

The implementation of Inclusive Education impacted positively on the role of social workers employed by the Department of Education. The important role of "school social work" as multi-disciplinary partner within the education system had been confirmed through various policy documents that were released and implemented since 1994.

Historically, the need for "School Social Work" as specialisation area was identified by the South African Council for Social Services Professions (SACSSP) in 2009. The SACSSP Indaba on Specialisation in Social Work in July 2010 confirmed the need for "School Social Work" as specialisation area and recommended the prioritisation of the process.

More recently, the NASW SA has established a National Committee for School Social Work Education and Practice (NACOSSWEP). This committee was established in terms of the September 2013 Sandton NASW SA Conference Resolution on School Social Work. It derived its mandate from this resolution and it is ultimately accountable to the National Executive Committee (NEC) and tables its report at the March 2016 Social Workers Annual General Assembly (SWAGA).

NACOSSWEP drafted a formal application to the SACSSP for "school social work" to be regulated as specialisation field in social work. This process is currently taking place and draft Regulations and Criteria for Practice had been developed.

The presentation will focus on the development of "school social work" since 1994, including the drafting process of the Draft Regulations and Criteria

for Practice and international networking and links. This will also serve as a consultation process with other stakeholders.

INDIGENISING COMMUNITY WORK TRAINING: AN EXPERIMENT IN THE USE OF SERIOUS GAMING

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Institutions of tertiary education in South and Southern Africa that train social workers in community work are often faced with a daunting task. Not only do they have to empower students to master a complex and diverse method, but must at the same time also enable them to apply their knowledge and skills in uniquely structured and focused local practice settings. This need for indigenised training calls for novel and creative solutions, of which the use of serious games is one option to consider.

A "serious" or "applied" game is one designed for a primary purpose other than for pure entertainment. The "serious" adjective generally refers to video games used in fields such as education, defence, medicine, and aviation and that is intended to *simulate* real world situations, events or challenges. By using the design methodologies, narrative structure, visual arts, and interaction techniques commonly available in commercial games, these games additionally injects the pedagogical positive elements of fun and competition into the simulations.

The use of games technology in social work education has increased slowly but steadily in the past decade in the Western world. A preliminary literature search did not, however, produce any indication that locally developed games are currently used in the Southern African region. This indicates that their various advantages may be underutilised. These advantages include that they produce more positive and balanced results than the role-plays that are typically used in practice simulation exercises, that they would ensure that all the students have the same access to "real world" and relevant training scenarios, and that they would provide educators with a tool to 'transform' Western training material into "Africanised" practice exercises. The latter could be viewed as a form of decolonisation inasmuch as it represents an attempt "…to make dominant or mainstream models relevant to culturally diverse client populations".

In the workshop, a brand new serious game will be introduced, explained and tested via audience participation. The game entitled "The Theory and Practice of Community Work: The Game", is based on a similarly titled book that was written by Weyers for Southern African social work. The game covers the 'tribulations' involved in the practical planning of community work services within a typical South African practice setting. Conference attendees will get the opportunity to, amongst others, 'play' the game within a group context and to provide feedback on how it could be utilised by training institutions. If the game proves to be useful, it could pave the way for the development of spinoff games that would address the indigenous needs of training institutions beyond the borders of South Africa. It could also function as a basis for games that cover other methods and interventions of social work.

ORAL PRESENTATIONS

INDIGENOUS KNOWLEDGE SYSTEMS AND THE CARE OF OLDER PERSONS IN SOUTH AFRICA: A POLICY AND PRACTICE ANALYSIS

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Historically, South Africa has followed western perspectives of social welfare and social work practice; indigenous and cultural intervention paradigms were ignored and service delivery operated in isolation from the lives of clients in their diverse contexts. In the post-apartheid era, the South African government adopted the developmental social welfare approach to support an inclusive and equitable welfare system that would be more responsive to the needs of the majority of the population. An important component of this approach is the recognition for appropriate indigenous and culturally sensitive policy and practice. This paper examines this post-apartheid policy context in relation to older persons in South Africa. It assesses policies relevant to older persons and its alignment to indigenous and culturally sensitive practice. The Older Persons Act (No. 13 of 2006), including the proposed Older Persons Amendment Bill (2017), the White Paper for Social Welfare (1997) and the recently published Comprehensive Report on the Review of the White Paper (2016) provide the broader policy framework for the analysis. This paper examines this process overall in relation to older persons in the context of global population ageing and the increased need to plan for future expected outcomes of the impact of population aging.

CONTEMPORARY MOTHERS ROLES: IMPLICATION FOR CHILD(REN) UPBRINGING

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The change in the concept of mothers' roles in contemporary society is on the increase due to expectations and opportunities available. Consequently women have become visible in many areas outside the home. The pattern of contemporary maternal role provides security for the family and particularly children wellbeing. To understand the implication on the wellbeing of children, the study examined the perception of women concerning the role of contemporary mothers working in the formal and informal sectors. The study used qualitative method of research mainly in-depth interviews and relied on segmentation and spill over as an underpinning research technique theory. The study found that, mothers work outside the home to support their families and to be financially independent; thus they perceived working outside the home as providing a source of personal security. Also they are expected to play their traditional role as mothers which they believe it is demanding and stressful. Besides, findings indicated that, most working mothers worked full time but abandoned work or worked part time during times of emergency concerning their children wellbeing which affected their work and income. These challenges indicate that, house work is still considered as women's role. Despite that fact that, working outside the home provides a sense of security and combining home and outside work are extremely difficult. The study therefore recommends the need to re-orient people's thoughts and their beliefs towards the role of women and mothers as home maker. Also mothers at work should be seen as contributing to the financial security of the family and there is the need to help them respond to the changing roles and responsibilities. In the field of the social work practice, it is important to consider the values and beliefs of the people they are working with, particularly practicing in the African context. Given support to contemporary mothers due to changes in their roles, social work practitioners must consider the world view of mothers and children which is constructed within an historical and cultural frame of reference. However any attempt to inappropriate modelling from the West may lead to misunderstanding of the changing roles of contemporary mothers and may not work for Africa, particularly Ghana. Even though, African social work practitioners can learn from the western model of practice, they should consider the fact that, the challenges associated with the changing roles is closely tied into local conditions and cultures that the importation of practices from the west is fraught with difficulties.

CHALLENGES TO FOOD SECURITY OF OLDER PEOPLE IN RURAL NAMIBIA

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Namibia is one of the least populations in the world, with a total population of only two million. The harsh weather conditions and severe drought is some of the key factors that influence the small population size. Food security is thus not always guaranteed as the cultivation of land in especially rural areas is not at all times possible. The majority of the older people rather lives in rural rather than in urban communities, and even struggles more with food security despite the social pensions they are receiving. Not much research has been undertaken to examine the challenges older people especially from rural are experiencing to secure food security. Thus, the objective of this paper is to present some findings on challenges faced by older people to secure food security in a rural community in Namibia. Key informant interviews were conducted with professionals and community leaders, while focus group discussions were held with older people and informal caregivers. Key themes that were identified are; high living costs; credit food purchases, unfair distribution of drought relief food and community initiatives in response to needs of older people. The study suggest that social workers find innovative ways to ensure that food security is guaranteed for older people in rural communities.

HIV ADHERENCE AND RETENTION COMMUNITY COUNSELLING FOR SUPPORT GROUPS: AN EVALUATION OF A TRAINING PROGRAMME

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The Namibian government has made positive strides since 2003 to provide ARV treatment to people living with HIV with a CD4 count of 250 or less. Besides that, ARV treatment is given to all pregnant women and their babies who were tested positive, regardless of their CD4 counts. With an increased access to ARVs, engagement in care and adherence to medications, there is potential to turn the dying into living for those living with HIV/AIDS. In addition to the ability to prevent the progression to AIDS, with a lower community viral load, effective treatment can also be effective prevention and transmission to others. However, poor understanding of HIV/AIDS and the role of ARV treatment with patients lacking notions of preventative health, many do not get tested, link to care, adhere to medication recommendations or stay in care. However, even with testing and a level of knowledge, the stigma and

associated psychosocial aspects remain powerful barriers to care. Significant numbers of individuals are at great risk of disease progressing to AIDS as well as transmission to others. With the HIV field preparing for 'test and treat', there are growing and timely needs to help identify patients, the associated barriers to care and adherence and ways to effectively address them. In view of the enormous workload of health professionals, especially social workers, training of community counsellors from support groups to promote the engagement in care and adherence to medication of PLHIV was carried out. In this presentation, the implementation and evaluation of the HIV adherence and retention training with community counselors is presented.

DECOLONIZIATION OF SOCIAL WORK EDUCATION: UNIVERSITY OF VENDA SOCIAL WORK STUDENTS UNDERSTANDING

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The origins of social work education in South Africa are rooted in its colonial and apartheid past. The purpose of this presentation is to stimulate debates from social work student's understanding on how social work education can be decolonized. As Bachelor of Social Work students, University of Venda, a proposal is hereby made that decolonization of social work education should commence in the class room. The argument that is being raised is; how can social workers offer indigenous knowledge in the communities they are serving? It is noteworthy that all higher education institutions in South Africa, offering Social Work training have recently went through the national review of the BSW programme. However, there stills exists a gap on the delivery of the Social work curriculum focusing on decolonization and indigenous knowledge. Curriculum review must be done to promote the multicultural and indigenous knowledge in training of social workers to provide relevant social work services suitable for African people and culture. The social work helping process should resemble the values and principles of those who are mostly the beneficiaries of the social services. Using African related frameworks and philosophies to analyse the problems of African people can be an effective intervention tool. African culture and indigenous knowledge should be incorporated into the training and practice of social work. Research should be conducted focusing on African indigenous approaches and theories. Furthermore, student social workers, social work academics, professionals and researchers should contribute to the social work body of knowledge.

AN ERA OF MENTAL HEALTH TRANSFORMATION: IMPLICATIONS OF RECOVERY-ORIENTED MENTAL HEALTH CARE FOR SOCIAL WORK PRACTICE IN SOUTH AFRICA

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In recent years, the global context of mental health care has undergone a tremendous transformation to recovery-oriented services, focused on the wellbeing of the mental health care users as well as family-driven (Harrow, Grossman, Jobe and Herbener, 2005:723). In order to advance mental health services, there has been a shift from the bio-medical model to recovery-oriented care. Recovery is gaining a good standing as a guiding principle for mental health services and has progressed from the lived experience of people who used such services (Care Services Improvement Partnership (CSIP), (2007). This practice works from the premise that everyone should be involved in mental health services with the challenge and opportunity to work together and to integrate various skills and experiences. Nationally and internationally, there is an increasing interest in the concept of 'recovery', particularly in the field of mental health and psychiatry. Consequently professional bodies, health care agencies and governments have become increasingly interested in adopting recovery as the guiding principle for mental health policy, practice and services (Osborn, 2012:8). The movement towards recovery and recovery-oriented services has already had an impact on the direction of recent mental health policy and research. Despite, all these transformations, it seems that South African Social workers have not yet implemented the recovery-oriented mental health practice.

CULTURAL SPECIFIC ATTITUDES OF SETSWANA PEOPLE TOWARDS ADOPTION

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The overall aim of the study was to describe the cultural specific attitudes of Batswana people towards adoption, thereby empowering relevant institutions to deal with adoption in a culturally sensitive manner.
The legalised disruption of blood ties is either unfamiliar or forbidden in many African cultures. This means that the placement of children with people other than their parents – albeit a friend, relative or orphanage – is not recognised in determining the child's future. As a result, in a large number of African communities, formalised adoption continues to be a foreign concept and is therefore scarcely utilised. In addition, the focus of prior research was on the African

community as a unit, neglecting diversity in the African culture. This led to the research question: what are the cultural specific attitudes of Batswana people towards adoption.

The study employed a two-fold sampling design namely, purposive and availability sampling which are both techniques of non-probability sampling. Quantitative data was collected by using a questionnaire developed by Gerrand (1997). The questionnaire was used to collect quantitative data and the researcher included demographical information to test the construct validity on different variables, namely: the birthparent, adoptive parent and the adopted child. The aim of this phase of the study was to quantitatively verify the attitudes of Batswana people towards adoption. A total of 83 respondents representing the Batswana cultural group in the Ikageng community, of the North-West Province completed the questionnaire.

From this study it became clear that members of the Batswana community had a positive attitude towards adoption. This could be an indicator that this specific cultural group has knowledge regarding adoption, are understanding of the circumstances that lead to adoption and have a positive attitude towards adoption in general.

TWO GENERATIONS, TWO COUNTRIES, ONE PROBLEM: WHAT UGANDA CAN TEACH JAPAN ABOUT CARE OF CHILDREN WITHOUT PARENTS

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In Japan, over 85% of orphans are placed in governmental institutions (Human Rights Watch, 2014). While in Uganda, 1.1 million AIDS orphans are living with grandmothers (Nyaka AIDS Orphan Project, 2016). Japan is a highly-industrialized society with an advance infrastructure and is an undisputed leader of technological wizardry. Water is 100 % safe, life expectancy is 85 years (CIA, World Factbook, 2016), and the standard of living ranks among the highest in the world.

Uganda is working to expand the highway system, upgrade water quality from 21% unsafe, and enforce the mandate for free public education. Yet, decolonized Uganda with a life expectancy of 55.4 years (CIA, World Factbook, 2016), has addressed a grave issue for this generation and the next. Japan a world power broker, with progressive practices in health care and education, lags significantly behind developing Uganda in at least one critical area.

Children, in both Japan and Uganda, whose parents are unwilling or unable to provide positive parental care, must be nurtured through childhood by substitute care givers. In Japan, this takes place in government institutions rather than in family settings. In Uganda, this obligation is assumed by grandmothers who stretch their subsistence income to feed and clothe as many of their orphan grandchildren as required.

Traditions in both countries highly value family heritage. This is, however, the point of departure. For Ugandans, blood lines are binding. For Japanese, family disruption can be an indicator of an unsettled family history and divisive rather than a uniting factor.

AN OUTCOME EVALUATION SYSTEM FOR FAMILY STRENTHENING PROGRAMMES

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Family Strengthening programmes and services are provided by a wide variety of social services practitioners, organizations, faith-based structures, non-governmental organizations and government institutions within South Africa. These services are provided within a programmatic approach on an early intervention level. In order to determine the effect and results of these services in the lives of the families, it is important these services to families are monitored and evaluated in a standardised manner. Kusek & Rist (2004:1) and Noyoo (2005:235) regard a results based monitoring and evaluation system as a powerful management tool that can be used track progress and demonstrate impact in a given project, programme or policy.

The Policy for Social Service Practitioners (2014:31) indicates that "Social ills, such as crime, substance abuse, violence, sexual abuse amongst others, contribute to adversities in the family". It often happens that dysfunctional families in which abuse, neglect, conflict and domestic violence occur, poses a challenge on the safety and security of vulnerable family members. The foundation and preservation of the family as well as the care and protection of children are the core focus of The Children's Act 38 of 2005.

The White Paper on Families (2013) provides direction for the coordination and standardization of family strengthening programmers in South Africa. Effective family lives are regarded as the cornerstone of healthy communities and therefore need to be embraced. Unfortunately, it often happens that dysfunctional families in which abuse, neglect, conflict and domestic violence occur, poses a challenge on the safety and security of vulnerable family members. This White Paper further emphasizes the importance of the evaluation of the effectiveness of programmes

focusing on the strengthening of family lives through the development of indicator framework. (The White Paper on Families, 2013:56).

The purpose of this paper is to explore the development of a standardized Monitoring and Evaluation System and Framework for Family Strengthening Programmes in order to measure the outcomes of family strengthening programmes provided by community based and social service organizations in a standardized manner. In measuring successes and developmental areas, quality of services can contribute towards development of indigenous knowledge and practice.

ASSESSMENTS FOR EFFECTIVE CASE RENDERING IN SOCIAL WORK

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Quality assessments are pivotal to improving outcomes for the well-being and safety of children, and can contribute significantly to prevention and early intervention strategies. However, inadequate assessments by social workers can expose children to gaps in service delivery, lead to secondary trauma, further victimization, and risks. Lack of holistic interventions and referrals, could ultimately have devastating effects on the life trajectory of the child. The assessment process is required to be integrated, comprehensive, developmentally and contextually relevant, inclusive of the involvement of the child, family, and various collaborative service providers.

The outcomes of several engagement processes have confirmed the gap in the capacity of social workers to utilise assessment tools, and to make holistic assessments.

The purpose of this presentation is to
- Indicate the outcomes of current capacity building processes on assessments and provide some anecdotal evidence from practitioners
- clarify the assessment phase within the case management process, consideration of generic vs specialisation practices
- Provide an identification of the various assessment tools/frameworks/forms within the legislation framework of the Children's Act and other children's legislation in South Africa,
- Introspect on the capacity requirements (skills, knowledge, competencies) of social workers in forming assessments- from experiences in the field

The presentation will furthermore provide as a platform for a consultation process with other stakeholders on:
- the knowledge, skills and abilities required for assessments to children, and
- Possible recommendations on how to ensure the interface and integration of assessments in realising the requirements of the practice field.

THE CHANGING FACE OF ADOPTION IN THE BLACK SOUTH AFRICAN FAMILIES (CASE OF JOBURG CHILD WELFARE)

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Generally, in the South African black communities, adoption of a child outside the family is believed to be a taboo. Mampela Ramphele (1993) states that, "Adoption is not seen as an option", and children who have no lineage are believed to have "alien blood that can only bring problems." Blackie 2014; notes that, "black parents were not willing to enter into a formal legal adoption process with abandoned children due to children's lack of connection with their ancestors. The researchers, sought to investigate the current trends of adoption in black South African communities. The study was conducted at Jo'burg Child Welfare. The objectives of the study were: To assess whether adoption is culturally acceptable in black communities; to explore the experiences of adopters in the community during and after the adoption process; and to investigate the perceptions of adoption social workers on adoption by black families. The study used qualitative research paradigm, and purposive sampling and in-depth interviews were also used. Ten adoptive parents and four adoption screening social workers were interviewed. Results from the study show that adoption has become more acceptable in the black communities serviced by Jo'burg Child Welfare. Most adopters revealed that they partake in cultural rituals to integrate children into their families and to introduce them to the ancestors. Therefore, the assumption that adoption is a taboo may be viewed as prejudicial by some. In conclusion, adoption is becoming less of a taboo in black communities. As a result, many more black families have been applying to adopt through Jo'burg Child Welfare. However, much more education needs to be done to encourage the paradigm shift.

A CONTEXT BASED EXPLORATION OF THE EXTRAPOLATIONS AND ACTUALITIES OF REPETITIVE SUBSTANCE USE RELAPSE TOWARDS FORMULATING HOME GROWN SOLUTIONS

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This research paper is an aftermath of continuous waves of experiences with repetitive substance use relapses in South Africa, which is a challenge in context. Undeniably, cases of this challenge in South Africa have proved to be a national daunting social challenge. Perhaps the most undesired outcome of repetitive substance use relapses is the frustration and disappointment in the social work practice after the investment which includes the primary and secondary rehabilitation of the substance users. This paper and aims to explore the factors and circumstances leading to repetitive relapse to in Gauteng province with the main aim of formulating home grown solutions. The methodology employed was of dialogues and debates used to investigate the factors and circumstances which promotes repeated substance use relapse, which leads to mental health problems which are linked to a chain of societal challenges. The results showed that this pathology of repetitive relapse can be proficiently explained by the generic theory and the conditioning theory, amongst other explanations. At the end the study formulated possible solutions to addressing this challenge of repetitive substance use relapse.

NOTES FROM PRACTICE: LOCAL SOLUTION FOR LOCAL CHALLENGES

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I spent the first 10 years of my career as a program officer for International NGOs in South Africa, Lesotho and Zimbabwe. The last seven years I have worked for Donor agencies. In my work, I have witnessed donor driven and sometimes superficial programs, which seems like ploys for creating employment for the NGOS and their donors rather than bringing any notable changes to the beneficiaries of this aid. This has challenged me to acknowledge that externally driven change benefits those who drive it mainly the donors and their local agents or NGOs rather than the recipients of this aid. It has also made me to re think community development by comparing pre-colonial and post-colonial welfare. I have seen more harm than good happening in post-colonial welfare systems compared to the indigenous welfare systems, yet the current welfare and development policies have followed this wealth depreciating western models rather than build on the indigenous welfare systems that proved to have worked well. Simple examples will allude to how people in the post-colonial times relied on social capital and were resilient in times of catastrophe such as droughts, deaths, old age and so forth. There were no issues of street children, orphanages, old age homes or World Food Program to provide feeding or the infamous cash grants. I believe it is time for practitioners and policy makers to reconsider indigenous knowledge systems in planning for sustainable development and building resilient communities.

DECOLONIALITY IN BRAZIL: REALITY OR CAMOUFLAGE

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Throughout the world, "Decoloniality" is largely misunderstood and has proved nearly impossible to accomplish, because such a process requires the eradication of the previous centurys' theories about how the class system (or "things as they socially exist") evolved. This paper reviews the evolution of racial access to, and inclusion in, social institutions in Brazil: the perceived matrix of power, the hierarchical racial and cultural classifications of cultural/social status, and the access to education at various levels. The proposed application of the material, as presented, is directed toward a consideration of decolonial struggles and what might be learned from the Brazilian experience, as possibilities in the construction of other-world alternatives across the globe. The Brazilian Decolonialization Plan has much to offer. In this country, racial identity has become constructed as an all-encompassing national identity which not only questions the propriety of racial identities other than 'Brazilian' but which supersedes their existence" (Nobles 1005, 212, cited in Oliveira and Candau 2010). High levels of interracial sociability or "horizontal" relations, has been achieved, especially among the poor and working classes, and suggests that conviviality and interrelation are indeed aspects of the reality of race relations in society (Telles 2004). However, the sense of relative harmony and pervasive amiability may be based in an inherently flawed premise, as suggested by the extremely high and ever growing levels of violence, which exceed even the levels of unemployment and cast fear and gloom in particular areas of the social presentation, also providing additional questions for consideration.

A CRAFT TOWARDS AN AFROCENTRIC ANDRAGOGIC APPROACH FOR SOCIAL WORKERS: A DECOLONISATION STANDPOINT

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This paper aims at amplifying discourses around the construction of an African consciousness to advance the educational transformation through the decolonisation process. Topical demonstrations and pleas by students in higher education institutions in South Africa and their cries for a decolonised education, indigenous, and Afrocentric practice have influence the standpoint of this intellectual piece. This scholarly piece seeks to respond to the question of how pedagogic, andragogic and heutagogy in social work education could contribute to the creation of an African consciousness, as foundations for transformation and decolonisation. This intellectual piece seeks to disrupt discourses around critical consideration of reality in order to solve relevant problems. This paper is informed by Africana Critical Theory (ACT) as a theoretical frame with an epistemic essence for hope to realise educational transformation and decolonisation. Regardless of its deep-seated critical nature, it aspires for the creation of a more humane society through transformative educational approaches. The paper will conclude with a discussion on how an African consciousness that surpasses the geo-spaces, anatomy or our physical make-up and culture, could contribute to the transformation of education in general.

DO WE HAVE TO CROSS WATER TO GET TO SOUTH AFRICA? I DIDN'T' KNOW THAT!

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This paper addresses the difficulties encountered in planning and undertaking field work with Gogo's in KwaZulu-Natal. The research was undertaken from an auto-ethnographic standpoint, identifying me as a white, educated woman, with an erroneous 'working model' of life in Zululand that needed correction.

The main reason for choosing KwaZulu-Natal was the simple observation that kinship care works well in SA, but does not in the UK. I wanted to discover the underlying reasons for this difference.
As a lecturer in social work, I find myself teaching new students about international work settings in other cultures. During teaching conversations with these students I am frequently astonished by their restricted world-view. A view centred on European-supremacy

and everyone else seen as 'other': sadly, a relic of colonialism.

Prior to flying to Zululand I talked to my students about both my research intentions and internship possibilities and I was amazed by a particular comment: 'Do we have to cross water to get to SA – I didn't know that'!

This paper argues for a global social work curriculum to be taught in the UK that needs to be broadened, to include international communication, cultural awareness and the problematizing of whiteness.

ONE YEAR OUTCOMES OF YOUTH LEAVING RESIDENTIAL CARE IN SOUTH AFRICA

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Young people who leave home often face many challenges as they try to establish themselves in early adult life. Youth leaving residential care face the added pressures of needing to reintegrate back into their families or into independent living. This transition often takes place abruptly, with less support and at a younger age than their peers. For this reason, along with their often tumultuous pasts, international research has well documented the poor outcomes of care-leavers, making them among the most vulnerable and marginalized of all youth. Research shows that the first year out of care is often thought of as one of the hardest, as this is when care-leavers have to establish themselves in the world and figure out strategies to live independently.

This presentation will discuss the one-year outcomes of youth transitioning out of Girls and Boys Town, in the first longitudinal study of care-leavers in Africa. Findings are compared to local data from youth in a similar age category in the broader South African population, as well as the outcomes of care-leavers in other countries, particularly from the Global North. The results highlight that GBT care-leavers are doing better than expected in some areas. However, they also draw attention to the high risk they face of becoming Not in Employment, Education or Training (NEET), which can result in severe economic and psychological consequences. These findings add to the indigenous knowledge about South African care-leavers, thereby offering perspectives on improving practice in this field in the Global South.

DECOLONISED AND INDIGENOUS VALUES AND ETHICS IN SOCIAL WORK

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In a contemporary South Africa ethics plays an important role in community development, social work and development field. The ethical scandals in government or public sector institutions raised questions about the role of ethics and moral evaluations. Although decolonisation and indigenisation of social work profession in South Africa is gaining relevancy, the scientific research in this area remain limited. Much has been written about social work ethics from a prescriptive point of view suggesting what social workers should do in practice. There is a need for more scientific inquiry on ethical social work practice. This abstract will examine how social work codes of ethics and values in South Africa are compatible with the socio-cultural values of people within the context of South Africa.

PSYCHOSOCIAL INTERVENTIONS: CLINICIANS STRENGTHENING WORK WITH FAMILIES IN SOUTHAFRICA

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Psychosocial interventions at the OWLAG are strengthened through psychosocial assessment tools developed and improved by clinicians from time to time. At OWLAG social workers conduct home visits across the country to support and strengthen clinical interventions with students and their families. They conduct interviews using the psychosocial intake, which explores in-depth information about the individual, families and their support system. Although the intake is founded on Systems Theory; Strengths Based Perspective, Neurosequential Model of Therapeutics, and Psychodynamic approaches there is emphasis on the African proverb 'It Takes a Village'. The psychosocial intake form is followed by a psychosocial progress which explores deeper and supports on-going work since intake. Then the whole intervention is completed through the use of a psychosocial closing which evaluates the process, and leads to termination or referral. Theoretically, these intervention methods are a crucial aid into identifying developmental history, risks, strengths, values, therapeutic web and relational health. Social workers and or other clinicians use psychosocial tools to inform their individual intervention plans, and family interventions. These psychosocial tools are not prescriptive and can be used parallel to other exploration methods. Professionals are encouraged to always listen and identify new ways to strength their psychosocial interventions. Clients are helped to identify their strengths and weaknesses, to work on areas that need improvement through pulling in the therapeutic support web, and with a deeper link to our 'Africanness'. The implication for this presentation is to share the best practice model and maximize how clinicians can constantly evaluate, monitor and improve service provision through effective methods with great by in from clients.

THE PROTECTION OF CHILDREN IN NEOLIBERAL ZIMBABWE: A COMPARATIVE STUDY OF KINSHIP BASED FOSTER CARE AND INSTITUTIONAL CARE FOR ORPHANS AND OTHER VULNERABLE CHILDREN

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The Protection of Children in Neoliberal Zimbabwe: A comparative study of Kinship based foster care and Institutional Care for Orphans and other vulnerable children.

The death of parents due to HIV and AIDS pandemic, persistent droughts and other such ecological challenges led to the suffering of orphans and other vulnerable children in neoliberal Zimbabwe. The death of parents had an impact on the survival strategies of orphans and other vulnerable. Without a strong legislation and services for the care for the care of these children in Zimbabwe, services are being influenced by Western values of individualism as opposed to socialism.

The care of orphaned children has become common in developing countries as regards to the growing numbers of such children who need such care. Lack of resources by extended family members has also seen such children going through hardships as they fail to access basic needs such as education, health and social welfare. The development of nuclear families has led to some children ending up in children's homes as they find it difficult to be absorbed by the nuclear and the extended families. The placement in Institutions has its own negative implications as children leave institutional care into the community. The aim of the study therefore is to examine the best option for children in need in Zimbabwe which is sustainable.

The objectives of the study are to establish how basic needs of children in need can be met in Zimbabwe under foster and institutional care. The other objective will be to examine the sustainability of kinship based foster care and institutionalization of children.

The study will utilize a qualitative research design.

The study will use in-depth interviews utilizing an in-depth interview guide to solicit for information from ten children who will include five from institutions and five from from those under kinship based foster care. The idea will be to establish how they are meeting their basic needs.

Focus Group Discussions will be utilized using focus group discussion guides to find out the sustainability of institutionalization and kinship based foster care from five child care minders in institutions and five heads of households caring for orphaned children.

Key informant interviews will be conducted with two social workers and two traditional leaders a nurse and a Pastor

The study will therefore come up with suggestion on policies for improving the care of orphans and vulnerable children under the current circumstances and how the government can intervene through the introduction budgets towards the care and protection of vulnerable children.

A CONSTRUCTIONIST APPROACH TO RESTORYING THE DEFINITION OF SOCIAL WORK SUPERVISION

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Various commentators advance different reasons why Africa needs to develop its own brand of social work, depending on their particular orientation, by taking either a Western or indigenous route, or an integrative approach. Supervision of social workers is particularly predisposed to this interface between global, local and personal stories arising from how supervision of social workers is defined. A scrutiny of South African official definitions of supervision throughout history (1971,1995, 2012) reveals that these definitions are based largely on the foundational work of Kadushin (1976) in North America. Therefore, by pursuing a constructionist approach to restorying supervision (O'Donoghue, 2003), this paper seeks to question and explore beyond the obvious everyday story of supervision and to unveil a topical supervision story that is responsive to social workers, supervisors and organisations. We will argue that the construction of supervision is a socially and personally defined activity, shaped by cultural stories, and embedded in a context specific environment. We devised specific determinants to define supervision, thus providing a heuristic framework to deconstruct supervision contexts, in order to fit and reflect organisations' visions, missions, values and overarching schools of management thought. We furthermore accord meaning and content to these determinants within a social development paradigm, with suggestions on

how to restory the definition of supervision in diverse contexts. The central premise of this paper is that how we recount the definition of supervision, constructs what happens in supervision. We conclude by advocating an ongoing praxis of restorying social work supervision.

TOWARDS THE AUTHENTICATION OF AN ACADEMIC CULTURE IN A SOCIAL WORK PROGRAMME OFFERED AT A TRAINING INSTITUTION: A VALUE-DRIVEN APPROACH

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The notion for this paper derived from collected work on indigenising social work in Africa (Osei-Hwedie & Jacques, 2007), based on papers delivered at a Joint University Committee conference (the forerunner of ASASWEI), held in Botswana in 2001. This conference concluded that it was expedient for South African social work educators to develop more indigenous teaching material based on the best current thinking of what was warranted, and relevant in addressing the needs of communities in South Africa. A process of authentication was proposed towards the creation of an indigenous model of social work education in the light of situational and context specific social, cultural and political dynamics. In this paper, we reflect on our school of thought towards authentication of the social work programme offered at Stellenbosch University, based on the premise that not only does the social work curriculum require adaptation and renewal through a process of authentication, but that a prerequisite for this process would entail hybridisation of both a salutary academic culture and curriculum. An inventory of cultural dimensions is presented in this paper, which we urge should be taken into consideration in a process of authentication. In addition, we will reflect on a value driven approach, as the undergirding for the operationalisation of the identified cultural dimensions. We conclude by postulating that decolonising and indigenising of a curriculum and pertinent teaching methods are imbedded in a value-driven approach and authentication of a propitious academic culture.

AN AFRO-CENTRIC MODEL FOR KNOWLEDGE MANAGEMENT WITHIN THE CONTEXT OF SOCIAL WORK TEACHING

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The underutilised integral research approach (IRA) enables social sciences researchers to be grounded

in their own being and in their local context. The unfortunate result of colonisation was a 'disconnect' and 'mutual zombification' where people on both ends (slave and master) were rendered powerless (Mbembe, 2015). The four cultural morphologies of humanism (being), holism (becoming), rationalism (knowing), and pragmatism (doing) are four sources of knowledge, or philosophies towards knowledge creation (Lessem & Schieffer, 2012). The morphologies represent the eastern world of renewal, the northern world of reason, the western world of realisation and the southern world of relation. Social work aims to improve the quality of life and the social functioning of people and therefor lends itself ideally for action research. The IRA suggests that participative action research (PAR) is the best suited method for researchers from the southern relational world.

PAR promotes tacit knowledge that is derived from human relationships and knowledge that is socially constructed. It is difficult to communicate, discuss, refer to and build onto this implicit knowledge for example in Africa where people live in their knowledge and where their relationships are their knowledge systems. Mbigi (2005) urges Africans to convert their tacit and implicit knowledge to make it more explicit and thereby increase the value of the knowledge from low to high through purposeful written conversation and/or local research. He offers the African collective learning model where knowledge is extracted from individuals and groups, then shared in the organisation and validated inter-organisationally and/or academically.

CULTIVATING AND FOSTERING SOCIAL WORK STUDENTS' AWARENESS OF SELF BY MEANS OF CRITICAL REFLECTIVITY: THE HORSE ON THE DINING-ROOM TABLE

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One of the aims of social work education is the development and fostering of awareness and understanding in students of the impact of their personal prejudices, biases and stereotypes on interactions with client systems. Social work educators adhering to a social justice framework do this by engaging them in a process of critical reflectivity.

The purpose of this presentation is to articulate the process of using critical reflectivity to develop awareness of self about the connections between personal experiences and the broader social context and how these interleave in the professional development of final year BSW students in a 'decolonised' grief and trauma syllabus.

Using Kondrat's (1999) alternative framework for looking at the 'self' in self-awareness, questions are posed about the story of 'The horse on the dining-room table', thereby engaging students' conceptualisation of the self on a macro level. Through a macro-conceptualisation of the self, embedded within a critical social theory and a critical approach to social work practice, using critical reflectivity, students become perceptive about societal structures and its decisive impact on them as developing professionals within a loss and trauma-informed practice.

BARRIERS TO CULTURALLY RELEVANT SOCIAL WORK CURRICULUM: LESSONS FROM THE CLASSROOM

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"Does practicing social work mean that I have to sacrifice my personal morals and principles?" This question, raised by a final year social work student during a lecture on ethics in family counselling, was one of several that emphasized the need for a social work curriculum that purposively and continuously challenge students' deeply entrenched biases and prejudices. Upon revising the definition and core responsibility of social work to respect diversity, promote inclusion and challenge oppression and discrimination, the students' counter questions emerged "What about my rights and freedom of choice as set out in the International Declaration of Human Rights?" "Is it not prejudicial if I'm expected to conduct an evaluation of a same sex couple as potential adoptive parents, knowing that I would disadvantage the couple on the basis of my religious values?" The emergence of these questions in a final year social work class discussion, notwithstanding the opportunity to interrogate incoherence between personal and professional values from first to fourth year, raised question about the gaps in the social work curriculum. Further input generated during classroom dialogues suggest that corporal punishment by parents is a cultural value that should be respected, and that parent training programmes advocating for democratic discussions with children, is a Westernised approach to social work intervention. These questions raised by social work students provide excellent examples to be interrogated at a conference aimed at rethinking social work in Africa.

CONTEMPORARY CHALLENGES TO SOCIAL WORK EDUCATION IN PRACTICE AND IN INDIGENOUS KNOWLEDGE.

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Colonial social work education is the education that is still administered according to the past colonial cultures and does not recognize African indigenous knowledge. Such education therefore becomes irrelevant to address and respond to African indigenous practices and values. This presentation is aimed at providing students' experiences towards social work education that excludes African indigenous knowledge. It states the challenges that are experienced in African social work education and possible solutions thereof. The methodology used in this presentation is based on Qualitative design in a form of a narrative method. In Africa, students are currently taught social work that is primarily based on western cultures which are contrary to African customs and tradition. Such curriculum which excludes African indigenous knowledge poses a conflict in administering western knowledge to solve African social issues. The lack of transformation in African universities makes it difficult for African social work practice in African communities to be responsive towards human needs. Utilization of indigenous education system in African Higher Institutions of Learning will promote people with social and cognitive skills and knowledge to build their human capital and contribute to economic growth. Therefore the African indigenous knowledge has been oppressed and thereof unable to meet the needs of the African population and thus needs to be regenerated amongst African Higher Education Institutions.

DECOLONISATION: THE CONTRIBUTION OF CRITICAL SOCIAL WORK EDUCATION

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That 'Discourse on Colonialism' by Aimee Cesaire (1972), 'Black Skins White Masks by Frantz Fanon (1967) and 'I Write What I Like' by Stephen Bantu Biko (1978) is hardly known among social work students, underscores the indictment against social work education in an African context: a *failure to decolonise is an oppressive act*.

South African Social Work Education, situated in Western Modernism and broadly within the ideological project of racist capitalism, requires an interrogation of its assumptions and discourses. If social justice, empowerment and dignity form the basis of the aims of social work (IASSW 2014), then it should engage with issues of ideology, power relations, oppression and decolonisation. The 'Decolonial turn' is broadly evident globally and not unique to the South African context and social work itself stands accused of its own coloniality and domestication. Understanding the imperative for Decolonisation resonates with the description of critical social work as being concerned with the analysis and transformation of power relations at every level of social work practice. Furthermore, the unique South African context of colonisation and apartheid is a deeply manifested psychopolitical reality at both individual and structural levels. This paper will argue that Social Work Education must 1) reclaim and repossess truths and narratives about the history of social work in South Africa; 2) explore ideology underlying its knowledge and discourses; 3) facilitate critical conscientisation and cultivate a critical and anti-colonial approach; and 4) include anti-colonial theorists in the curriculum.

SOCIAL WORK PRACTICE WITH GRANDPARENTS PARENTING GRANDCHILDREN

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There continues to be an increase in the number of grandparents raising grandchildren. In the United States 2.7 million grandparents are raising grandchildren, and about one-third of those have incomes that fall below the poverty line. When custodial grandparents are compared with traditional grandparents, custodial grandparents are 60 percent more likely to be living below the poverty level (Weaver, 2013). The number of grandparents raising grandchildren is up 7 percent since 2009. This trend will most likely continue in response to the opiate epidemic and financial hardships experienced by all members of these families. Around the world, grandparents are becoming more integral to family life; they are making a shift from the traditional role of grandparents to a different type of family structure. Grandparent headed households have emerged as a response to issues such as parental drug and alcohol abuse, military deployment, financial instability and death of parents. The current trend in child welfare is to place children into kinship care rather than traditional foster care (Blackhouse & Graham, 2011; Harris, 2014; Harris & Skyles, 2008). This presentation focuses on best social work practices when working with grandparents parenting their grandchildren. Implications for social work education as well as the rewards and challenges for grandparents will be explored. The significance of understanding and engaging Black grandparents, children, and other family members from a culturally

sensitive perspective will be highlighted throughout this presentation.

WORKING WITH CHILDREN OF INCARCERATED PARENTS: BREAKING DECOLONIALITY AND INDEGENOUS KNOWLEDGE IN SOCIAL WORK EDUCATION AND PRACTICE IN AFRICA

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All children, globally deserve to be cared for and protected from harm and to grow up in a safe environment in which their rights and needs are respected. Unfortunately , not all children are properly cared for or protected due to the fact that, sometimes the environments in which they live are harmful to their development and wellbeing. Every adult has a role in ensuring that our children live safely and can reach their full potential. Parents, whether living with their children or not, have the most important role to play and other family members have a duty to contribute greatly to a child's wellbeing. Children of incarcerated parents are more likely to suffer from mental health issues, behavioral problems, stigma, labeling and school drop-out as well.

As the number of incarcerated parents continues to grow, stakeholders in society should identify ways to ameliorate the impact of incarceration on parents and families. Assistance to families of incarcerated parents should ensure connection to other community resources, agencies and organizations which may be able to help the families and enhance their parenting skills. Decolonizing social work training is thus essential to ensure relevant referrals for outside programming and services, through uniting with other community agencies, building partnership between the various service providers and the family of the incarcerated individuals.

Overall effects of parental incarceration differ based on whether a mother or father is incarcerated and this includes sentencing length and placement of children. Long-term ramifications of parental incarceration need to be interrogated further to ensure a paradigm shift in social work training and service provision.

RETHINKING SOCIAL PROTECTION MECHANISMS IN SOUTH AFRICA: DO THEY CONTRIBUTE TO GENDER REDISTRIBUTION AND TRANSFORMATION?

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South Africa has a remarkable social protection system, with social assistance (in the form of social grants), social insurance, public works, and other mechanisms intended to protect people in times of economic and social vulnerability and need. A social protection system that works well is a critical factor in successful macro, meso and micro social work practice. The intention behind these protections are to have significant redistributive, pro-poor, and economically and socially transformative impacts. This paper assesses to what extent these intentions have been realised to date in relation to gender equality, using the examples of the Child Support Grant, the Unemployment Insurance Fund, and the Social Sector of the Expanded Public Works Programme, as representative of three important arms of social protection. The paper argues that the results have been varied, with better outcomes from social assistance (the CSG) than from the other mechanisms. By exploring the reasons for the successes and failures, and comparing these with other models from the developing world, the paper contributes to an understanding of how indigenous social protection, and thus social work practice outcomes, can be improved.

ANTI-OPPRESSIVE COMMUNITY WORK PRACTICE AND THE DECOLONISATION DEBATE

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The field of anti-oppressive social work has been dominated by writers in the Global North. Thus, the purpose of this presentation will be to consider potential contributions of decolonisation literature to anti-oppressive theorising and practice. The presentation will begin by providing a critical reading of selected writings on anti-oppressive theory and practice, and of selected (de)colonial writings. This with a view to exploring how debates emanating from the Global South may work to enlarge and enrich received ideas from the Global North. Thereafter, it will consider specific challenges arising for anti-oppressive community work practice in South Africa from its history of colonisation, apartheid, and its current positioning within a larger system of neoliberal globalisation. A case study of the anti-oppressive community work practices undertaken by a group of social work students and recent graduates from UKZN will highlight how many practitioners are themselves affected by centuries of imperialism, colonial oppression, and the continued workings of coloniality in ways that entangle their own lives, those of their communities of origin and the communities whom the hope to serve. The presentation will conclude with a set of recommendations regarding practice, research, and issues requiring further theorising. This is to contribute to ongoing efforts to unsettle easily taken-

for-granted assumptions regarding social workers/service users' relationships, and to ongoing debates about how social work theorising and practice might increasingly do justice to the particular histories, locations and social positions of social workers and their service users.

EXCLUSION, PARTICIPATION, AND THE DECOLONISATION OF SOCIAL WORK EDUCATION IN SOUTH AFRICA

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This presentation will explore the potential contribution and limitations of Nancy Fraser's work on social justice vis-à-vis the quest for a decolonisation of South African social work education. It is grounded in a research project conducted in 2015 by fourth year social work students at UKZN. Against the background of their respective life stories, students considered both factors that enabled and hindered their living and learning at the university. They discussed how different forms of social, economic, and cultural exclusion and violence undermined their efforts to engage as equals with other students, lecturers, and the university administration. They also reflected on their responses, which ranged from transactional sex, over attempts to access institutional funding, to developing mutual support networks. The authors analysed the students' work further, considering selected literature on decolonisation, Fraser's concept of participatory parity, and her recent work on the crisis of capitalism in the 21st century. They found that Fraser's outlook, approach and understanding of social justice correspond well with available participatory learning and action methods, thereby providing suitable conceptual tools to contribute to the decolonisation of social work education. Yet, South African academics' continued reliance on literature from the Global North does implicate them in contemporary processes and dynamics of coloniality. While this tension opens up a complex and contested terrain, the UKZN students' work and forms of engagement can provide helpful direction in terms of how to navigate this terrain, to the benefit of those who are yet to be included as equals.

HISTORICAL TRAUMA OF SLAVERY: IMPLICATIONS FOR DECOLONISATION

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This abstract is based on a research project based in the Western Cape where the participants were descendants of slaves. The paper focuses on the meaning participants' have given to their slave heritage and provides an explanation why decolonising social work is essential for social work in the Western Cape. The Western Cape experiences not only the trauma of apartheid violence but also the violence of a colonial society which has remained embedded in the Western Cape. Historians such as Worden (2009) and Shell (2001) explain how slavery did irreparable damage to the descendants of slaves who mainly reside in Western Cape today. Decolonisation as defined in Gray, Coates, Yellow Bird and Hetherington (2013: 334) refers to "the undoing of the more pernicious aspects of colonialism that resulted in unequal power relations between people and nations whereby one people or nation established and maintained dominance over another". They believe that for contemporary social work decolonisation ,involves not only the regaining political rights but it is also the long- term struggle to overcome the ideologies that have been used to exploit and oppress people, many of which have become internalised as a result of historical trauma. In this project slavery has been viewed as a form of historical trauma. Qualitative research using a postcolonial paradigm was adopted and life histories and focus groups were used to collect data. In The findings reveal how the historical trauma of slavery still has an impact of slave descendants today.

CHILD WITNESSES TESTIFYING IN CRIMINAL COURT PROCEEDINGS: AN OVERVIEW OF INTERMEDIARY SERVICES IN SOUTH AFRICA

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Efforts to reduce the trauma suffered by child witnesses in the South African adversarial criminal justice system are impaired by arguments that the prosecution of crimes cannot disregard the rights of the alleged perpetrator. Leading the testimony of a child witness is a highly specialised task, and the criminal prosecutor and defence council are not skilled in these methods. Intermediary services for the child witness in court is thus paramount to reduce undue mental stress experienced by the child witness before, during and after testifying. This paper highlights the fact that crime against children and the subsequent criminal proceedings where the child is required to testify as a witness occurs with sufficient frequently to warrant intermediary services to all child witnesses required to testify in South African criminal courts. Practical implications for practise are highlighted in order to improve the current intermediary process. The paper reflects on intermediary services rendered for more than 4 000 child witnesses in South Africa and discusses experiences and challenges from the perspective of both the child witness and the intermediary. The paper also provides supportive

literature and a statistical overview of the work done by the Bethany House Trust, a NGO, in this regard.

SOCIAL WORK ETHICS, PERSONAL VALUES: A BALANCING ACT FOR SOCIAL WORK STUDENTS

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Social Work as a profession are guided by a set of ethics and values that set the tone for the practice. The international definition of Social Work, developed by role-players from many countries, including South Africa, reflects these values and ethical base.. During a lecture on ethics in one of the Social Work lectures at NMU in 2017, the students debated and identified some of these values of Social Work that is in conflict with their own religious and cultural value systems. Questions were raised about whose's values are paramount. Social workers as individuals are both cultural and religious beings with a moral value-set deriving from these institutions. Often these individual beliefs and value systems are in conflict with those of a client system and a Social Worker is required to uphold the principles, values and ethics of the Social Work profession. Some of these values includes but are not limited to, the religious values of a Social Worker conflicting with those of a client system's religion. The right of the client to self-determination are protected by the laws, principles and values that governs the Social Worker profession, but often creates many discomforts for the social work student/professional. Many social work students experiences a tension between their views around specifically homosexuality where the value system embedded in the social work profession (equality and human rights) is in conflict with their religious and cultural values. It is believed that these dilemmas can be addressed through a curriculum that unpacks how the different identities (student as religious being, student as cultural being and student as professional being) are in conflict with each other. Classroom debates that highlight these tensions asks for a curriculum that help students make sense of these issues, in order to evolve as social workers that are responsive to the needs of the people they serve as well as the society they operate in.

TACKLING SOCIAL WORK DILLEMAS, FROM A SOCIAL WORKERS PERSPECTIVES

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Despite the formulation of family preservation programmes, aimed at keeping children within families, child abuse remains a perennial issue both globally and locally which results in children being removed. The paper thus seeks to understand and describe the ethical challenges of 10- 15 social worker's in the reintegration of children in Pinetown, to compare and ascertain reintegration from a global and sub Saharan scale. Employing the qualitative research approach to gain rich descriptive data through semi structured interviews, systems theory will be utilized as a theoretical framework guiding the study.

This paper assumes that lack of resources, clear reintegration policies and support structure results in social work ethics being compromised. Over the years in reintegration services, researchers have examined the experiences of offenders and families, seldom that of children experiencing reintegration.

Preliminary findings indicate that, social workers encounter cases requiring putting aside their morals and values and acting in the best interest of the child as stipulated in the Children's Act. In acting in the best interest of the child, self-determination needs to be encouraged for clients to be able to make informed decisions leading to the promotion of dignity and self-worth. Sadly, due to the lack of available tools of trade confidentiality is compromised without the consent of the client, causing further harm to clients.

Recommendations suggests the need for social work trainings on upholding good ethical standards. There is also a need to evaluate current reintegration processes for effective standardized interventions to be developed to address effective reintegration.

A THEORY OF CULTURAL TRAUMA: ENABLING SOCIAL WORK STUDENTS TO WORK ALONGSIDE CONFLICT-RIDDEN COMMUNITIES IN SOUTH AFRICA

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South Africa has unprecedented high levels of crime and socio-economic problems (Jewkes et al. 2009). Historical and ongoing structural inequalities continue to disproportionately locate large numbers of South African citizens in communities where they are socially and economically vulnerable, leaving families and individuals to struggle against huge odds to retain their sense of resilience and agency. The formation of present-day communities has its origins in a history of colonialism and apartheid that brought about huge disruption of communities. These carry a collective trauma (Alexander 2001:1) that, according to Stamm et al. (2003), is present across time and space, a legacy retaining salience across generations. Nicholas and McIntosh (2002) indicate that people and entire communities carry their painful histories like infected wounds that manifest in a web of social

dysfunctions, like alcoholism, drugs, family and community violence and institutional disruptions, indicators of their dignity being disrupted. Trauma theory through a psychoanalytical lens has particular short-comings that makes it inadequate to understand the manifestation of trauma during and after colonialism, which presents itself as socio-economic challenges in present-day communities. Postcolonial trauma needs a broader historical and societal perspective that is not present in the reductionist and prescriptive approach of psychoanalysis. Social workers are often blamed for engaging in interventions that address the symptoms rather than the roots of people's social challenges. The presenter, drawing on postcolonial trauma literature and the application of cultural trauma theory, argues that this theoretical path contributes tools that social work students and practitioners can use to engage more appropriately with the traumatic experiences of local communities.

PREVENTION AND EARLY INTERVENTION SERVICES: THE ROLE OF DROP IN CENTERS IN EMPOWERING VULNERABLE CHILDREN

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Children are vulnerable due to their age and level of development and rely on parents for their survival and care. Many children become more vulnerable when parents are affected by factors such as poverty, unemployment and illnesses, and cannot provide for their children's basic needs. These children are deprived of their rights to basic needs which are food, clothing, shelter and health care. As one of its strategies to protect and promote the rights of vulnerable children, the South African government makes provision for the establishment of drop-in centres (Children's Act 38 of 2005). Drop-in centres provide basic services such as food, clothing, school support and hygiene, and optional services such as counselling, guidance, and educational and recreational programmes, aimed at addressing the physical, psychosocial and developmental needs of vulnerable children within their communities.
The paper aims to report on a qualitative research study that explored the experiences of twelve vulnerable children regarding the services they received from drop-in centres. The findings of the study indicate how services to the participants, who were from poor households, resulted in general improvement in their physical well-being, confidence, self-esteem, school performance, and sense of belonging. It was concluded that the strategy of drop-in centres can be effective to address issues of poverty and vulnerability, improve quality of life and promote the dignity of vulnerable children.

THE UNIVERSITY OF PRETORIA'S CALL FOR A SOUTH AFRICAN PERSPECTIVE IN SOCIAL WORK EDUCATION

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Social work students at the University of Pretoria (UP) stand in solidarity with students across South Africa in their call for a decolonised and Afrocentric curriculum. They recognise the emphasis of social work education on eliminating social injustices and human right abuses, in line with the developmental approach. They envisage a curriculum designed to produce graduates that will aspire to remain unbiased and serve all people equally. The premises of the paper is the perception that the curriculum in its current form is mostly based on western literature, which is limiting and undermines students' indigenous knowledge systems in preparing them for relevant practice in the South African context.

The paper is based on qualitative data obtained from undergraduate social work students regarding their experiences, views and perceptions about current methods of social work training. Findings indicate that students have different opinions on the relevance of social work interventions to the contexts in which they are expected to practice; the environment in which teaching and learning take place, and adequacy of social work literature for the South African context.

The paper concludes that there is a need to develop South African perspectives and theories that will embrace the diverse nature of the country within the broader African context. This includes the development of a social work curriculum that embraces indigenous knowledges and practices. Recommendations include advocating for a revolutionary approach to overhaul the current curriculum to reflect African approaches which will equip student social workers for cultural competence practice.

A SOCIO-CULTURAL NARRATIVE OF OLD AGE HOMES IN SWAZILAND

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Swaziland is known for the preservation of indigenous and cultural practices. The majority of old people still reside in rural areas where indigenous socio-cultural values are strongly held. There is evidence of growing economic shocks and rising inequality, all heightening old-age vulnerabilities. Eroding income and support is affecting the wellbeing of households with children and older persons. Some old people rely on the old

age grant as the main source of income, which is E440 per month (approximatelyUS$31) US$1 per day. Persistent drought has exacerbated the situation. These situations have triggered an initiative for establishing an old age home to cushion the elderly against neglect and exclusion from mainstream society.

A study conducted by a final year student at the University of Swaziland (2017) concluded that participants were receptive to the idea of old age homes in Swaziland. The elderly desired their location to be in the rural areas, whereas, younger participants preferred them in peri - urban areas for the convenience of immediate families who are residing in urban locations. Swaziland needs interventions that are culturally appropriate for successes to be recorded in every aspect of development. UNESCO advocates for responses … that are culturally appropriate, gender and age responsive, grounded in human rights and involve people [affected by the responses]. (UNESCO, 1995-2012). This paper presents a narrative of socio-cultural perceptions on old age homes in Swaziland and how this is impacting on indigenous and cultural norms of the older generation who are the supposed beneficiaries of these homes.

A SUSTAINABLE LIVELIHOOD APPROACH TO POVERTY REDUCTION: PARTICIPATORY EXPERIENCES OF WOMEN INVOLVED IN ART AND CRAFT COOPERATIVE IN BHAMBAYI, KWAZULU NATAL

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My research topic fits in with one of the conference themes - promoting environmental and community sustainability. I conducted the study with the aim to understand the participatory experiences of women involved in the implementation of an art and craft economic co-operative project using the sustainable livelihood approach as a poverty reduction strategy, in Bhambayi. Using a participatory action research methodology, and guided by the sustainable livelihood approach, the study yielded three main themes, which are: a positive contribution of art and craft economic co-operative in sustaining human capacity development; political influences on enhancing economic development; and lack of project management skills. These themes revealed hindering and facilitating factors in the implementation and sustainability of art and craft cooperative. Two of themes had dire implications in promoting environmental and community sustainability of co-operatives. Theme three of the Global Agenda for social work (2012) entails that there is a need for social work practice to work towards environmental

and community sustainability; and strengthen recognition of the importance of human relationships. With the help of the social work discipline from the University of KwaZulu Natal UKZN-CORE (Student social workers, lecturer and the researcher) social workers adopting their many roles helped the women to come together, establish and register the art and craft cooperative which produces bead accessories such as necklaces, waist belts and wrists bands.

THE EXPERIENCES OF SENIOR WOMEN TRADITIONAL LEADERS IN ADDRESSING WOMEN ABUSE IN KWAZULU-NATAL, SOUTH AFRICA: AN AFROCENTRIC AND NEGO-FEMINIST APPROACH

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The issue of women abuse in South Africa has become prevalent. Legislative mandate obliges the Institution of Traditional Leadership to protect and ensure that citizens enjoy equal rights. The critical role played by Senior Women Traditional Leaders is less documented. The existing policy framework on domestic violence is silent in identifying Traditional Leaders among the key/relevant stakeholder in victim empowerment.

The study adopted Afro-centric and Nego-feminism approaches. Afro-centricism advocates for systematisation of history and experience with culture. Nego-feminism argues that African people have their own novelty in doing things central to Ubuntu in approaching challenges. In-depth interviews were conducted with 21 Senior Women Traditional Leaders in KwaZulu-Natal and analysis was done thematically. Preliminary findings are that:

- Women traditional leaders have a critical role to play in addressing women abuse and are a reliable and first point of contact accessed by victims. Women Traditional Leaders experience interrelated challenges perpetuated by the government system, tradition and culture. At community level, traditional leaders are utilised and trusted by community members but their involvement as one of the key stakeholders is not adequately recognised at policy level therefore providing a huge limitation in their ability to assist their communities. Traditional Leaders are under resourced; the Institution is undermined and receives limited cooperation from other government systems.
- Traditional leaders require strengthened support networks particularly from the local spheres of government mandated with provision of services at community level.

The study proposes the incorporation of key aspects of the African traditional conflict resolution into policies meant to address women abuse.

THE POWER OF LOVE: A LOCAL SOLUTION TO A LOCAL CHALLENGE

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The case study is about a boy and his carers who overcame their challenges through prayer by Prophet T.B. Joshua, and by applying his teachings on how to be ruled by love in their daily interactions. These teachings and principles, rooted in a living relationship with Jesus Christ, offer solutions to challenges which appear insurmountable. The boy faced challenges of poverty, bedwetting, hallucinations, anxiety, and dropped out of school. He also provoked aggressive behaviour from social workers, carers, policemen and teachers. This reinforced his loss of trust in people and the institutions that were supposed to be a safety net for him and others. After a miraculous healing from bedwetting, hallucinations, anxiety and failure in school, his next challenges were to overcome negative behaviour, to deal with the pain of the past and to build positive relationships. This was also a challenge to his carers.
His carers learned to practise love in their interactions. They also learned to depend on God's strength when they faced stubbornness, rebellion and provocation which could trigger rejection. The boy learned to overcome his fear of rejection, bitterness, hatred and pain of the past in his home, social and school environments.

He is now achieving excellent results at school. According to his teacher he relates well to rejected and 'difficult' children, and has a unifying influence in class.

The case study brought home the fundamental role of love in caring for the needy. Without love the caring profession remains the application of rules and procedures.

FACULTY DEVELOPMENT IN THE "DECOLONIAL TURN": CULTIVATING A COMMUNITY OF PRACTICE

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The 21st century has seen exponential growth in social work education throughout the world (Barretta-Herman, et al., 2016). With this growth comes enormous potential to further social justice and human rights (Finn & Jacobson, 2008). Within the South African context, a call has been made for a "decolonial turn" of university structures, cultures, and curricula, including that of social work education (Vorster & Quinn, 2017). Managing faculty development that respects this call requires a structure that creates, expands, diffuses knowledge, and develops capabilities. Cultivating a community of practice provides a structural model to explain how to meet demands of reconceptualizing faculty development within schools of social work.

The theoretical construct of a community of practice is attributed to Lave and Wenger's groundbreaking book on situated learning (Lave & Wenger, 1991). The concept "community of practice" evolved, and is now described as "a group of people who share a concern, a set of problems, or a passion about topics, and who deepen their knowledge and expertise in this area by interacting on an ongoing basis…" (Wenger, McDermott, & Snyder, 2002, p4).

Our presentation outlines the utility of organizing communities of practice by drawing on the pedagogical and administrative perspectives of three social work educators. It will 1) unpack their experiences, 2) outline principles in cultivating and sustaining a community of practice that organize and share organizational learning and knowledge management and 3) discuss attributes of a community of practice and how it helps us understand the evolution of social work education.

CRITICAL ANALYSIS OF THE PERSON-CENTERED VERSUS PERSON-IN-ENVIROMENT APPROACH: A CULTURAL-EPISTEMIC DISCOURSE

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The history of Social Work in South Africa is inextricably embedded in colonial and apartheid ideology. Consequently, Social Work discourse (and praxis) is mainly influenced and shaped by the hegemonic western epistemology and perspectives. This paper attempts to provide an analytical debate about the person-centred v/s person in environment approach in South African Social Work and the welfare system with special reference to African communities. Social Work practice in (South) Africa needs to respond to the cultural nuances of the majority of citizens, instead of the dominant Western approaches. This paper which is based on contextual and empirical experiences from undergraduate students in training, aims to argue the appropriateness of the eco-systems/ 'person-in-environment' approach for the African culture and the dissonance of the person centred approach in social work practice. Epistemologically, social work

education and curriculum content in South Africa need to engage with socio-economic, political, cultural and structural realities in the home front and develop theories and models that address these realities. Education after all is always culture bound. The Social Work praxis in South Africa today, is facing the challenge of relevance, more so within the discourse of decolonisation. The post-apartheid and post-colonial era has given birth to new complex social problems (of identity) that require a critical, reflective and conscious adaptation to teaching, learning and practice of Social Work.

EVALUATION OF THE SOUL CITY HIV AND AIDS SOCIAL INTERVENTION PROGRAMME FOR THE YOUTH IN THE NORTHERN CAPE, SOUTH AFRICA

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Few social programmes have undertaken rigorous evaluation on HIV and AIDS and the youth, which highlights a gap in social research. Study's, goal and objectives: To evaluate the content, implementation and applicability of the Soul City social intervention programme (SCP) about HIV and AIDS targeted at youth in the Northern Cape, South Africa from an Ecosystems perspective and to make meaningful recommendations towards programme improvement. A mixed-methods research approach adopted. Data collection methods: group-administered questionnaire (youth) and: semi-structured interviews with SCP field workers. Results of quantitative study: SCP contributed to respondents achieving their personal life goals; impacted positively on youth's lives; SCP should focus on poverty alleviation strategies;; a need for SCP's continuation and sustainability, because of its apparent value. Results of qualitative study: Participants used multiple strategies to recruit youth; limitations regarding implementation e.g. no formal Monitoring and evaluation tools; Lack of programme sustainability etc.; loss of donor funding, ineffectiveness of once-off dialogues; cultural resistance; political interference, gender stereotypes, limited national support from the SCI; fluctuating community support. Monitoring limited to attendance registers. Recommendations amongst others SCP needed to stay in communities for longer periods; involving Indigenous/local stakeholders for solutions e.g. youth leaders and tribal/community leaders funding for more dialogues and implementing resolutions; introduction of M&E tools; youth support beyond dialogues; more local/provincial government financial support; National SCI ground level involvement; technology e.g. social media, Youth programmes for specific youth sub-sections, greater gender balance ito SCP participation more

programme implementation tools needed especially amongst deep rural villages.

THE IMPORTANCE OF CULTURE AND NARRATIVES IN SOCIAL WORK EDUCATION.

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Social work is based on theory and practice. Values, beliefs and norms constitute the culture of the people. In his book, Letting Stories Breathe, Frank (2010) postulates that stories have capacities, needed by human beings to discuss and articulate issues that are problematic in life.

International Federation of Social Workers (2017) defines Social Work as a profession that is practiced based and academic to enhance development, social change, empowerment, social cohesion and liberation of people. It is for this reason that I emphasize the integration practice of culture, narratives, theories and research stories as the most important weapon for our students, candidates and communities to have a successful life. Secondary sources will be employed to analyze the South African situation and to develop new ideas.

REFLECTIONS ON FEES MUST FALL AND DECOLONISATION OF THE SOUTH AFRICAN UNIVERSITIES

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The Rhodes must fall campaign gave birth to the vibrant movement and ideology of fees must fall in institutions of higher learning in South Africa. It also assumed the character of decolonisation of university curriculum, and sought to close the gap that separates the rich from the poor because of unaffordability of fees. The campaign further questioned the perpetuation of colonial relations of economic and social equity and the class division created by post-apartheid in education about the 'missing middle class'. The campaign saw the emergence of a new generation of students' struggle for free quality education for all, and exposed the brutality of the police in a democratic South Africa as students used variety of methods to register their grievances, including protests burning tires. Using social media, the campaign unified students across all universities in South Africa for free access to university education and against financial exclusion. It also brought into focus the fundamental issues of decolonisation, equal opportunities and quality jobs. Significantly, it brought into centre stage the urgency of broad political agenda for transformation and democratisation, good

governance and accountability as corruption is seen as undermining progress and distribution of financial resources, especially towards free higher education. This therefore, will explore decolonisation as expressed by the fees must fall campaign.

USING ART AND DESIGN TO ADDRESS SEXUAL REPRODUCTIVE HEALTH AND RIGHTS (SRHR) ISSUES AT THE UNIVERSITY OF JOHANNESBURG: A PRACTITIONER`S REFLECTION

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The University of Johannesburg (UJ), Faculty of Arts, Design and Architecture (FADA) has been involved in a Curriculum-led HIV project titled: "Making a Difference" (2010-2012). This project formed part of the HIV/AIDS Curriculum Strategy, as adopted by the HESA/HEAIDS Policy Framework for Higher Education in South Africa (2008) and has since gained recognition as one of the National flagships in HIV Curriculum-led initiatives. The project received overwhelming positivity and commitment from all involved, both students and academics. To date, the project continues to educate and empower students on issues related to the Sexual Reproductive Health and Rights (SRHR) discourse.

Numerous SRHR workshops and reflective engagements were conducted with students from FADA, with at least seven (7) departments participating. Workshops were executed through the use of participatory learning and action approaches. Engagements addressed contemporary issues (STIs, HIV and a specific focus on social drivers for HIV: SGBV, substance abuse, 'blessers' phenomena), further addressing social justice issues in line with minority groups (LGBT+ and PWD) These includes the use of edutainment, a multi-prolonged approach utilized in preventing HIV/AIDS infections and has been recommended as an effective tool for behaviour change (Farr et al, 2005).The aims and expectations of the program has been to enhance critical thinking capabilities amongst students, anticipated that they respond critically to the HIV/AIDS pandemic; inculcate awareness on HIV/AIDS and active citizenship skills amongst the FADA students; develop discipline-specific HIV/AIDS, human rights and gender advocacy campaign models which encompass it`s public implementation and activism.

The above stipulated expectations were significantly achieved, further yielding positive outcomes. Students as beneficiaries of the program were afforded the opportunity to reflect upon the contemporary issues as discussed in the workshops, allowing students to interpret and produce artwork that is aimed at creating SRHR awareness with the UJ community.

DECOLONISING THE HEART: A PILOT PROJECT FOR SOCIAL WORKERS IN THE NORTHERN CAPE

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Colonialism, apartheid and systemic oppression inflicted multiple layers of wounds. The manifestations of this complex trauma are clearly seen in the brokenness of our communities and families. This is the reality social and community development workers face on a daily basis.

One of the aims of the Department of Social Development is to repair and preserve the integrity of families. However, despite sizeable budgets and increasing staff compliments, changes resulting from the interventions are not sustained: families tend to relapse into old and often self-destructive patterns of behaviour.

In addition, there is concern about the capacity of social service professionals to engage with the woundedness of their clients. Most of them are drawn from the communities that they work in and few have had an opportunity to deal with their own woundedness. This impacts on their ability to deal with the wounds of others.

The Department of Social Development in the Northern Cape concluded that it is critical to introduce an approach to interact deliberately with this woundedness. It thus decided to pilot the inclusion of a healing approach in its programmes. The approach aims to address the woundedness in both the workers/professionals and the clients.

Since February 2017, twenty social workers have been trained in this approach and 150 families over the five districts are involved in the pilot.

The aim of this paper is to reflect on the potential of this approach, the implication for policy and options for mainstreaming.

FROM SOCIAL RELIEF TO SOCIAL DEVELOPMENT: SOUTH AFRICAN CHURCH LEADERS' PERCEPTIONS ON CHURCH-BASED SOCIAL SERVICE PROVISION TO FIGHT POVERTY

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The presentation is based on research that aimed at developing a strategy for enhancing Church-based social service provision from a social relief and welfare approach to a social development approach in alleviating poverty. The research was based on the thesis that the Church and its congregations appear not to have the ability to move beyond social relief and welfare programmes despite their willingness to do so in providing social services aimed at fighting poverty. Qualitative interviews conducted with 30 church leaders from 5 mainline Christian churches focused on church leaders' narratives of their church's historical and current involvement in social service delivery and their suggestions for enhancing church-based social service delivery from an ethos of social relief and welfare to social services based on principles of the social development approach. Findings revealed a marked difference between the historical and current social service delivery role of churches suggestive of a decline in driving social development programmes that address poverty, partly due to a lack of well-equipped leaders and volunteer congregants. Findings also revealed that churches are rich with professionals such as social workers and social development practitioners who can share their professional expertise and equip church leadership and volunteer congregants. In view of this, a strategy to enhance church-based social service delivery has been developed. It proposes a collaborative relationship between church leadership and volunteer church social workers and social development practitioners towards establishing church-based social development ministries to facilitate holistic church-based social development interventions to address poverty in communities.

SCHOOL-BASED INTERVENTION PROGRAMME TO ADDRESS THE IMPACTS OF SOCIO-CULTURAL PRACTICES CONTRIBUTING TOWARDS SUBSTANCE USE AND ABUSE AMONGST THE YOUTH-IN-SCHOOL IN THE RURAL AREAS

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The socio-cultural practices play a major role towards the use and abuse of substances by youth in rural areas. The"Ke Moja" programme that dealt with youth substance use and abuse services was rarely received in rural areas. This programme appropriateness is questionable to respond suitably to contextual issues youth are grappling with regard to substance abuse in rural areas. The need for socio-culturally appropriate substance abuse prevention programme amongst the youth is important in rural areas. The study sought to explore and describe the impacts of socio-cultural practices towards substance use and abuse amongst the youth to develop a school-based intervention programme. The explorative-descriptive designs, mixed methodological approach, stratified-systematic, purposive sampling, semi-structured interview schedule, questionnaires, and Thematic Content Analysis (TCA) were considered. The findings revealed that is important to have a programme that teaches about the impacts of socio-cultural practices towards substance abuse and how the socio-cultural practices affects young people in the rural areas. It was found that the programme on the impacts of socio-cultural practices towards substance abuse appropriate is appropriate to schools in the rural areas as it is culturally sensitive and enables the social workers to be culturally competent. It was concluded that the school-based intervention programme is crucial to address the impacts of socio-cultural practices towards substance abuse youth are grappling with in the rural areas. It was recommended that the intervention programme in schools on the impacts of socio-cultural practices towards substance abuse amongst the youth in rural areas should be important.

CHILD-HEADED HOUSEHOLDS AND COMMUNITY SOCIAL NETWORKSIN HOKSBURG AREA, SOUTH AFRICA

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This study aimed at exploring the dynamics of child-headed households and community social networks as well as the implications for social work interventions. The work was guided by resilience theory and sustainable livelihoods approach. The study adopted qualitative research design. A purposive sampling technique was used to select the participants. The data was specifically drawn from Hogsburg area through in-depth interviews and focus group discussions. The participants for the study were child-headed households from the age of 10 to 17 years, community members and social workers. An analysis of in-depth interviews and focus group discussions shows that child-headed households in Hogsburg area face various challenges including

social, economic, psychological and mental problems, which affects their livelihoods. The findings revealed that child-headed household encounters various challenges as a result of inadequate provision of community social networks and social work interventions.It was therefore, concluded that in order for child-headed households to have an improved way of living, there is need of partnership and collaboration between informal and formal community social networks. It is recommended that the government through social development department and civil organizations working with children should enhance a good working relationship that contributes to the development of child-headed households. Additionally, non-governmental organizations should be linked and allowed to work with child-headed households in Hogsburg area regardless of the area's political affiliations.

INDIGENIZATION OF SOCIAL WORK CURRICULUM IN SWAZILAND

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The kingdom of Swaziland presents a unique case where governance and education are concerned. From colonial times there has always been a mix between the 'Westminster' and indigenous system of governance. At independence the indigenous system gained significant dominance and affects all other sectors in the kingdom. Regardless of such rich culture and traditions it is surprising that the education system was and still is largely geared into satisfying the needs of the former colonial masters. Failing to get rid of Eurocentric templates has resulted in the failure to totally separate colonial and post-colonial educational system. Somehow the umbilical cord of our education even at tertiary level is still very much in the western context, which could explain why Swaziland is unable to adequately address social problems.

Swaziland as a new comer in introducing a BSW has an opportunity to indigenize its social work curricula but there are so many challenges ahead. Not having African based social work literature in all subjects' presents a serious dilemma where instructors have to borrow from the western context and try to relate the issues to local context. There are overall discrepancies in the transplantation of western ideas, concepts and methodologies of developed nations to successfully utilize or implement in a poor country like Swaziland.

The question to ask is why is it so difficult for a country like Swaziland to indigenize and decolonize its social work curriculum when it is rooted in rich culture and traditions. What needs to happen to successfully implement a social work curricula that is Africentric.

THE ROLE OF SOCIAL WORK IN SUSTAINABLE ENVIRONMENTAL AND COMMUNITY DEVELOPMENT

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Sustainable development has become a dominant discourse in our global community today. Brundt land commission (1987) has argued that sustainable development can be reached through balancing economic, social and environmental conditions. The whole world and more especially Africa is struggling due to challenges associated with environment as well as social and economic crises, and this creates a major challenge for social work practice with individuals, families and communities as social workers are expected to intervene and come up with sustained strategies to overcome these challenges. This paper therefore, provides an analysis of the relationship between environmental and communal sustainable development and social work and why sustainable development has to occupy a center stage in social work practice. The basic argument advanced by this paper is that social work is well placed as a discipline to promote environmental and community sustainability; therefore social work practice in Africa has to reflect on its own agenda practice framework processes towards incorporating communal and environmental sustainable development. If sustainability is a new paradigm, then social work as a discipline must provide the design for sustainable thinking and actions. To this end, this paper sets the stage for further debate on how social work practice in Africa can contribute meaningfully to the global agenda of sustainable development. Finally, the paper critically examines the role social workers can play in manipulating the communal and physical environments for improving human well-being and thus contribute towards sustainable development.

UTILISATION OF EMPLOYEE ASSISTANCE PROGRAMME (EAP) BY PROSECUTORS IN THE NATIONAL PROSECUTING AUTHORITY (NPA) IN THE CAPRICORN DISTRICT OF LIMPOPO PROVINCE

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This study focused on confidentiality as an ethical factor in the utilisation of a model of occupational social work, viz Employee Assistance Programme (EAP), by prosecutors within NPA, Capricorn District,

Limpopo Province. The research problem was ostensible under-utilisation of EAP in the NPA through non-observance of a critical principle of confidentiality. In response to this problem, a cross-sectional quantitative study was designed, guided by the Evaluation theory to pursue the reasons for alleged non-adherence to confidentiality, low uptake and utilisation rate of the EAP by prosecutors. A sample of (N=37) was put together. A questionnaire was constructed and the sample of all (n=37) prosecutors in the Capricorn District took part in the study. Statistical Package of the Social Sciences (SPSS) was used to analyse the findings in terms of descriptive statistics. The findings suggest that a very low number of prosecutors utilised the programme as a result of concerns with adherence to confidentiality by the (EAP) practitioners, amongst other reasons.

WORK INTERGRATED LEARNING: SOCIAL WORK FIELD INSTRUCTORS PERSPECTIVE FROM UNIVERSITY OF LIMPOPO

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Work Intergrated Learning (WIL) model at University of Limpopo is part of the curriculum that permits students to gain more experience in the field of practice. Training within work based placement takes place through supervision of students by qualified social workers: for the purpose of acquiring professional knowledge, skills and development for future practice. Practicum Placement of students at the University of Limpopo is facilitated by Field Work Instructors and they liaise with agencies in all the nine provinces according to the student's area of preference. Work based placement (block-placement) only involves students in third and fourth level of study; while sophomores are largely involved in concurrent field practice.

Third year students get exposure for a period of six weeks and those in fourth level are placed for three months; which arrangement is preceded by concurrent placement whose loci is within the communities and villages surrounding the university. It is expected that at the end of the placement, students should have met minimum requirements for practical training. Placement of students is an exciting activity and at times a process that involves sweat and tears. The paper hopes to share positive and negative experiences of placement for both field instructors and students alike. Challenges will be highlighted. Best practice will be shared. Recommendations will be made.

TOWARDS UNDERSTANDING OF (DE)COLONIAL PROCESSES IN SOCIAL WORK EDUCATION: AN ARGUMENT FOR CRITICALLY-REFLEXIVE, ETHNOGRAPHIC RESEARCH.

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Social work education in South Africa has been deeply affected by colonialism and apartheid. This is visible in the challenges faced by black African students who experience such challenges as economic hardship, financial exclusions, language barriers, often inadequate academic preparation for higher learning, and an institutional culture that is experienced by many as alienating. In addition, although black African student have increasing access to universities, the curriculum and knowledge distribution has been criticized repeatedly for being dominated by 'Western' ideas and continuing to exclude African experiences. The experience of undergraduate students in South African higher education generally – and social work in particular - has been described as lacking in voice and recognition. My own social positioning as an African woman from a disadvantaged background resembles these observations, which are by now well documented in the literature (see for example, Bozalek and Boughey 2012; Badat 2016; Mbembe 2016), and gained prominence with the 2015/2016 student movements towards 'free decolonized education' in South Africa. In the proposed presentation, I will make the case for critically-reflexive, ethnographic research as an important means towards addressing both moral and methodological concerns that arise from efforts towards decolonizing social work education in South Africa. I will argue that such a research approach can give voice to some of those whose needs continue to go unheard, yet whose experiences and viewpoints are indispensable to providing purpose and direction for such a project.

LANGUAGE AS THE PROBLEM OR A RESOURCE AND DYNAMICS OF EDUCATIONAL PROCESSES TOWARDS INDIGENISATION OF SOCIAL WORK EDUCATION

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The influences from the Western countries have long been dominating in different spheres of diverse political ideologies, educational, financial, technological and intellectual terms particularly in Africa. In spite of increasing wide-ranging milieu of disparities, the end of the colonial era has seen a

remarkable progress of Third World academic and scientific systems and a significant degree of independence and objectivity. This paper aims at analysing language as the problem or a resource and dynamics of educational processes towards indigenisation of social work education. The authors reviewed and analysed literature as research design. The study adopted Afrocentricity theory. Afrocentricity aims to elucidate ancient misconceptions about African people and their cultural values, beliefs, mores, traditions, practices and customs. In its quest, it seeks to re-create a historiography that represents and recognizes African cultural influences to human evolution and development. In this article, indigenous focuses on ways in which people would use cultural knowledge not to perpetuate social inequalities but clasp social cohesion. The analysis focused on language as the problem or a resource towards indigenisation of social work education and dynamics of educational processes. It can be concluded that social work educators by virtue of their training which, in the main, is Eurocentric in nature seldom consider indigenous knowledge of the Black African people over and above western-oriented worldviews and have neglected the significance of Black African indigenous knowledge insofar as initiatives towards practice interventions are concerned.

SUPERVISION OR TEACHING: WHAT SOCIAL WORK INTERNSHIP STUDENTS REALLY NEED FROM AGENCIES?

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The call to review and update Social Work curriculums in African higher institutions of education towards making them responsive to local needs continue to gain momentum across the continent and beyond. This is being necessitated by the realisation that the current curriculums are externally oriented and thus ill equipped to competently service local needs. This challenge is manifest among student social workers who enter the field of practice for the first time only to be confronted with new responsibilities and expectations which they seem not to comprehend. Inopportunely, this makes the lives of both the students and their agency supervisors strenuous, demanding and at times uneasy. Often times, the lack of capacity by social work students revive the old debate on the functions, responsibilities and meaning of internship and general social work supervision. This paper aim to expedite the essence of social work student internship with special attention to the deeply entrenched dichotomy between field practice and social work theory taught in local universities. The paper attempts to answer the question on what social work students really need when they enter agencies for internship purposes. The paper used a qualitative

methodology to explore the process of student internship. Precisely, the paper explored the perceptions, challenges, attitudes, and other realities of students and agency supervisors/field instructors in the process of internship. The paper ends off with an elaborate outline of recommendations that needs consideration in rethinking the position of social work practice and more precisely student internship.

SOCIAL WORK AND INFORMAL ALTERNATIVE CARE: AN EXPLORATORY STUDY

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The aim of the study was to explore informal alternative care arrangements of children in South Africa, the implications thereof and possible social work interventions.

Informal alternative care is not regulated by the Department of Social Development. Alternative care is covered in The amended Children's Act (38 of 2005), as the legislative guidance tool to protect children describes alternative care but do not mentioned "informal alternative care" − even though this type of placement of children is happening on a continual basis.

Literature on informal alternative care in South Africa is limited and may leave a gap with regard to the protection of children in informal alternative care and can lead to a gap in legislative and practice guidelines. The study, sought to develop insight into what constitutes informal alternative care; to explore the views of social workers concerning the elements, strategies and actions associated with interventions that best support informal alternative care; and to improve this care placement by making recommendations for possible practice guidelines.

A qualitative research methodology was utilised to explore informal alternative care. Data were collected through the use of two focus groups. The sample consisted of social workers, using purposive sampling, with a working experience in informal and formal alternative care. An interview schedule with pre-selected questions was used to explore the views of the participants with regard to interventions on informal alternative care. The transcribed data from the focus groups was analysed using Tesch's eight steps in the coding process. The findings revealed five themes, which involved the concepts of informal alternative care, risk factors in informal alternative care, positive aspects, challenges; and regulations and legislative support in informal alternative care.

The results of the study proposed possible practice guidelines to assist social workers, children and

families in dealing with informal alternative care arrangements.

THE STATUS OF SOCIAL WORK IN MALAWI

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Social work has taken a centre stage in mitigating problems experienced by vulnerable and disadvantaged groups of people. The demand for new systems such as child and social protection has created the need for a cadre of social workers who are responsive to the social needs of the society. This requires culturally oriented recommendations to produce quality, effective and efficient social workers. In the quest for an integrated and well-coordinated social welfare delivery system, Malawi has embarked on a task of advancing social work education but still more needs to be done to achieve the desired standards of practice. The Global Conference on Social Welfare Workforce Strengthening held in Cape Town, South Africa in November 2010, set the pace for strengthening social work education in Malawi. This resulted into the introduction of social work degree programmes by private universities and at the University of Malawi, Chancellor College in collaboration with the government through the Ministry of Gender, Children, Disability and Social Welfare; and the formation of the National Association of Social Workers in Malawi (NASWIM). The developments provide social work professionals and schools of social work an opportunity to come up with a national consensus on how the social welfare sector should support the development objectives as set out in the Malawi Growth and Development Strategy II (MGDS II); and the Sustainable Development Goals (SDGs). This paper attempts to share progress and challenges experienced by different stakeholders in advancing professional social work education/training and practice in Malawi.

EXPLORING INDIGENOUS PRACTICES IN CARING FOR OLDER PERSONS IN LESOTHO

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Social work recognizes the significance of culture in the process of helping clients. Social work literature has also alluded to the importance of considering cultural competence, indigenous knowledge and observation of indigenous practice in devising more relevant and culturally appropriate strategies of intervention. This paper acknowledges the usefulness of indigenous knowledge in social work education and practice. Additionally, it observes that social work theories and models also incorporate cultural professional values. The paper is mainly aimed at devising best ways in which the social work profession in Lesotho can be deemed culturally competent in providing caring services to older persons. The discussion first explores cultural arrangements which exist in Lesotho for caring for older persons. It also focuses on describing culturally competent social work services for older persons with special reference to Lesotho. It concludes that it is imperative to introduce culturally competent social work practices in order for services to be more responsive to the caring needs of older persons. This paper fills a gap in literature by providing empirical information on culturally competent social work practice within the Basotho society.

PATRIARCHY AS RACISM AND COLONIALITY: A DECOLONIAL PERSPECTIVE

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This paper uses decoloniality as a theoretical perspective in making the observation and advancing the argument that patriarchy is racism and coloniality. In their definition of the Coloniality of Power and Colonial Power Matrix decolonial philosophers have identified control of the economy, control of authority, control of gender and sexuality and control of knowledge and subjectivity as key pillars of coloniality. Control of gender and sexuality defines the coloniality of gender that Maria Lugones forcefully demonstrates as part of her contribution to the decolonisation of feminism and gender studies. This article notes that in their failure to understand the coloniality of gender and the structural, racist and world systemic nature of patriarchy, feminism and gender studies tend to conceal rather than reveal the coloniality and racism that is embedded even in feminist and gender discourses. This article expands the scholarship in feminism and gender studies by linking patriarchy to racism and to coloniality and thereby exposing the structural and world systemic nature of gender oppression. The decolonial understanding of racism as a constituent of coloniality that goes beyond the simple colour line enriches this article which patriarchy is fundamentally racist and colonial in so far as racism is an oppressive hierarchy of superiority and inferiority that has such other makers as gender, sexuality, ethnicity, language, culture and religion.

COMMUNITY IN CLIMATE DISASTER VULNERABILITY AND ENVIRONMENTAL SUSTAINABILITY IN SOUTH EAST DISTRICT, BOTSWANA

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Social work advocates for the sustainable development of communities and their protection from environmental hazards / risks. While serving the person in the environment, it is dedicated to the reduction of vulnerabilities (in whatever form) that could jeopardize environmental sustainability. The global social and physical environment is burdened with the changing climate and weather patterns and other social pollutants with grave consequences on communities. Climate change and variability has brought about damaging weather patterns with increased flooding, frequent drought episodes, and new health hazards. The paper presents the findings of an empirical study that sought to interrogate community perceptions of hazards, vulnerability, and disaster risks in the South East District, Botswana; determine community preparedness systems, measures and disaster risk reduction strategies; and identify the role of social workers in enhancing community resilience to disasters. The study found that Botswana communities are vulnerable to environmental disasters (floods, windstorms, drought, torrential rains, and pollution) which impacts negatively on livelihoods and sustenance. The vulnerability to disasters is increasingly being complicated by climate change and variability. This is compounded by the lack of knowledge on disaster and environmental hazards and risks. Further, it is aggravated by the unwillingness of communities to assess the threats and risks posed by the hazards and adoption of appropriate interventions. The status quo cannot be remedied when social workers knowledge of environmental hazards and related risks is low.

INTERFACING INDIGENISATION AND SOCIAL WORK: TOWARDS A DECOLONISATION CONSIDERATION

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Social work education in South Africa is transforming and beginning to acknowledge, and challenge, discourses such as 'decolonisation', 'indigenisation' and 'Africanisation'. The purpose of this is to be in alignment with the current emerging, transformative South African higher education agenda.

South Africa is a multicultural society with diverse indigenous cultural communities. It has been argued that as Africa enters into a new phase of knowledge development, disciplines, such as social work, are contemporaneously challenged to rethink their methods and theories in order to embrace this emerging challenge.

The central idea of the paper is based on the presumption that social workers should intervene in an appropriate, culturally-sensed manner in order to seek uniqueness in local indigenous ways within specific rural communities. In this paper, it is argued that the practice of social work, with its specific intervention approach, which uses local specific knowledge, can be a catalyst for social change and transformation. In order to substantiate this hypothesis, locally collected anecdotes are presented in the discussion.

Broadly, the paper suggests that indigenous knowledge that encourages local cultures and contexts that integrate cultural-sensitive and Afro-sensed approaches has the potential to drive a changed social work practice.

THE NEXUS OF TRAUMA AND CULTURE: CONSIDERATIONS FOR SOCIAL WORK PRACTICE

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Despite the significant transformation that South African society has undergone, the socio-economic conditions are still reflective of the country's discriminatory past. Colonialism and apartheid laid the foundations for a divided and segregated society where violence was accepted as a legitimate means of conflict resolution. Violent crimes have reached pandemic proportions and it is inevitable that most social workers will at some point have to assist traumatized clients and/or communities. Extensive empirical research conducted in predominantly Western countries has guided and dominated classifications of trauma as well as trauma intervention strategies. The diagnostic classification of posttraumatic stress disorder is predominantly based on Western ideology and understandings of mental health. However, what psychobiological, cross-cultural and historical studies have shown is that the notion of posttraumatic stress is dependent upon prevailing cultural conceptualizations of psychopathology and mental health. Different cultures have religious and ritualistic practices to address and treat various illnesses whether they are physical or psychological. African mental health practitioners have recognized the need to develop trauma interventions that incorporate the cultural, political and social context of their clients and the communities that they serve. As such social workers have a

professional and ethical obligation to ensure that they remain relevant and appropriate to their clients and communities. Appropriate evidence based practice would be more likely to occur if grounded clinical theory allowing for cultural differences is developed and adapted in order for trauma interventions to be more applicable to the South African context.

THE SILENCED EXISTENTIAL REALITIES OF AFRICANS: A CRITIQUE OF 'CULTURAL COMPETENCE' AND ITS IMPOTENCE IN REGARD TO DECOLONISATION OF SOCIAL WORK IN HEALTH SETTINGS

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Attempts by African scholars to transform social work in health care from its 'Western' traditions to develop local approaches consistent with the postcolonial African context have been registered. Literature suggests contextual differences among people and their health-related attitudes, preferences, and behaviors. The literature on health behaviors of Africans, cultural competence and decolonization of social work were examined. The analysis revealed that despite notable progress brought forth by cultural competence, Western hegemony remains intact and the existential realities of Africans silenced. The implications for the decolonization of social work practice in health care include the need for greater focus on lived experiences.

STRUCTURAL CORE DRIVERS OF NEW HIV INFECTION AMONGST LIMPOPO DEPARTMENT OF AGRICULTURE EMPLOYEES IN MOPANI DISTRICT, LIMPOPO PROVINCE

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Despite the laudable progress on HIV and AIDS interventions encountered in South Africa, new HIV infection remains a challenge. Limpopo Department of Agriculture is not exceptional as far as new HIV infections regardless of the intervention efforts made. This study aimed at exploring on perceptions of LDA employees on social-behavioural and structural core drivers of HIV infection. Qualitative research methodologies were applied. A purposive sample of twenty Africans (10 men and 10 women) was selected from Department of Agriculture, Mopani District, Limpopo Province. Semi-structured, face-to-face interviews were designed. Data was collected through interviews, audio-recorded and transcribed. Eight steps of data analysis were followed as proposed by Creswell. This entailed reading all transcripts to get a sense of themes and sub-themes. Some of the major

findings are on the socio-behavioural core drivers that place employees at risk of contracting new HIV infections are: Multiple Sexual Partnerships (MSPs) and age-disparate relationships. Young women Internship Programmes entered into age-disparate relationships with an intention of obtaining permanent employment. Patriarchy and gender inequality were also the significant findings of the structural core drivers of new HIV infection. Stigma has been realised to be a driver of the spread of new infection. Some conclusions made are: MSPs is a closed sexual network system, characterised by "secrecy" and "trust". Despite some reforms purporting to improve women's status, patriarchal domination still at its toll. Unsymbolised stigma remains a threat towards elimination of the spread of HIV infections.

THE ROLE OF SOCIAL WORKERS DURING PRE-DEMOCRACY ERA WAS TO MAKE USE OF LIMITED/INDIGENOUS/AVAILABLE RESOURCES

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Through the hypothesis below we are hoping to highlight that our history as Africans was based on the principle of **UBUNTU**, whereby **your child was my child** and any social issues that a child, young person or granny had was the community's responsibility to tackle it, hence there was little or no dependency on social grants, for that matter. Post-apartheid in democratised SA, social work training is so focused on statutory services, hence dependency on SASSA grants by all. Grannies are now only important to their families provided social workers can facilitate that they earn their keep in their household. Now NCCP (**Ndlovu Child Care Program**) is bringing back the UBUNTU principle within communities through the MASLOW HIERACHY OF BASIC NEEDS approach. Where a child, grandparent, young person will remain in their community against all odds and continue to access all the basics needed to live. Young people WILL participate in activities in our programmes within their communities to be employable, responsible citizens through our interventions.

Hypothesis
THE ROLE OF SOCIAL WORKERS DURING PRE-DEMOCRACY ERA WAS TO MAKE USE OF LIMITED/INDIGENOUS/AVAILABLE RESOURCES e.g. for children- there was no child support grant until 1998 which replaced the fathers who are forced to become faceless "unknown"

Ndlovu`s Social model and Maslow's hierarchy of needs
Primary prevention: The provision of basic needs such as shelter, food and safety and security, is a preventative strategy to make sure that children do not

end up in "places of safety", by building houses (22) and renovating existing houses in order to maintain the existing social networks which are crucial to a human's sense of well-being "from cradle to Adulthood " (**Ndlovu Child Care program slogan**).We advocate this through our CHH (child headed households) YHH(youth headed households) and GHH(granny headed households) ultimately ensuring that we still continue to take care of our elderly this is done to keep children and their maternal /paternal family members/Gogo together in a familiar environment.

Secondary prevention: Early detection of children at risk of harm such as abuse, neglect, abandonment, early intervention will prevent the deterioration of social ills e.g. a child who is frequently absent from school, will get immediate social work intervention, which will ultimately result in a sense of love/belonging/self-esteem.

Tertiary prevention: Offering regular support /monitoring through weekly/monthly/quarterly home/school/hospital visits.

Motivation: Participating in NCCP (Ndlovu child care programme) such as arts, sports and cultural activities, which is the ultimate self-actualization of Maslow's hierarchy of needs

'UNIVERSITY: THE DRINKING YEARS' ALCOHOL ABUSE AMONG STUDENTS AT SOUTH AFRICAN UNIVERSITIES

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South African has one of the highest alcohol consumption rate per capita of any country in the world. While there is research-based evidence that alcohol continues to be abused on university campuses in many countries around the world (Karam, Kypri, & Salamoun, 2007) there is insufficient hard evidence that South African campuses are the same. This paper aims to report on previous research studies conducted in South African universities on alcohol abuse among students. The existing statistics of youth issues (such as unemployment, high dropout rates, high HIV&AIDS prevalence, crime etc.) beckons for this topic to be explored further in the context of youth development and education.

According to Mogotsi, Nel, Basson & Tebele (2014, p.1574) during major events, such as festivals and "bashes'" in the universities it is almost a norm that students use alcohol. This is usually accompanied by high-risk behaviours, such as rape and other forms of violence. The purpose of this concept paper is to create a research agenda for 'young academics', in researching implications of alcohol abuse among the first year students of the universities.

Embodied in this paper will be a content analysis of previous Southern African research studies conducted in this field. First year students are often teenagers who are still facing or dealing with life challenges associated with adolescence. In minimising the youths' involvement in alcohol abuse, the approach of Africanisation needs consider programmes that can promote positive youth development and educational success, as the academic performance of the youth is also affected by their excessive drinking.

SOCIAL WORK THEORIES AND ITS RELEVANCE FOR LOCAL COMMUNITIES

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Decolonization of a social work education system to us means the removal of colonial elements that do not speak to the needs of African societies. It also speaks to the adoption of theories that speaks to the African and the South African societal contexts.

As Social work students we experiences a need for theories in our curriculum that responds to the well-being and functioning of the people in societies and communities in which we practice, putting the people's values, needs and abilities in the centre of development. We are of the view that having a decolonized curriculum will give us the opportunity to engage with theories that better understand the world in which we practise as these theories will be evolve and give recognition to the reality of local people.

The Eurocentric theories that dominates our curriculum, both on the continuum of pathology vs strength-based theories, do not speak to the realities of the local communities it seeks to serve. It often does not recognise existing knowledge (pathology-based focus), or the structural limitations that limits people's agency (strength-based theories). As student social workers, we are thus faced with situations where our theoretical knowledge fail to respond to intended social issues faced by societies, makes the intended intervention plans almost impossible to materialize and to be sustained. Because of this, student social workers are likely to fail in their intervention strategies and often experience rejected by the people they seek to serve.

This leaves a greater need for an Afrocentric approach, which will be inclusive of indigenous knowledge and clubs together people's values and cultural practices. In most communities we work, people have been implementing certain practices that made it possible for them to live. We as social workers fail to recognise their ways of survival and interaction

and this is a result of us referring to theories we have been trained in.

We are of the impression that a curriculum that recognises the local context and prepares social work students for an understanding of people's indigenous knowledge will be more empowering to the social work student's professional development as well as to the communities they serve.

EXPLORING THE RELEVANCE OF SOCIAL WORKERS IN HELPING PEOPLE WITH DISABILITIES

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The aim of this paper is to explore the relevance of social workers in helping people with disabilities. This study used a sample of 34 respondents which was made up of 5 social workers and 29 disabled people. The study employed a mixed method which is both qualitative and quantitative, and data was collected through questionnaires with social workers and in-depth interviews with disabled people. The strengths perspectives and empowerment theory were used to explain that disabled people have capabilities just like able bodied people and social workers use strength perspective to empower them. Stratified and purposive samplings were employed in the study and data was analyzed through SPSS (Statistical package for the social sciences) and thematic analysis. The findings of the study revealed that the majority of the participants strongly agreed that social workers were aware of the approaches used in helping people with disabilities, meaning that 70% of the respondents were happy with services provided by social workers to them. One cannot choose one approach over the other but it is necessary that all approaches of social workers should be used to provide comprehensive and effective ways of helping people with disabilities. Conclusively, participants in the study showed clearly the need for expansion of the social work scope academically and in problem solving. Social work practice and education utilize a variety of skills, techniques, and activities consistent with its holistic focus on persons and their environments. Social work interventions range from primarily person-focused psychosocial processes to involvement in social policy, planning and development. Therefore, when social workers help clients with disabilities, they use their traditional knowledge and information. This traditional knowledge and skills help them to empower disabled people, communities and organizations to solve their problems.

Transformation of social work education from Euro-centric to being Afro-centric had a crucial impact on social work profession as a whole. Missionaries were the first to introduce some modern social welfare services such as schools, training institutions, clinics and hospitals. This transformation came with change because social workers were able to attend training institutions to get knowledge on service delivery to people; they acquired social work skills so colonialism had a crucial impact in social work practice and education.

This paper recommends that more social workers should be trained and fully equipped with relevant skills in such a way that they will be able to deal with seemingly challenging situations.

CULTURAL CONSIDERATIONS IN MARITAL SEPARATION: THE EXPERIENCES OF XHOSA ADOLESCENT MALES OF THE MARITAL SEPARATION OF THEIR PARENTS

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Marital breakdown shows an increase in societies across the world; also in South Africa. In many instances a marriage does not end in legal divorce, but rather in marital separation, which is usually regarded as a temporary separation by the couple with the intent to decide whether to continue with the marriage or not. However, marital separation often turns into a permanent separation of the couple and, as it does not involve a legal process, parents tend to make informal arrangements for the care of the children. Mostly, the father leaves the family home and children remain in the care of the mother. In the Xhosa community, the father is regarded as the carrier of the family lineage and thus plays an important role in the life of the male child.

This paper reports on a qualitative study on the experiences of twelve Xhosa adolescent males regarding the marital separation of their parents. These adolescents remained in the care of their mothers. The experiences reported by the participants showed similarities to findings of other studies on marital separation. However, the focus of this paper is on a prominent theme that emerged in the findings, namely the effects of the marital separation on cultural practices that were important to the participants as young males in the Xhosa culture. It was concluded that parents and social workers should be aware of the influence of cultural beliefs, norms and practices that could have significant consequences for their children after parental separation or divorce.

LOCAL SOLUTIONS FOR CHILD PROTECTION CHALLENGE

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Background Mtwara region has scored low on key development indicators on maternal, child health and protection. In that case, there was a need to do intervention starting with survey to assessment risk on influence of Foreign Investment on child vulnerability, particularly the oil and gas industries, cement and the hotel industry.

Measures taken to tackle the problem, the government initiated some measures. First of all, training for government officials working on child services especially social welfare officers, magistrates and police officers. Introduction of child protection teams. Admission of the fit person who volunteer to foster for children realized homeless and unsafe family or lost from the family.

Methodologies Regular meetings are held in the council. These meetings were conducted in every quarter of the year. Radio programmes presentation are produced to give information to the community and custodian of children by fit person.

Result The magistrates and judges with collaboration of social welfare officers and prosecutors helped child to have justice. One case of perpetrator save the life sentence in prison. Children find good foster care orders and safe places to live. Number of cases reported increases from 2 cases to 20 cases in a month.

Recommendations Community and government officials need further economic and legal strengthening to prevent child labour and child abuse and other child vulnerability. The government should enforce more on laws and regulations as agreed upon with companies, and take the responsibility.

INDIGENOUS PLAY TECHNIQUES USED BY SOCIAL WORKERS IN RURAL AREAS

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Social workers practising in rural areas have limited access to specialized agencies which offer play therapy to children who have experienced trauma and distress. Many use different play techniques to work with children and to offer therapeutic counselling. Qualitative research paradigm was used in this study where six social workers were purposively recruited to participate in individual interviews. Social constructivism was used as a theoretical framework to understand the meaning that emerged. All the data was collected through the semi-structured interviews was audio-recorded and analysed using thematic analysis. The research findings indicate that the participants used various indigenous play techniques with children to build therapeutic relationships and assess a child. Commonly used play techniques include Uchiki,an indigenous game used by social workers to create and set up goals for therapy with children, writing of letters (*letter to the perpetrator*): This technique was used mostly with child victims of sexual abuse often in the middle phase of their sessions with children, after they have gained their trust. An indigenous game "Umangqalutye" which was also used to asses child victims of sexual abuse, in an attempt to find the child's support system within their families and in other instances within the community. Use of clay from the riverbank was used due the lack of resources; often social workers would use clay from the riverbank. The last method used is eight stones; an indigenous game often played by children from Bizana. This technique was mainly used with children who are victims of rape to establish relationships and to gain trust. The study showed that there is a need to train social workers in play therapy in light of the multiple challenges that face children in South Africa, especially in rural areas.

THE ROLE OF AFRICANISM AND INDIGENOUS KNOWLEDGE IN SOCIAL WORK PRACTICE

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Decolonisation of social work knowledge and education to student social workers in this century may mean telling the stories of African communities who are affected by various kinds of social problems in their respective communities. Thus, in this paper we attempt to explain the key role of Africanism and Indigenous Knowledge can play in Social Work Practice in dealing with local challenges experienced by the local communities. Challenges for social workers, is the fact that the colonial knowledge presents with limitations in terms of addressing community problems and creating relevant indigenous knowledge talking to the problems of communities is inevitable.

Moreover, we look at indigenous teachings and educating communities about the spirit of togetherness and that of valuing each other, recognizing traditional values, morals and principles which makes up a society and also highlighting how these indigenous traditional values can be integrated within the communities in which we live in. Finally, the indispensability of the reintegration of social work veternary which is the cornerstone of integrating the current knowledge of social work with the problems embedded in communities is discussed. It is our view as students that colonial knowledge and education is traced back from many decades and has produced us

and our mentors, as such the knowledge cannot be demolished but indigenous knowledge can be added on what we already have acquired.

ASSESSING DECOLONIZATION IN HIGHER EDUCATION: TRANSFORMATION TRENDS OF SOCIAL WORK EDUCATION AT THE UNIVERSITY OF ZULULAND

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The social work department at the University of Zululand has a challenging responsibility to impart social work based education to students that is responsive to the plight facing a multicultural society such as South Africa. There is a gap in literature on how such transformative social work education has been occurring if at all. The major objective of this study is to assess the forces which have influenced and challenged the profession to decolonize social work education and further make social work practice more indigenous.

A qualitative research design is employed to assess the transformation of social work education at the University of Zululand since 1994. Data shall be collected through focus group interviews with both Social work Students and social work lecturers in the department. Data gleaned will be analysed by use of content analysis and would eventually assist in the development of a curriculum and pedagogical approach that would reflect African-centred social work curriculum.

INDIGENISATION OF SOCIAL WORK CASE WORK: A SOUTH AFRICAN PERSPECTIVE

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Every country should structure its own practice and come up with models which should be determined by its specific conditions and cultures. Social work in Western Europe and North America have contributed to the discipline in the developing world, including in South Africa. During the three decades from the mid-1980s in which authors have taught social work in South Africa, have witnessed half-hearted efforts to incorporate indigenous knowledge into the curricula and profession practice. In writings and professional gatherings, scant attention was paid towards curricula transformation imperatives, thus enrich practice. To its credit, ASASWEI advocates for the incorporation of decolonisation, indigenisation and Africanisation concepts into the social work education and practice. A culturally sensitive approach was adopted as a theoretical framework for this paper. The paper points at general issues that must be considered to ensure that social work curricula and practice strive towards being indigenous contextualised and culturally appropriate.

DECOLONISING THE MIND AND COMMUNITY DEVELOPMENT

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This paper is aimed at investigating how decolonising the mind is imperative to community development practice. The mind as being a very powerful tool that has the ability to allow one to formulate their own subjective reality and frame of reference. Through education, these realities can be transformed and turned into important motives for social development and change. Knowledge is power and power is knowledge; therefore education is the vital requirement for democracy and social justice. It is evident that even though community development tackles poverty and community engagement at grassroots level, community development professionals still utilises the knowledge base from social work theories instead of being informed and driven by experiences of the affected communities. The bigger question is whether community development practitioners are unable to innovate in developing their own theories or is it that their minds are still being held captive by social work theories and/or practice as inherited from colonial adaptations.

AFRICANISING SOCIAL WORK APPROACHES

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In this paper we would like to argue that social work practice should acknowledge the value of indigenous knowledge. Social work practice has its origin in the global North and West it can be traced back to indigenous ways of responding to human needs. Social work emerged in the Western by religious organisations as a response to social problems caused by industrialisation. This means that social work was developed from a Eurocentric perspective, masquerading as universal. Theories, approaches and models of intervention were developed from a narrow, exclusionary and European perspective but were expected to be applied in an African context and produce the same results.

As student social workers at a rural university, we have experienced that most theories, models and approaches in social work curriculum do not resonate with the culture, values and beliefs of people they have to assist. The application of Eurocentric models

to diverse contexts and cultures has resulted in alienation of people and the inability to respond to real issues. For example, dealing with a spousal dispute in which a client argues his wife is bewitching him and the client claims that he cannot sleep with his wife. The cognitive behavioural therapy would most be applied and the claims of witchcraft would be treated as irrational thoughts which need to be changed as opposed as a factor that can be used by social work. The integration of indigenous knowledge in social work approaches would enable the practice to be effective.

DELIBERATING ETHICAL ISSUES AND STRUCTURAL FACTORS INFLUENCING SERVICES APPROPRIATE FOR YOUTH TRANSITIONING OUT OF CARE: AN AFROCENTRIC PERSPECTIVE

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Social reform can liberate and empower youth by protecting them from poverty and other hardships when transitioning out of residential care and thereby, alleviate ethical issues faced by their service providers, as was evident in Global North. African Countries lagging behind on human development should consider the relevance of African indigenous knowledge within the current context. The recently established Africa Network for care-leaving researchers provides greater insight and opportunities for sharing developments within and outside Africa as research finds its way home in practice when knowledge is modified to the context. To this end, the voices of 16 youth on three psycho-social dimensions i.e. accommodation, educational and contact with service providers when transitioning out of residential care in EThekwini, KwaZulu-Natal, South Africa hopes to expose ethical issues for policy and practice. In provoking critical thinking this sub-set of preliminary findings is complemented by the family caregivers/significant other and service provider's perspectives, as part of the broader study within a structural social work framework. The South African Children's Act, 38 of 2005 is yet to enforce appropriate and relevant resources for youth transitioning out of residential care. The main finding was that youth were taught resilience to prepare for a life of poverty and/or "independent living", as a normality, after being socialized within a sheltered and protected environment of routine and entitlement within residential care facilities. Not all youth submitted but then too, sometimes, unplanned structural changes as the closure of transitioning homes or, appearance of unknown relative/s had disrupted "fixed" plans. However, relationships and interdependency were significant variables for resourcefulness in securing alternative accommodation and educational needs.

SOCIAL WORK EDUCATION FOR SOCIAL JUSTICE AND POVERTY REDUCTION IN AFRICA

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This paper examines the extent to which social work education in Africa responds to the political and economic imperatives obtaining on the continent. This stems from the fact that the social work profession functions to save the most vulnerable members of society. Right from the Elizabethan poor laws to the Charity Organisation Society, social work promoted human dignity, equality and justice within the economic, political and social spheres of life. This paper examines the extent to which social work education in Africa contributes towards the realisation of human rights and social justice. The paper is informed by the observation that the major threat to social justice and human rights in Africa is the scourge of poverty. Social work therefore remains drowned in the mashes of charity, poverty and welfare at the expense of pursuing the human rights agenda. Therefore, the social work curricular should emphasise human rights and social justice. On this note, the paper closes by observing that social justice and human rights remain a pi in the sky for the poor in Africa, with social workers doing very little about it.

SOCIAL WORK INDIGENISATION, IMPEDIMENTS AND MITIGATIONS: A CASE OF ZIMBABWE

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The social work curriculum in the postcolonial Zimbabwe is an embodiment of the colonial legacy in social work education and practice; hence a strong call for a radical approach towards its indigenisation is an absolute necessity. The Eurocentric knowledge on theories, methods, values continue to be the epicentre of social work education in Zimbabwe, while indigenous methods and approaches remain on the periphery of formal education and practice. This paper sought to give an exploration of the structural impediments that militate against the quest to indigenize social work in Zimbabwe and the possible mitigation measures. The paper uses literature review as the methodology for the study; it surveyed books, articles, and many other sources relevant to the subject matter. It identifies critical issues that pose as potential threats to social work indigenisation in Zimbabwe and these includes among others; the country's socio-political history, legally incapacitated institutions to oversee the indigenisation process, current socio-economic challenges and the associated effects of brain drain, land reform

programme, modernisation and its ripple effects on culture, values and beliefs which are central to the social work decolonisation agenda. The researcher advocates for legally capacitated Social Work institutions to oversee the indigenisation process, a clearly defined transformation agenda, mass mobilisation and government buy in on the indigenisation agenda, among others.

FIELD INSTRUCTION SYSTEMS: WHEELS COME-A-FALLING OFF?

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It is common knowledge that a system needs to be well oiled, all its instruments in working order, and have the correct alignment in order to function smoothly and generate the required product. Similarly in the field instruction system in social work education, the educator, supervisor, agency and student must be in sync. The dynamics pertaining to the outcome or product in such a system is debatable, but one cannot ignore the fact that either way the product must be relevant, and useful in a highly changing society, with highly traditional practices still in play.

This paper will explore the functioning of the field instruction programme as a system. Put in context, a *systems perspective* is a paradigm that leans towards systems theory, whilst a *systems theory* is the very framework used to understand interactions and inter-personal relationships (Payne, 2005). On the other hand a *systems analysis* is a critique of the interactions within and across multiple systems, how members relate to and interact with one another, and the effects of such communication (Healy, 2005).

Arguments will be tendered that unless the social work educator understands practice dynamics and willingly deviates from enforced colonized literature framework, unless the supervisor proffers practice wisdom within the professional context, unless the agency is willing to trust a social-worker-in-training, and unless we have a student with the aptitude to recognize and respect indigenous knowledge, we will surely have a dysfunctional system with a missing cog and a warped end-product.

MY CIRCLE, YOUR CIRCLE AND SOCIAL WORK INTERVENTIONS

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As part the requirements for a module on Assessment and Intervention, social work students in their third year of study were tasked with finding out how the families and cultures dealt with stressful situations. Called 'My circle, your circle' students were tasked with first sharing with how their own family dealt with a stressful situation, and then engage with a peer of a different culture with a similar situation. This afforded students the opportunity to introspect, as well as understand why certain practices occurred and how professional social work practice would be of relevance in such situations.

Lindani Michael Dube realized that the Shona (traditional to Zimbabwe) way of addressing a stressful situation was reliant on family intervention. He will also argue that social work intervention in marital disputes may be necessary but this should not ignore traditional methods of addressing such situations.

Lungile Glenda Mogapi explored the issue of unplanned teenage pregnancies in a Muslim household in Lenasia, and in a Zulu household in Soweto, south of Johannesburg. She will argue that social work intervention may be superfluous in situations of when the families insist on the 'perpetrator' taking responsibility for his actions and paying 'damages'.

This paper will be presented as part of the students' contributions under theme 13 of the SW Conference on Rethinking social work in Africa.

USING SUPPORT GROUPS IN PRACTICE

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Practitioners in the human sciences must acknowledge the importance of support groups that bring balance and complements professional intervention. Research indicates that groups like Alcoholics Anonymous as an example, have a more far-reaching and positive impact than our face to face counselling sessions, or our determined efforts at professional group therapy. Are these groups replacing our colonial understanding of group therapy? Or dare we admit that it is actually meeting the needs of millions of alcoholics and their families worldwide in a manner that traditional or colonised social work cannot?

Having been in practice for over 30 years, I have realized that without the intervention of such structures, traditional social work intervention as we know it would fail. It is not that we as social workers do not know how to conduct support groups. Rather it is the open-minded approach taken by the recovered alcoholic in holding such a group that the alcoholic and their families can relate to and identify with. Our social work clients may be able to easily identify with persons who have been through similar experiences, know that they will not be judged, or that information shared

will not be used for the purposes of possible statutory intervention. So whilst these groups adhere to the traditions of its founders 'Drs Bill and Bob', it is their practical and open approach that makes such a group a form of indigenized practice.

This paper will be presented by a trio who understand that the use of support groups run by persons who have been through the 'program' will only serve to enhance traditional social work methods.

TRANSFORMING MINDSETS – IN PROTECTING CHILDREN

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A growing body of evidence indicates that preventative interventions can reduce child sexual abuse. Children have suffered untold sexual abuse throughout history, and now that the scale and impact of sexual abuse is known, especially in South Africa, the response should be urgent and preventative. Many explanations can be attributed to the perpetuation of child sexual abuse- myths, stereotypes, victim-blaming, disbelief, taboos, social customs, cultural traditions, denial, minimization. There can be no compromise in the protection of children, considering the detrimental impact of this form of abuse on children and society.

This does not mean sanctioning perpetrators only, but requires transformation of the "mind-set" of practitioners, societies, the dominant inequalities, patriarchal discourses associated with the abuse against children, and interventions.

The 3-phase, Ph.D. study was set in a framework of critical social work theory, and guided by a qualitative research design. There are two polarities of concern in relation to child protection: the one involved understanding the strategies of sex offenders who sexually abuse children and the second involved understanding the vulnerability of the victim. These understandings are synthesised to obtain a fuller perspective of the prevention of child sexual abuse.

Lessons are shared on: the manipulation of the offender; the victims and their vulnerability; the context of the problem of sexual abuse; lack of detection; the influence of pornography, alcohol and so on.

Recommendations for interventions: prevention, therapeutic messaging for awareness campaigns, collaborative interventions, and so on, will be shared.

LEADERSHIP QUALITIES FOR PROMOTING DECOLONISED SUSTAINABLE COMMUNITIES

USING AN ASSET-BASED COMMUNITY-LED DEVELOPMENT (ABCD) APPROACH

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Asset-based Community Development (ABCD) has gained significant traction in South and southern Africa in the development field in general and social work specifically over the last five years, and is fast emerging as a development approach that is critical to the success of countries world-wide. Consequently an overwhelming response and interest by government (national, provincial and local), corporate, academic and civil society, has grown on the nature of leadership needed for community sustainability.

As a result, an exploratory study was conducted on the nature and qualities of leadership of ABCD interventions in South Africa. A non-probability purposive sampling technique was used to select 14 community interventions sensitised to ABCD. In this qualitative study, it was found that the nature and qualities of leadership in ABCD communities put building blocks in place for real and meaningful sustainability of communities. It seems if this kind of leadership enables communities to lead their own development by co-investing their own assets, and enhancing what they had already achieved with resources from external agencies, such as government, business and other organisations. By becoming aware and using assets such as environmental, human, physical, cultural, spiritual, social and financial, community members, will hopefully undergo changes from a dependency-, poverty-oriented mind-set to an attitude and mind-set of "we can do it ourselves". Communities start valuing indigenous knowledge and skills, and utilising these knowledge and skills will create their own independent future. In the presentation, an attempt will be made to provide the nature and qualities of leadership within decolonised ABCD communities.

CONTEXTUALIZING SOCIAL WORK PRACTICE WITH YOUNG FEMALES IN SUGAR DADDY RELATIONSHIPS

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Utilizing a feminist lens, this paper seeks to discuss how young, black female students negotiate power and intimacy in relationships with Sugar Daddies. This forms part of the findings of the study conducted in an urban tertiary institution which sought to understand how young female students construct and negotiate love, intimacy and desire in their sexual exchange relationships. With the aim to provide

contextual information for those who work with young women within these relationships, in-depth qualitative scripts were collected from 16 young, black female students in a Durban university. In South Africa, young, black women's intimate relationships are often studied because of their link to HIV/AIDS and exploitation without the urgency to understand the nuanced meanings that these relationships have for these women. The consequences of the latter are knowledge limitations of the modern discourses of what these transactional relationships mean for young people and therefore limit the ability of social workers and other professionals to respond to the relationship challenges of young South Africans.

A discourse analysis indicates that the sugar daddy relationships are discursively experienced personally, sexually, and the commodified intimacy within these transactional relationships has varied meanings for participants. Through the use of dominant 'lingos' participants acknowledge their ability to exercise agency and appreciate how and when that agency is limited. The consumerist culture of campus life also influences the students' meanings that they attach to love and romance in sugar daddy relationships.

THE ETHICAL DILEMMA OF CONFIDENTIALITY IN SOCIAL WORK PRACTICE IN SOUTH AFRICA

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My presentation draws on my practice experience where I question confidentiality in the African culture in relation to professional social work training. Knowing that confidentiality is a key principle in social work, I could not find ways of integrating my African culture and my western professional training in relation to confidentiality. On the one hand, professional training holds confidentiality dear, my clients wanted to talk about their children's illnesses and expected me to do the same.

My patients come from communities with a communal way of life, at a micro level, the family makes important decisions with and on behalf of its members, and at a meso level neighbours, and in some instances, the entire community expect to be told about a sick child. There was a need for these parents to turn their personal journey of dealing with a terminally ill child into a community issue. My dilemma was balancing my professional training with community expectations. By keeping the individual and group issues confidential, I still record this information for others to read, medical professionals and my supervisor and academics share this information on public platforms such as conferences and journal publications. I question how we define confidentiality in an African

context against that which operates in a professional western context.

AN EVALUATION OF SOCIAL WORK ETHICAL DIMENSIONS IN AFRICA: REFLECTING ON ETHICAL CHALLENGES ENCOUNTERED BY SOCIAL WORKERS IN DIFFERENT AFRICAN CONTEXT

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Decolonisation and indigenisation of the African continent is a somewhat intertwined endless debate, due to the sensitivity of the continent's history. It is apparent that colonisation disrupted and degraded traditional structures of social relations. Thus ethical standards are the single most important aspect that can improve the live-hood of previously disadvantaged citizens in Africa, however the widely disseminated code of ethics to which social workers are held to, immensely originates from the western culture. Social work has moved from rather moralistic sometimes paternalistic instincts to comprehensive ethical standards. Consequently, social workers encounter ethical challenges in providing value based practice that fit the African culture with its wide spread of poverty and the need for community development. Africa is a continent largely characterised by villages and previously marginalised people in rural areas whom are very indigenous in nature. Moreover, most trained practitioners are challenged by a vast diversity in language and culture competence, ethnicity, race, religion and there is also the issue of confidentiality, acceptance which puts pressure when it comes to the appropriate services to meet culturally competent and sensitive clients. This paper contends that indigenisation continues to be an ethical impediment for social workers in Africa. Therefore, recommends that the whole code of ethics be evaluated so that those found to be inimical to the well-being and holistic development of the African society be discarded. In this way African culture and values can be re-assessed their relevance established and sustained in order to give credence to authentic African identity.

CRITICAL ANALYSIS OF SOCIAL WORK STUDENT PLACEMENT AND SUPERVISION IN EASTERN CAPE.

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This article seeks to offer a critically analysis of the social work student placement and supervision in Eastern Cape Province. Constitutionally social work has been mandated to look after the welfare of people

in South Africa (Constitution, 1996). The study used a qualitative research method. A purposive sample of twenty five (25) University of Forth Hare fourth year level students who have been to student placement were interviewed. The data was collected through in-depth interviews and was thematically analysed. The research results showed that more time for placement is required. Secondly, there was a lack of supervision on the students during placement. The findings indicated that much time is spent on theory than in practice. Therefore balancing between theory and practice is warranted.

AN EXPLORATION OF SOCIAL WORK PRACTICE ON GAY ADOPTION

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This article renders an analysis of the perception and attitudes of Forth Hare gay students towards adoption. The study used a sample of twenty five (25) Xhosa gay students from various levels of study. A mixed method is utilised which is both quantitative and qualitative and the data collected through the use of questionnaires and in-depth interviews. Ecological systems theory is utilised as a fundamental tool in re-establishing the importance of social balance regarding positive effect adoption may have in an abandoned and neglected child in need of care and protection. Purposive and snowballing sample was used in the study and a triangulated data analysis method was used.

The findings of the study revealed that gay men have positive attitudes towards gay parenting and are more likely to adopt in the near future. These findings are in direct contrast with many studies done before, mainly due to the fact that previous studies explored attitudes of heterosexuals, who in most cases would obviously be negative toward the plight of gays. Conclusively, gay men have more positive attitudes towards gay adoption unlike their heterosexual counterparts. Therefore, social work education need to guarantee that graduating students have knowledge base and essential tools of the trade (social profession) so as to give confidence to the belief that social work as a professional activity and creative enterprise in human service.

Social education is committed to the promotion of human rights and social justice. Social work practice must be committed in recognising the gay's human rights. In so doing the social work education will ensure that social justice prevails in our communities. The paper recommends that more research be conducted to analyse heterosexual attitudes towards gay adoption in universities. In addition, Future research needs to focus on analysing the attitudes towards gay adoption and explore the experiences of children adopted by these gay parents under study. This shall help to arrive at more balanced findings. Lastly, Social Workers need not be influenced by negative attitudes towards gay adoption, but rather just follow policy and protocol when considering any gay adoption application.

FAMILY MEDIATION: THE NEED FOR INDIGENOUS KNOWLEDGE AND PRACTICES IN AFRICA

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There has been significant progress in the use of Family mediation services since the implementation of the Children's Act 38 of 2005 over the past decade. With South Africa's diverse population there is however a need for culturally responsive approaches to family mediation. Issues relating to customary law and culture should be considered in mediation. The Children's Act has not fully considered issues relating to customary law and culture as it pertains to family mediation. The focus of this paper is to understand the impact of culture and customary law on family mediation practices in South Africa. The aim of this qualitative explorative, descriptive study was to gain a deeper understanding of the experiences and perceptions of unmarried parents and mediators regarding mediation. While the development and changes in mediation has been well documented in South Africa, the experiences of parties participating in mediation have been found to be less documented. The objective of the study was to explore the factors, which influence the process and outcomes of mediation. Semi-structured interviews were conducted with a sample of seven unmarried fathers; seven unmarried mothers and eight mediators. The study identified several factors which influence the process of family mediation of which culture, customary law and religion will be the focus of this paper. The findings highlight the need for inclusion of indigenous knowledge and practices in family mediation services.

SOCIAL DEVELOPMENT AND HOUSING INITIATIVES IN SOUTH AFRICA: A CALL FOR A PARADIGM SHIFT

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This paper critiques housing development initiatives for the poor sections of South Africa which have been spearheaded by the African National Congress (ANC) government since 1994. It argues that housing development in post-apartheid South Africa has not only been top-down but unwittingly reproduced the apartheid-colonial housing patterns and spatial arrangements in the poorer quarters of the country. It calls for a new paradigm in housing development which is underpinned by the social development approach. The former could pave the way for a more people-centred, environmentally friendly and inclusive process of creating human settlements.

SOCIAL WORK SUPERVISION AND THE DECOLONISATION DISCOURSE: WHAT ROLE FOR SOUTH AFRICAN SOCIAL WORK PRACTITIONERS?

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In mid-October 2015, South Africa's universities erupted in violent protests which coalesced into what came to be known as the 'fees must fall' campaign. The students were not only demonstrating against high fees, but they were also calling for a 'decolonised' curriculum. Equally, in the said period, there was heightened social discord in the country which was exemplified by incidences of racism, xenophobia and xenophobic violence against foreigners, child abuse and gender-based violence. This paper argues that social work supervision should be immersed in these emerging challenges and proffer direction to practising social workers who are confronted by the former on a daily basis. In this regard, social work supervision should be proactive and not reactive. It should also search for new forms of knowledge which are indigenous and relevant to the South Africa.

IS IT THE TIME TO DECOLONISE POSTGRADUATE SUPERVISION TO ADDRESS CHALLENGES FACED BY STUDENTS IN THEIR STUDIES?

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University students in different countries like South Africa, United Kingdom and United States of America argue that it is time to decolonise higher education. If education is decolonised how possible is it to decolonise postgraduate supervision to accommodate the socially excluded? In recent years a number of postgraduate students in South African Higher Education Institutions have increased significantly. The central transformation issue in South Africa is to increase postgraduate enrollment and research output. This transformation seeks to effect institutional changes to reflect the demographics of the country, to increase the intake of African students especially women, with the purpose of redressing equity access and fair chances for success to all. Unless significant improvements are made in student success, retention and throughput, the desired objectives of widening participation in Higher Education will not be achieved. There are financial implications for students, society, government and the economy if students do not complete their studies.

The Department of Higher Education funds postgraduate studies with the intention of increasing research output for the country thus getting needed people who would contribute to the country's development agenda and economic growth. The majority of students entering postgraduate studies are usually adults who have completed their undergraduate programmes some years back and have different motives why they want to come back and further their studies. With this in mind this paper attempts to highlight challenges students experience in their postgraduate supervision, and how this problem can be addressed through decolonised strategies.

AN ASSESSMENT OF THE EXPERIENCES OF BIOLOGICAL CHILDREN LIVING WITH FOSTER CHILDREN IN THE SAME HOME

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This paper was drawn from a study conducted on biological children's experiences and perceptions about having foster children in their households at Zwelitsha Township, King William's Town in the Eastern Cape, South Africa. The aim of this paper is to investigate the life experiences of biological children in foster homes. This paper used a sample of 30 participants (biological children). The study is qualitative and data was collected through semi-structured interviews with an interview guide from biological children. The study employed family systems theory because it focuses on family relationships, how the relationship that one has with family members affects the behavior of other family members. Snowball sampling was used and data was

analyzed according to themes. The findings of the study revealed that fostering impacts both in positive and negative ways on biological children. Participants found it positive because they gained new experiences upon the arrival of foster children. It negatively impacts on them because of poor preparation before placement and the destruction of family balance. Those who had ambivalent feelings about fostering were uncertain between the altruistic feelings of making a difference in the lives of needy children versus the outcomes of it. It can be concluded that foster care placement has a great impact on the lives of biological children so it is important to include them in the decisions that families take. It can be recommended that before social workers place children in any family, they should also consult the biological children of the foster parents.

This study has drawn some of the African value base of say ''Ubuntu''. Ubuntu is exemplified in the Nguni saying'' umuntu ngumuntu ngabantu'', that is '' I am because we are or a person is a person through other persons. Ubuntu is often termed humanness (Pavlovich, 2013). Ubuntu has influenced biological children of foster parents to understand the situations of foster children. Almost all of them were Xhosas so they grew up in the environment whereby parents taught them how to live and interact with and among others. Ubuntu has influenced these children in a way that they know that their parents are also parents to other children despite of family relations. As a result they welcomed foster children and treated them as their own sisters and brothers. Ubuntu has taught these children that for them to be good people they should belong; participate and share. Sharing goes a long way because they have learnt to share their parents with foster children, share their belonging and parents' time and some of these children are not biologically related but because they grew up in families where Ubuntu is very important, their experiences about foster care placement were mostly positive.

AN INVESTIGATION OF LIFE EXPERIENCES OF FOSTER PARENTS WHO NURTURE FOSTER CHILDREN

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Background: The significant responsibility of foster parents is to take care of children who are unable to live with their biological families and present a key determinant in child outcomes. The rising number of children who need care and protection have resulted in the need for more foster parents and that increased the need for research on the experiences of foster parents in recent years.

Aim: To examine the life experiences of foster parents who are nurturing foster children.
Method: Qualitative method has been employed in the study and snowball sampling was used. Two focus group discussions were formed; each with 10 foster parents and data was extracted and thematically analyzed.
Findings: The findings in this study revealed the provision of foster care to have both positive and negative effects on foster parents' well-being. The findings include a desire to ccontribute to the well-being of younger generations and behavioral difficulties of foster children.
Foster parents' experiences were mainly positive because they have been influenced by African values and cultures. The practice of fostering differs from country to country; in South Africa the philosophy of collective responsibility for children shapes the behavior of relatives and friends. This is captured in saying ''It takes the whole village to raise a child'', (Nixon, 2007). Parents have been influenced by the communism, in which people are guided strictly by the needs of their communities, share a way of life and also a notion that one achieves a sense of self through positive interactions with others in the community. Foster parents enjoyed fostering because they

PROMOTING ENVIRONMENTAL AND COMMUNITY SUSTAINABILITY: THE IMPORTANCE OF CORPORATE SOCIAL INVESTMENT PARTNERSHIPS

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The legacy of colonialism and apartheid has resulted in numerous challenges for South Africa, including poverty, high unemployment rates and gross inequalities. Addressing these various socio-economic challenges is a collective responsibility between the government, the private sector and civil society. Non-profit organizations (NPOs) are known to have a better understanding of community challenges and can effectively target poverty in their constituencies and promote environmental and community sustainability. The Sustainable Development Goals identify partnerships as an effective development strategy. In South Africa, corporate-NPO partnerships have contributed immensely to addressing a milieu of community challenges and building capacities of the grassroots citizens in line with the White Paper for Social Welfare. However, these relationships have not been devoid of challenges. The aim of this research study was to explore the challenges and the successes experienced by the corporate social investment practitioners at financial institutions in Johannesburg in their Corporate Social Investment partnerships with NPOs. The research adopted a qualitative case study

design focusing on the financial sector and involved semi-structured interviews with 13 participants. Data were analyzed using thematic analysis. The study revealed that most corporate-NPO partnerships were monetary-based and that NPOs had the primary responsibility to facilitate community-based interventions. Recommendations are made for promoting greater participation of corporate institutions in community development programmes.

GENDER AND MARITAL STATUS AS CORRELATE OF PSYCHO-SOCIAL WELL-BEING OF INFORMAL CAREGIVERS OF CHILDREN WITH PHYSICAL DISABILITY

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Gender and marital status are important variables in determining well-being of individuals. This paper aims at ascertaining the influence of gender and marital status in ensuring psycho-social well-being of informal caregivers of children with physical disabilities in South-Western Nigeria. Findings will contribute to understanding of gender and marital factors in ensuring caregiver's well-being and suitable policies to mitigate effect of caregiving on parents of children with physical disabilities in Nigeria. Data for this paper is from a larger study on the determinants of well-being of informal caregivers of physically challenged children in southwest of Nigeria. Through quantitative method, data were collected from 812 informal caregivers who were accessed through their children. Ryff's (1989) psychological well-being scale was used to measure caregiver's well-being. . Results indicated that men have significantly more positive well-being than their women counterparts. More also married respondents reported significantly higher level of psycho-social well-being than the single and divorces. There was also no significant difference in the level of well-being of single parents and divorces. Author concluded that gender and marital status have significant influence on the psycho-social well-being of caregivers of children with physical disabilities. Therefore appropriate recommendations were made.

#FREEOUR MINDS: INTERROGATING OUR EPISTEMOLOGIES IN 21ST CENTURY SOUTH AFRICAN HIGHER EDUCATION

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Eurocentric educational practices dominate higher education; social work education included. Our foundational theories are testimony to this. Little prominence is given to the African situation, practices, culture and traditions. Udokang (2014) states that Africans, drunk in Western cultural habits no longer respect African traditional cultural norms. Furthermore authors such as Thabede (2008) and Mbembe (n.d.) concur that Western education and culture have planted in the minds of the modern African a state of confusion and conflict. Essentially, structural barriers within education such as language of instruction being incompatible with Black African students' language of understanding, western knowledge systems eg. texts used, methods and modes of lecture delivery created and perpetuated this confusion and conflict. Our lecture halls are filled with Black African students, who have endured a western basic education system, transitioning into a similar higher education system. And so have we, standing before them. So how would either of us – the student and the lecturer know what indigenous knowledge systems are? Decolonisation goes deeper than simply dismantling and reengineering the tangible outcomes-based social work curriculum. It calls for social work academics to first reengineer their psyche by interrogating their epistemologies and then co creating thinking hotspots for students to begin theorizing their own realities (Mamdani, 2017). This paper aims to provide some preliminary pointers on how to replace obsolete knowledge systems and teaching practices to make room for lecture halls without walls, in which we are all co learners.

WHAT IS THE MEANING OF SOCIALLY JUST PEDAGOGY IN SOCIAL WORK FIELD EDUCATION IN A SOUTH AFRICAN CONTEXT?

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Prior to 1994, field education in South Africa has mainly been conducted using didactic teaching methods to small groups of racially segregated students with a focus on clinical and therapeutic interventions. Currently, the Bachelor of Social Work (BSW) degree includes a social development focus that caters for a larger group of diverse students. Competition for placement opportunities amongst the various higher education institutions offering the degree has increased. Therefore, educators are encouraged to develop courses that promote active learning and engage students emotionally, cognitively and behaviourally in their development as socially responsible citizens. Socially just pedagogy that infuses content, morality and integrity (Moje, 2007), underpinned the field education course to achieve learning outcomes of critical thinking, reflection, reflexivity and understanding of difference and cultural diversity.

This qualitative study explored the views of ten students and five external field supervisors regarding

the introduction of the Ke Moja - I'm fine, without drugs programme at public schools to foster awareness on substance use when a group work intervention was implemented. Data were collected using a focus group proposition guide with students and a semi-structured interview schedule with external supervisors. Collected data were analysed using thematic content analysis. Findings suggest the potential of the programme to strengthen in social work students an awareness of the values and ethics relevant to the profession and thoughtful citizenship. An awareness of substance use, a real-world problem in the South African context, within a group setting with school-going learners during the turbulent adolescent phase, was also created.

THE DICHOTOMY BETWEEN AFROCENTRIC VALUE SYSTEM AND SOCIAL WORK VALUE SYSTEM: DECOLONISING FIELDWORK PRACTICE IN THE SOCIAL WORK CURRICULUM

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Social Work students in rural universities practice in communities that are mostly influenced by the Afrocentric values systems that make it difficult to implement intervention strategies due to the fact that the values of the profession, as described in the current literature used, contradicts with the values that our communities hold. This paper aims to explore the need for social work value system that would complement the existing Afrocentric values that the communities being served by the profession are upholding in an attempt to have successful interventions. This is a qualitative study which employed the exploratory design. The study used a snow ball sampling technique to select participants. The findings reveal that there is a contradiction between the values that the people in rural communities uphold and what the current social work curriculum teaches the students. For instance, the value and principle of self-determination contradicts with what the black communities believes in, (A child does what the elder say is right). This study concludes that if students in the African universities could be exposed to a curriculum that would strike balance between the values of the African communities and those of the profession, our people could benefit more from the social work services.

ALIGNING FIELD STUDENT SUPERVISION TO TRAINING REVIEWS

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In almost two decades, South Africa has grappled with the challenges of training and retaining competent Social Workers. The National Development Plan requires 55 000 Social Services Professions 2030. This requires training institutions for the Social Work qualification and the Social Development sector to collaborate in this endeavour. Social Work students are expected to spend considerable amount of time on field practice in agencies under supervision of a qualified Social Worker. This requires human, financial, infrastructure and material resources.

From a practice point, the paper will present the current state of student placements, challenges, gaps and questions to the sector parties that will facilitate dialogue and decision for implementation regarding collaboration and sharing of responsibilities to create ideal agency –based supervision. Capacity of the Social Work cadre to respond to and remain relevant to developmental needs of the country depend on training and field quality. The paper also calls for further dialogue which will lead to the development of a strategy and best practice in training of Social Workers. The dialogue would cover sector role-player-communication platforms.

DECOLONISED AND INDIGENOUS VALUES AND ETHICS IN SOCIAL WORK

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The integration of indigenous knowledge in university curriculum is seen as the on of the essential solution to the decolonization of education. For years, the adoption of western epistemologies have been used as a method for teaching and learning, causing challenges for students because of the nature of its subjectivity, irrelevance and impossibility towards transformation and decolonization of institutions of higher education. This system is failing students and does not in any way serve the interests of black people culturally, socially and economically. The recent student protests indicate the need to indigenize knowledge specifically in the context of community development and other disciplines by means of including cultural knowledge, tradition and indigenous language in theory development and practice. Decolonizing the discipline would bring about the process of re-centering of local knowledge, experience and languages. The key themes that will be discussed in this paper include: indigenous knowledge systems, culture, africanization and curriculum reform. This paper will explore the indigenization of community development.

POWER DYNAMICS INFLUENTIAL TO THE RELATIONSHIPS BETWEEN SOCIAL WORK LEARNERS AND THEIR SUPERVISORS BASED ON AGENCY PRACTICUM

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The work focuses on the use of power affecting the relationships between the social work supervisor and the learner at higher education institutions in South Africa. Social work practice ideally requires shared power between the academic and the learner for successful practicum goals set by the School/Unit at a university. This shared power informs the social work rationale, strategy and initiative of the School/Unit to produce capacitated professionals ready for the field of practice. However, there are observable impediments or challenges to this noble intention; more often than not, leading to practice goals being less than the anticipated results, owing to omissions on power relations between the supervisor and the learners. Admittedly, power is an abstract concept which can be fluid and applies in diverse forms by different people. This indicates a challenge on how power operates or is being utilized in society. The work explores these challenges or impediments that lead to social work practice not realizing its fullest potential owing to omission or under-utilization of power dynamic in social work practice process. The work is an explorative qualitative research that is based on learners doing their final year (4th year) practice in various social work agencies; using their narratives to ethnographically measure the influence of power on practicum course during teaching and learning in social work at various institutions of higher learning in South Africa.

WOMEN'S EXPERIENCES OF CHANGE FROM BELOW AND WITHIN: TOWARDS AN INDIGENOUS MODEL FOR ECONOMIC PROJECT SUSTAINABILITY

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African Indigenous Knowledge Systems (AIKS), including economic development practices, governance systems and spiritual practices have for centuries been marginalized. Paradoxically a large proportion of Africans, especially women, depend on AIKS for sustainable livelihood. In pre-colonial times, increasing acknowledgement of the holistic, cultural and community-based nature of AIKS had led to its significant role in sustainable economic development. However in contemporary times, the lack of acknowledgement of human capital trained in AIKS practices has been a blatant gap in the first economy.

The rationale underlying this paper presentation is to deliberate decolonising systems of gender and patriarchy and the much neglected AIKS in academia and practice. The promotion of AIKS in higher education as well as practice is in line with the South African National IKS Policy (2004) which has identified IKS as a key component of human capital and social transformation. This will enable women to enter the global knowledge economy on their own merit and terms rather than those dictated by others.

Another rationale for this presentation is to be consistent with the African Union's mandate to include the African Diaspora as an integral part of cultural, socio-economic and political continental development. The African Union has identified AIKS as an important tool in advancing this mandate.

In this paper I present empirical evidence from the experiences of twenty women who were involved in economic co-operative projects in a low income community in KwaZulu-Natal

The study examined the relevance of sustainable livelihood and asset based community development in assisting women who were involved in economic co-operatives as a means to supplementing their menial household income received through state social grants. Qualitative data was produced involving methods of interviews, and focus groups. Three themes were distilled from the data: reflections on valuing low knowledge, reflections on valuing local culture (processes) and reflections on valuing local skills. The study present suggestions for incorporating IKS into future poverty alleviation projects.

DECOLONIALITY AND INDIGENOUS SOCIAL WORK EDUCATION AND PRACTICE IN BOTSWANA: PERSONAL REFLECTIONS

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Social work in Botswana is a product of colonial rule. The first social welfare officer was appointed in 1952 to support the Second World War veterans, the poor who lived in the emerging urban centres of Lobatse and Francistown, and establish youth clubs. At independence in 1966, social welfare was adopted by the founding national government as a response to drought and other natural disasters. Social workers were used to promote democracy, development, national unity and self reliance in a country that was listed among the poorest in the world. Social work education was introduced in the early 1970s as a certificate programme and later upgraded to BSW and postgraduate study in the mid-1980s and late 1990s respectively. Social work education has relied heavily on American and British textbooks. By the early

1990s, there emerged sentiments that advocated for indigenisation of social work education and practice. However, we contend that such sentiments did not go further to interrogate issues of decoloniality in a meaningful way. It tended to accept that Botswana was a homogeneous society promoting a unified cultural approach to social work. Not much was done to explore the existence of oppressive tendencies among the dominant Tswana ethnicities who excluded minority groups in the country's social development. This paper contends that there is need to interrogate the terms "decoloniality" and "indigenisation" in contemporary Botswana.

FACTORS INFLUENCING THE DISCLOSURE OF CHILD SEXUAL ABUSE DURING FORENSIC ASSESSMENTS: A SOUTH AFRICAN PERSPECTIVE

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Child sexual abuse is a serious social and health issue that affects citizens worldwide and has called the attention of varied professionals to address it. It has numerous consequences such as, psychological, physical, social and emotional in nature. An integral part of child sexual abuse is the disclosure due to varied factors. To this point, forensic social work has been introduced recently in South Africa in order to facilitate the disclosure of child sexual abuse. The researcher employed evaluation design to assess the effectiveness of interviewing techniques with the black child during forensic assessments. The study was qualitative in nature wherein the researcher has used a triangulation of stratified random, purposive and convenient sampling techniques to select the forensic social workers across South Africa for data collection and ended up with 14 respondents. Out of these respondents, 13 were females and only 1 was a male. Data was collected through semi-structured interviews and was analysed thematically through Nvivo programme. Findings point out to factors such as fear of the perpetrator, relationship with the perpetrator, boundaries of culture, the environmental setting, fear of embarrassment and shame, age of the child, language competency, poverty and the South African Justice System. It is concluded that these factors play a role in disclosure of child sexual abuse during forensic assessments.

ON BEING AN AFRICAN FEMINIST IN A COLONIAL PATRIACHAL WORLD

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I have always identified as an African feminist and have utilized African feminism and feminist standpoint theories in my writing. Standpoint theories argue for locatedness and that we must begin with research where women's lives happen. In this paper, instead of doing research on other women, as part of the decolonisation and indigenisation agenda, I have decided to explore my own experiences as an African woman in largely male dominated, historically white, colonial institutions. As a Black woman feminist researcher I have felt very isolated both when studying at Oxford and whilst working at the University of Johannesburg. An alien trying to find my way in institutions that do not acknowledge and accommodate for the specific needs of women, and where women of Colour in particular are invisible. Hence, I have been thinking about what it means to be a feminist Black woman located in the academy, in South African, in 2017. I will draw on African feminist theory to analyse my historical and social experiences.

INDIGENOUS GENDER-BASED VIOLENCE INTERVENTIONS IN NAMAQUALAND

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Gender-Based Violence (GBV) consistently receives research and policy attention in South African society. GBV is driven by multiple, complex socio-economic factors such as drug and alcohol abuse, poverty and unemployment. GBV manifests in multiple forms such as physical and sexual aggression within intimate relationships, termed Intimate Partner Violence (IPV). Research evidence indicates social empowerment and support is an effective mechanism for reducing the risk of alcohol/drug aggression and IPV. The Rural Development Support Programme (RDSP), based on a 24-year track record of community development efforts, has implemented an indirect intervention model by building capacity in small community-based organizations (CBO's) to form and nurture *community support groups* (CSG's), appears innovative, unique and sustainable. As an example of a completely indigenous, community driven intervention and apart from anecdotal reports, little was known about the impact of these CSG's on its members and its role in the community. A quasi-experimental mixed methods research study conducted in 2016 to evaluate the impact of these CSG's shows the control group to be significantly worse of on most dimensions of measurement, indicating that CSG's play an important preventative role in the community. Findings clearly show the disposition of women as victims of alcohol and drug abuse-related violence, who are not in CSG's. Qualitatively, participation in CSG's has a stabilizing effect on members and benefits are concretely expressed. This presentation

demonstrates that innovative methods exist for adapting international theory driven principles to local needs and contexts, and that these interventions seem to be effective.

THE ECO-MACH PROTOCOL FOR MANAGING CHILDREN WITH MHC IN CYCC'S

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Literature evidence indicates SA Child and Youth Care Centres frequently do not have standardized protocols for managing children with mental health concerns (MHC). Yet, the correlation between child abuse, MHC and behaviour problems of children in CYCC's is confirmed by multiple studies. It is likely for children in CYCC's to present with a range of behavioural and mental health issues during their stay. With the recent Esidimeni incident (February 2017) in which 94 mentally ill patients died due to negligent practices, fresh in our minds, critical investigation of social work methods in CYCC's in response to children with MHC should be a priority. International best practice indicates MHC are best managed according to standardized protocols and this paper presents the ECO-MACH protocol for managing children with MHC in CYCC's.

Based on indigenous focused group research gathering expert input and coloured by rich and appropriate eco-systemic theory the authors introduce the ECO-MACH protocol and illustrate how this protocol can be embedded in CYCC policy frameworks to ensure professional and ethical practices regarding children with MHC. The protocol ensures systematic assessment of MHC combined with multi-disciplinary interventions and standardized scales to ensure accountable, scientific practices are followed. The presentation is enriched by ready worked out forms and graphics demonstrating the protocol's utility in practice. Although the Esidimeni incident involved adults and not children, the authors reflect on how the use of a protocol could have prevented such incident. The authors conclude that the use of the ECO-MACH protocol should be expanded to different CYCC's and that further testing should be done to refine the system.

A DECOLONIAL TOOL FOR TEACHING STATISTICS

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The presentation outlines the importance of teaching statistics as part of quantitative research methods at undergraduate social work training level. Specifically, the problems and challenges of teaching this subject in a manner that is accessible to (a) social workers, (b) students without maths-at-school background and (c) students from resource constrained, and (d) computer technology-deprived agency contexts, are relevant contextual drivers for seeking alternative technologies that can assist in overcoming these challenges. The paper will be conceptual and offer demonstrations from the presenter's rich experience in teaching statistics to undergraduate social work students. A skill's training approach is followed throughout with practice interventions as examples outlining the possibilities of empirical application. The use of baseline Excel software application, accessible to most social workers on either phone or PC, is proposed as technology for teaching statistics. Useful guidelines will be provided to promote teaching of the subject by lecturing colleagues in other training contexts.

REDEFINING PERMANENCY IN CHILDREN: AN INVESTIGATION ON THE ATTITUDES AND PERCEPTIONS OF SOCIAL WORKERS ON ADOPTION AS A LONG TERM PLACEMENT OF CHILDREN

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The number of children in need of care and protection has been increased in the past years, it is estimated that there are 3.7 million orphans in South Africa (UNICEF). As such, foster care has greatly. However, despite foster care being of great preference, it is having a lot of glitches as children run a risk of homeless after turning eighteen years.
The above challenges motivated the researcher to check on whether there is any link between the attitudes and perceptions of social workers with the declining numbers of children getting placed in adoption. Jo'burg Child Welfare was chosen as the area of study.

The objectives of the study were to: Investigate circumstances that influence permanency decision making by social workers, To explore the preferred long term placement, and To determine the attitudes and perceptions of social workers on adoption. The researcher used purposive sampling and in depth interviews.

Generally, social workers with less experience do not support adoption as a long term placement for children as they hope that the children can be reunified with their families. The social workers with more years of experience believe adoption is the best long term

placement for children. However, most of them have children with no family on their case loads yet there is no plan to place these children in adoption.

In the view of the above, it is recommended that adoption be introduced in the curriculum of social workers; this can help in changing the attitudes and perceptions of social workers on the permanent placement for children who are in need of care.

SOCIAL WORK AND FOOD SECURITY: CASE STUDY OF THE NUTRITIONAL CAPABILITIES OF THE LANDFILL WASTE PICKERS IN SOUTH AFRICA

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Food (in)security has a direct impact on the well-being of people and is of concern for many disciplines. This article aims to contribute to the limited social work research on food (in)security globally and in particular South Africa, by investigating and assessing food (in)security of landfill waste pickers. The study used Drèze and Sen's "nutritional capability" concept as a theoretical framework to explain the food (in)security of 373 waste pickers on 10 the landfill sites in South Africa.

A cross sectional research approach coupled with a triangulation mixed method research design was used. Both qualitative and quantitative data collection were used. Viewing the waste pickers against the nutritional capability framework highlights the importance of social work to focus on the capabilities of the person in his/her context. The study further indicates the importance of understanding interventions on micro-meso and macro level by multiple disciplines with a clear need for social work education, research and interventions to take its place at the table

"I AM BECAUSE WE ARE"- AN INDIGENOUS MODEL OF FOSTER CARE: THE CASE OF ALEXANDRA TOWNSHIP

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The researchers propose an indigenous practice model aimed at reducing the foster care backlog in South Africa. The Alexandra model was developed in the so-called 'poorly-resourced' community of Alexandra, with only two social workers. It was later replicated in Tsakane in the East Rand and in Vereeniging in the Vaal. This model is based on the principles of ubuntu, using the ilima approach. The key elements in implementing this model are an acknowledgement of local knowledge, processes, and skills, with welfare beneficiaries engaged as proactive and capable partners. Working collaboratively with local community members to resolve local issues is critical to this approach. The observed benefits of this model were a reduction in lapsed foster care court orders, improved staff morale and utilisation of all social work methods. To sustain this model, the responsible social workers were involved in the local service providers' forum, facilitated monthly support group meetings and community engagement.. This presentation outlines the phases in implementing this model, the role of the social worker and describes lessons learnt. While additional resources for foster care services are needed, care processes and outcomes can be improved through an indigenous practice model that builds on community strengths.

GENDER DIFFERENCES IN CONDOM USE INTENTIONS AND BEHAVIOUR AMONG MIGRANT YOUTH IN SOUTH AFRICA

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This study investigated gender differences in condom use intentions and behaviours among African migrant youth in South Africa. Utilising Ajzen's theory of planned behaviour and Berry's model of acculturation as theoretical framework, a representative sample of sexually active African migrants (N=91) residing in Cape Town, aged 18-35 years was selected to participate in the study using a time-location sampling method.
Results indicate significant gender differences in condom use behaviour and intentions among African migrant youth, with female migrants reporting lower condom use than males. Condom use behaviour was reported not be at the volition of female migrants. Attitudes towards condoms and subjective norms related to sexual and reproductive health were associated with intentions to use condom during sexual intercourse. The findings of this study point to the need to understand the dominant systems of gender and patriarchy in working with African migrant populations. Implications for social work practice are highlighted.

ASSET BASED COMMUNITY DEVELOPMENT RESPONSES TO NATURAL DISASTERS: "COMMUNITIES DOING IT FOR THEMSELVES"

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The impacts of a natural disaster affects the whole community and, therefore, demands for community efficient disaster management practices. Natural disasters by their very nature are disruptive to the lives of people and communities, results in substantial loss of life and cause social upheaval which leads to many people becoming homeless, helpless and hungry. Consequently, the needs-based approach has primarily been used to address natural disasters which has seen many people receiving temporary relief from outside the community with minimum input from the community. Therefore, an Asset Based Community Development (ABCD) approach that advocates a paradigm shift from a deficiency, needs and problem-based orientation to strengths and assets approach was adopted as a theoretical frame of the paper. In working with communities affected by natural disasters, a Participatory Action Research (PAR) was applied as the methodological frame. The people affected by natural disasters were selected through purposive judgement sampling. Data was collected utilising participatory ABCD methods through focus group discussions. Participatory and qualitative methods of analysis were espoused in the study. Based on the findings a practice model for communities affected by natural disasters was developed, of which the main components will be presented in the conference.

USING THE LIFE MAPS TECHNIQUE IN THE DEVELOPMENT OF A LIFE SKILLS PROGRAMME FOR STREET CHILDREN

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BACKGROUND
The street child phenomenon is a growing social problem worldwide, and also in South Africa. Although laws and various programmes and services are available in South Africa to address the needs of street children, there are still many shortcomings, and the needs of this target group are still not being met adequately. A gap has been identified regarding knowledge about street children's psychosocial functioning and especially their need for life skills. This research study was undertaken with the overall goal to promote the psychosocial functioning of street children in the Thakaneng Child and Youth Care Centre (TCYC) through the development, implementation and evaluation of a life skills programme. This life skills programme has been compiled on the basis of themes of the life maps

METHOD
Mixed-method research was used and the study was planned and executed in three phases. Phase 1 involved a needs assessment and literature study, phase 2 programme development and phase 3 the implementation and evaluation of the life skills programme. 50 street children of Thakaneng Child and Youth Care Centre participated in the study. The life skills programme was offered by means of group work. The qualitative and quantitative findings indicated that the life skills programme contributed to the improved psychosocial functioning of the street children in the Thakaneng Child and Youth Care Centre.

THE ROLE OF PRACTICE WISDOM IN TRANSCENDING THE PRACTICE- THEORY DIVIDE AS APPLICABLE IN A POSTCOLONIAL ERA

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This paper broadly explains the growth and development of professional social work practice and education and is underpinned within the experiential learning theory. It specifically highlights the artistry of practice wisdom in transcending the 'theory – practice divide' as the basis for the profession's identity, evolution and knowledge development, as applicable in postcolonial era. As a point of premise, it departs from a notion that the effects of colonisation are embedded in the systems and structures and that deconstructing them is a tiresome process. The views of twelve social work supervisors, who served as the sample in the study informing this paper, happened to tilt more towards a direction that practice wisdom should take a centre stage in both educational and practice landscape of decolonisation processes. In the main, practice wisdom provides practitioners with the opportunity to reflect on culturally- grounded professional practice and enabling them to connect and respond to the unique needs of client systems. It is from similar basis that alongside the decolonisation process, there is a need to reflect on practice, whether the practitioner provides a primary role, secondary role or operate within a multi-disciplinary settings. This paper argues that practice wisdom serves as an intermediate method that enables the incumbents to effect theory- based interventions on situations emerging from practice. The paper concludes by acknowledging the need to embrace practice wisdom as the fundamental method that positions the practitioner in a space of promoting human connection between theory and practice.

THE NEED FOR SOCIAL WORK SERVICES IN THE SCHOOL SYSTEM IN THE NORTH WEST PROVINCE

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There have been in recent months an upsurge in ill-disciple and other untoward behavior across the country's schools. Events of violence and misconduct in the South African schools at both primary and higher or secondary levels lead much to be desired. Schools in the North West Province have also been experiencing these embarrassing and acts. These events include amongst others learners' attitude towards the school system as a whole, behavior towards rules and regulations and behavior towards teachers and peers. All these play a role in how the learners conduct themselves ultimately as well as the influence these behavior and attitude have towards others and themselves. A ripple effect results; truancy, learning of deviant behavior like experimenting with alcohol and harmful substance in the name of conformity, pre-mature sexual activities which in turn could lead to teenage and unwanted pregnancies and health diseases like STD's and HIV contraction, abortion and even dropping out of the school system. The upshot is failure to secure employment because of lack of scholastic qualification and thus creating a trapped-in feeling in a poor socio-economic environment.

It is obvious schools are not equipped to deal with social problems which have become sort of a permanent feature in the pedagogic milieu. This study emphasises the need for relook on how social workers can influence the curriculum with a view on decolonized mindset.

IN THIS LIFE ONE MUST LIVE AND NOT SURVIVE: DAY LABOURERS' BARRIERS TO SUSTAINABLE LIVING

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Theme three of the global agenda for social work paves a way for the promotion of environmental and community sustainability. It is further noted that economic sustainability and social equity informs community sustainability, hence a lack of the latter two aspects can lead to a decrease in community sustainability.

Globalisation, a trend in which the economic, political, and cultural activities of people in different countries increasingly influence each other and become interdepended, gave birth to a more "competitive market system" and thus forced smaller businesses to close their doors and left many people unemployed. The unemployment crisis in South Africa has resulted in a massive to informal work. Day labouring is one of the most visible forms of precarious employment in South Africa as an informal activity. In addition, day labourers earn low and uncertain levels of income, frequently exploited, with no place to go for protection, ill from not having access to clean water or basic social services; maimed or worse as there aren't basic safety conditions at work; holding little or no hope that life can be better; struggling on a daily basis just to survive. The latter can be seen as some of the vulnerabilities which exclude day labourers from a sustainable living.

The paper will present a case study which will highlight the socio economic and political vulnerabilities day labourers experience at three hiring sites in Mbekweni, in the Western Cape Province. It describes the dynamics that hampers a sustainable living and ultimately a sustainable community.

A TSONGA COMMUNITY'S LEADERSHIP PERSPECTIVE OF DISCLOSURE IN CHILD SEXUAL ABUSE

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Child sexual abuse is a major concern. Almost all children from different cultural backgrounds, ethnic groups and socio economic backgrounds in South Africa experience sexual abuse. However, child sexual abuse cases are not being reported. Statistics still indicate underreporting of child sexual abuse cases. In compliance with the constitutional provisions, South Africa introduced the Criminal Law Sexual Offences and Related Matters Amendment Act 32 of 2007, which stipulates the types of sexual offences with children. It also makes mandatory for anyone with knowledge of the occurrence of child sexual abuse to report the case to the relevant authority; however child sexual abuse cases are not disclosed and reported.

This study was aimed at exploring and describing Tsonga community's perspectives in the disclosure of child sexual abuse. Forensic social work is a relatively new field in the South African context with limited research of child sexual abuse among the African culture as most research is conducted in Western cultures. This article focuses on the Tsonga community's perspective of disclosure in child sexual abuse. The study was conducted with 3 headmen and 10 elders from Shihosana, Mudabula and Mbhalati Villages, within the Mudabula Traditional Council.

The researcher adopted a qualitative approach to explore and describe the perception of the Tsonga leadership's perspectives regarding the disclosure of child sexual abuse. As a data collection tool, "a semi structured interview schedule", consisting of six open ended questions, was developed and used to collect data in this study.

CRITICAL REFLECTIONS AND VIEWS OF SOCIAL WORK STUDENTS ON DECOLONIZATION AND INDIGENIZATION OF SOCIAL WORK EDUCATION & PRACTICE

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In 2015, a nationwide #FeesMustFall campaign was formed which involved a largely informal coalition of student movements to advocate for 'free decolonised education'. The higher education sector in South Africa during this time was criticised for maintaining an education system and policies that are shaped by colonialism (Kamanzi, 2016:1). Concerns regarding the nature of the curriculum which is perceived to be dehumanising to African students as well as undermining African thinking and policies that are perceived as exclusionary measures for students from previously marginalised communities dominated debates around free decolonised education (Evan, 2016:1). Social work students were among those at the forefront of the call for decolonised education and practices that acknowledges cultural features and knowledge of indigenous people. Further conversations with students in research group supervision and in the classroom raised critical questions regarding the nature of knowledge and its production within higher education. Questions such as *"How is knowledge produced? Who is 'allowed' to produce knowledge? How does cultural understanding and indigenous practices inform social work education and practice? "What assumptions are made about culturally relevant practice" What assumptions are made about the ideal learner"* and *"How does social work education and practice acknowledge previously excluded margined entities e.g. concepts, worldviews and cultures"* featured prominently in these conversations and has led to an empirical study that seeks to examine social work students' perceptions on decolonization and indigenization of social work education. The study employs qualitative research methods and thematic data analysis is used. Since this study is in progress, the results will be finalised in August 2017

SOCIAL WORK KNOWLEDGE THAT TALKS TO THE LANGUAGE OF AFRICAN COMMUNITIES: INDIGENISING COMMUNITIES

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The article firstly addresses the narrative of social work in Africa and what it means to its indigenous people, as well as social workers tasked with providing professional assistance on a daily basis. The author takes a step back by looking at the former President Thabo Mbeki's landmark and famous "I am an African" speech delivered in the National Assembly during his tenure. And the following phrasing on Africanism is noted with great appreciation: *"On an occasion such as this, we should, perhaps, start from the beginning. Whoever we may be, whatever our immediate interest, however much we carry baggage from our past, however much we have been caught by the fashion of cynicism and loss of faith in the capacity of the people, let us err today and say - nothing can stop us now"* (Thabo Mbeki's "I am an African" speech on 8 May 1996). These words serve as an encouragement to social workers, not only to serve humankind from cradle to grave, but also to serve within the spirit of 'ubuntu', which is the cornerstone of the spirit of Africanism in the 21st century. By implication the author's assertions are that for social work in Africa to be deemed free of coloniality and colonial influence, the indigenous theoretical knowledge of social work education and its subsequent practice, which is work integrated learning on the ground, should move away from the remnants of decolonial geography and biographical knowledge. This may mean that there is a massive amount of work that needs to be done in terms of undoing some colonial practices across the boundaries of Africa. The author of "Why decoloniality in the 21st century?" touches on the fundamental core of decoloniality, which will be explored, and asserts that "at the core of decoloniality is the agenda of shifting the geography and biography of knowledge – who generates knowledge and from where. This question is critical and it urges all of us in the helping profession to say 'nothing can stop us now'."

In light of the above statement, there is no doubt that all of the attendees of this conference have to rethink, deeply, the narrative of social work in Africa with specific reference to Africanism and how the narrative of Africanism coupled with indigenous social work education and knowledge can positively influence the status quo. I would like to bring it to the attention of attendees of this conference that presenting about decoloniality does not mean that there is something bad about what was created by coloniality. Promoting Africanism would introduce a distinct flavour to education and knowledge of social work. Theories that

are applicable are systems, strength-based, developmental, and empowerment theories. Approaches applicable are person-centred and person-in-environment, and will all be unpacked in this article.

This article will discuss extensively and intensively the role of social work in the now and the future. The article will further examine the current literature used for training social workers, as to whether it really does speak to the real situation faced by social workers with regard to social ills in communities in Africa and the diaspora they are faced with. It will go a step further to unpack the term decoloniality in the context of indigenous knowledge in areas of education and practice commonly known as work integrated learning, and how it applies to social work practice. It will continue on to cover the spirit of giving back to the community by social work veterans in order to strengthen communities, and the role of capacity building, women empowerment, and professional development in terms of capacitating all role players in the yardstick. Finally, recommendations in the narrative of work-integrated learning will be made.

The following headings are going to be discussed in this article:
- Thabo Mbeki's speech in relation to Africanisation.
- What does it mean to rethink social work in Africa?
- The role of indigenous knowledge in education and the practice of social work/ Social Work Practice/ Work Integrated Learning.
- The agenda of developing a support framework.
- The spirit of giving back to the community by social work veterans.
- Challenges facing social workers with developmental approach and welfare state of doing things.
- Conclusion and Recommendations.

AGED FRIENDLY ENVIRONMENT: REDUCING VULNERABILITY AND ENHANCING RESILIENCE OF OLDER PERSONS IN CAMEROON

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Introduction: The "Africa rising" engendered by improvements in economic performance has resulted in a rising middle class in urban areas of Cameroon. Westernization is causing a collapse of the traditional extended family system and its welfare provisioning apparatus in Africa. Innovative strategies are therefore required to provide care to aged parents.
Methods: There were 1.1 million (5.4%) adults above 60 years in 2012. Their population is projected to increase to 9.5% by 2050. The absence of social pensions in Cameroon has exacerbated the poverty situation of the elderly. The government's signal to introduce a national policy on ageing since 2002 remains pending. This study used the World Health Organization's Age-friendly Cities Guidelines to look at the need assessment of older adults in Cameroon. In-depth interview and focus group discussions were conducted on 30 elderly men and women in both urban and rural areas of the North West Region of Cameroon.
Findings: Health and well-being of older adults were found to be major concerns. The elderly in rural areas are worse off, there is increased poverty; rural-urban migration of younger populations and this threatens traditional care arrangements. Government needs to invest in building aged –friendly environment that will boost older people's resilience.

DECOLONISATION AND SOCIAL CONSTRUCTED GROUP WORK: AN EMPOWERMENT NARRATIVE LEADERSHIP GROUP WORK PROGRAM

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Purpose: The relevance of social constructivism approach in decolonisation will be discussed. This research for the empowerment narrative program is providing social workers with a deeper insight into the process of empowering people from disadvantaged communities with leadership abilities by applying a narrative approach in group work and to develop members' individual potential with their social construction of leaders and leadership as leaders.
Method: This research was undertaken with a combined qualitative and quantitative research approach. The research was done from a postmodern and social constructivist paradigm and therefore relied more on the qualitative research. Results: The research includes guidelines for a group work narrative leadership program. The impact of the social construction approach on the group members re-authors their narratives. Conclusions: Group work by means of the narrative approach nested in the social constructivism in social work is recommended because it has become evident from this study that a richer description of the lives of people can be gained.

IMPEDIMENTS TO A DECOLONIAL SOCIAL WORK EDUCATION IN SOUTH AFRICA: VIEWS OF EDUCATORS

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There are, arguably, two main issues to address when working to decolonise social work education in Africa: first, we need to define what we mean by

decolonisation, and second, we need to determine how to accomplish a decolonial social work education. This paper is focused on the second issue. In September 2016, a series of workshops were facilitated in four regions of South Africa by members of the ASASWEI Executive, on the topics of decoloniality in social work education. These were attended by approximately half of all educators. From these workshops, a number of impediments were identified that would need to be tackled in order to address the second main issue of decolonising social work education. These impediments can be divided into two principle groups: structural and social. Structural impediments emerged in the environment within which social work education takes place, and include the lack of relevant literature, disincentives for publishing local and indigenous research, and higher education's striving towards global stature. Social impediments emerged primarily within social work educators themselves (notably recognising the extent to which we ourselves have been colonised through our training and through being co-opted into a middle-class, western life style), but also in the sensitive relational topics of whiteness, blackness, privilege and racism. This paper will present these findings and explore some actions that could be taken to address the issues.

PATHWAYS OUT OF CARE: COMPARISONS BETWEEN AFRICA AND THE GLOBAL NORTH

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The transition from adolescence to young adulthood is challenging for most youth internationally, and is most clearly seen in the disproportionately high rates of youth unemployment. For young people transitioning out of care (particularly residential care, but also foster care), this transition is especially challenging, due to the breakdown of existing family support networks. While formal alternative care may seem at odds with indigenous care systems in Africa, the pathways out of care among African young people do appear to be different to those in the Global North. Care-leavers in Africa rely to a far greater extent on extended family and other informal networks in securing accommodation, employment and belonging, while those in the Global North tend to rely more strongly on the State. This paper elucidates African pathways out of care, in contradistinction to those of the Global North, drawing on research conducted primarily in South Africa, but also in Zimbabwe, Ghana, Ethiopia and Kenya. It highlights the role that social welfare services can play in supporting these pathways, particularly in light of development social welfare theory. In so doing, the findings begin to construct a decolonised approach to care-leaving (and youth transitions more generally) in Africa.

DECOLONISATION AND INDIGENISATION IN CONTEMPORARY AFRICA: A PUZZLE IN NEED OF A CRITICAL PEDAGOGY MAGNIFYING GLASS

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This conceptual paper theorises on the possibility that critical pedagogy holds to provide a framework in which decolonisation and indigenisation in contemporary Africa can be understood. Critical pedagogy is a well-known educational theory, aiming to raise critical consciousness regarding social conditions that are oppressive. The theory emerged from varied paradigms that can be described as radical, transformational, critical, political, educational, and socialist. Decolonisation of the curriculum is more than merely introducing cultural diversity in the lecture room, but it calls for radical transformation of the dominant Western discourses that has been infused in the African social work curricula, since social work has been brought to the continent by Western colonisers. Part of the deconstruction process of the curriculum in contemporary Africa, is to discover how indigenous knowledge can become an integral part of the decolonisation project. Critical pedagogy provides a praxis that engages with Indigenous epistemology. It also enables indigenisation to centralise the concept of empowerment to a cultural group and its historic experiences, making it ecologically credible and valid to a community knowledge base (Trinidad, 2012:4). Because critical pedagogy has developed to become a theory to understand how pedagogy operates outside teaching and learning environments in the production of social experiences as well as subject positions, values and knowledge (Giroux, 2006:8) it scrutinises the debilitating influence of colonisation on the curriculum. It is in its core a radical and critical theory of education, examining the historical contexts of educational institutions as part of the existing political and social fabric that personifies the class-driven dominant society (McLaren, 2007:185). As such it can provide a valuable framework to examine and deconstruct decolonisation and indigenisation in contemporary Africa, with specific reference to social work education.

DECOLONISING THE HEART THROUGH A HEALING PROCESS

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The cunning of colonialism and oppression lies in the myriad strategies employed to compound false

messages of inferiority/superiority. Discriminating educational, economic and socio-political systems deliberately frustrate the efforts and dreams of the oppressed. As false images of failure and inferiority are internalised and personalised, the authentic self is lost.

The complex layers of woundedness remain largely unprocessed during liberation and democratic processes and continue to be transferred unconsciously from generation to generation. The result of this festering wound is the reality that social welfare services face on daily basis: a deeply wounded society. This cycle will remain intact until the wounding is brought to consciousness and deliberately addressed. The battle for healing is essentially a battle for the authentic self, which requires a process of conscientisation – the decolonisation of the heart.

The paper proposes the inclusion of a communal healing approach in mainstream social work practice and policy. It reflects on critical elements of such an approach, such as the need for a storyline to guide the process (from an awareness of the wounding and the manifestations thereof to low-risk action and reflection). It further embraces the principle that facilitators have to start with their own healing. It considers the dilemma of risk in the face of possible failure (inferiority).

The approach was developed through an iterative and reflective process over more than a decade in communities and with families in South Africa. It is currently adapted for implementation in the Department of Social Development in the Northern Cape.

A SORT OF 'COLONIAL' THINKING IN THE TRANSITION BETWEEN PRIMARY AND SECUNDARY EDUCATION (TRANSBASO). SOCIAL WORK INOVATIONS IN THE FIELD

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In my introduction I will explain that Transbaso is an innovative valorization and research project for the Flemish education context. To understand the problem discussed in this abstract it is necessary to understand the Flemish educational system. Upon completion of primary school parents and their children are confronted with a basic choice between A-stream and B-stream. While B-stream provides education for pupils that are less fit for theoretical tuition, the great majority of pupils enters first grade of secondary education in A-stream. Research has shown that children from working class families and with a non-Flemish cultural background are overrepresented in vocational and technical secondary education in Flanders.

After explaining the research design, I will give an idea of the general valorization objectives and some more concrete results of valorization. Some examples:
• The absence of interplay between key actors of primary and secondary schools → intervening by facilitating meetings, network moments and information sessions;
• The orientation process is largely seen as a momentary and autonomous decision of parents and pupils → intervening by facilitating the collaboration between different teachers on the one hand, and between schools – parents – pupils on the other hand;
•Low SES parents are often more difficult to reach and less involved in the school → developing a toolkit with do and don'ts to reach all parents, pointing out other ways of reaching out to parents for school teams.
Here we can find the unconscious but real existing old 'colonial' thinking of some of the shool teams.

THE CHANGING SCOPE OF SOCIAL WORK PRACTICE IN THE CONTEXT OF INDIGENOUS AND INNOVATIVE SOCIAL WORK MODELS IN KENYA

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The scope for social work practice in Kenya has been changing over the years. Traditionally, social work practice in Kenya was embedded within the socio-cultural practices of different communities (Wairire, 2014). Social responsibilities were clearly defined for different community members through socialization. Individuals with different needs requiring social work interventions were therefore helped at the community and individual levels (Ndungi, Wairire and Rush, 2014).Indigenous strategies were largely employed to address those needs by different stakeholders at the community level including clan and house hold heads, religious and social leaders amongst others.

In the contemporary society however, the scope of social work in terms of issues handled, strategies employed to address them and the impact of those strategies on different client groups have been changing significantly. Out of those strategies are the innovative models of social work that are often employed by different social workers in Kenya today. Using data from a 2016 empirical study on indigenous and innovative social work approaches in Kenya, this paper will explore the diverse nature of social work practice and the changes that it has gone through in the context of indigenous and innovative models of social work practice in Kenya. The justifications for that change and the impact that it has on different

client groups alongside recommendations for social work curriculum will be closely examined in the paper.

CHALLENGES ASSOCIATED WITH INDIGENOUS AND INNOVATIVE MODELS OF SOCIAL WORK PRACTICE IN KENYA

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The broad objective of this paper will be to explore indigenous, culture-specific and innovative methods and models of social work practice in Kenya. The paper will identify and analyze models of indigenous social work practice in various cultural settings and fields of practice with a view to explore the challenges that affect maximum realization of indigenous and innovative social work . In addition the paper will identify and analyze models of innovative social work practice in the East African Societies which are heavily affected by the processes of modernization and social change. The paper will additionally, evaluate the extent to which indigenous culture specific knowledge systems are integrated into social work education and training. Lastly, it will determine the level of effectiveness of indigenous and innovative models of social work practice in addressing massive social problems of poverty, vulnerability and social exclusion.

'TAKING BACK CONTROL' - REFRAMING THE COLONIAL RELATIONSHIP IN EDUCATION FOR STUDENT LEARNING IN SOCIAL WORK PRACTICE

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Social workers in Malawi are lead professionals in the provision of social welfare services. However, degree level education for social work has only developed in the last ten years, and in the public university since 2014. As a relatively young and establishing profession, colleagues in Malawi face challenges in developing education for social work, including their approach to practice education as an integral component of social work education. Drawing on experiences of developing a joint Practice Education Project with a UK based charity, Supporting Social Work in Malawi (SSWIM), there will be an examination of the ways in which the reframing of the previous colonial relationship is being negotiated. This seeks to acknowledge but move beyond the concerns with learning that occurs *within* communities of practice and address learning, knowledge production and

expertise as these are dynamically constructed through and *across* multiple and interacting communities of practice drawing on Cultural Historical Activity Theory (CHAT) (Engeström 2001, 2005). This allows for connection between problems and challenges of present activity that would pre-suppose new ways of co-operation, and new tools and ways of organising for co-operation. The Practice Education Project is therefore focused on a range of factors that interact with each other and influence productive learning, recognising that actions are goal directed processes that are mediated by the context, setting and situated activity. A conceptual model is presented as a framework for the potential processes and actions in support the decolonisation of knowledge making and development of new meanings.

THE CHALLENGES THAT FORENSIC SOCIAL WORKERS HAVE TO FACE IN AN AFRICAN CONTEXT

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A newly developed MSW program in forensic social work started in 2005 at the North West University (Potchefstroom Campus). Twelve years later and through research done over these years we had several challenges in practice that also has an influence on the program.

Child sexual abuse is a serious problem that always has been and will be within families and communities. Sexual violence against children is a major problem in South Africa . According to research been done in 2006 it was then found that a child is raped every four minutes in South Africa. It is eleven years later and it seems if nothing yet has changed. Child sexual abuse occurs amongst all races, gender, age groups and cultures but we still use more westernized protocols to get a disclosure from the child. Families in different cultures react differently when they are confronted with the fact that there might be a possibility of sexual abuse. The challenges that one has to face when you work evidenced based and you have to motivate to the court what you have done in your forensic assessment become more and more difficult. The knowledge base about different cultures are not yet there and we as researchers has to make sure that the research is been done and that it is incorporated in our programs. Are we really work according the best interest of the child principle or do we fail our children in South Africa.

PARTICIPATIVE PRACTICE TEACHING AND LEARNING IN SOCIAL WORK INTERNSHIP

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Practice educators are often perceived as 'all-knowing experts' with the power to determine a student's future through the assessment process. When little value is placed on a student's contribution to the learning process, the internship can easily become little more than a one way conveying of knowledge from the practice educator/field supervisor, while students merely mimic the expected behaviour. It will be argued how a process of participative practice teaching and learning can take place 'with' students and not done 'to' students, thus addressing the power inequality between the two parties.

This paper will demonstrate by means of a case study how a collaborative and participative internship program for students was implemented in partnership with a social service provider. Through this internship program, students were empowered to be more independent and interdependent while taking greater control of their own learning.

Fourth year social work students actively participated in the planning and implementation of the 'Moola' poverty alleviation project as part of their internship, while benefiting from the modelling provided by their practice educators and field supervisors. The process and outcomes of the project was 'co-owned' by the community, students and educators alike. Students were empowered to be more independent and interdependent - thereby taking greater control of their own learning. Participating in this project prepared them for the reality of the 'real world' of social work practice by exposing them to the devastating effects of poverty, powerlessness and marginalization on people's lives.

A TWENTY-FIRST CENTURY ANALYSIS OF A YOUTH GANG MEMBER: A STRENGTHS-BASED PRACTICE PERSPECTIVE

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Historically, the presence of youth gangs in the United States has received little attention from social work or human service agencies. In fact, the profession has increased its focus on clinical issues in treating individuals and their families and reduced its concern with outreach to youth gangs. However, According to O'Donnell and Egley (2008) there are more than three quarters of a million gang members are active in the United States. The high prevalence of youth gangs should be a clarion call to social work professionals to increase its outreach and intervention efforts with youth gangs because they commit a disproportionate of crime in comparison to nongang youths. This paper will utilize the strengths model and existentialism perspective as practice approach in effective intervention with a youth gang member. The data gathering phase was divided into three phases during six months of intensive counselling sessions with LB. We met: (1) the pre-counselling phase, (2) the counselling phase and (3) the termination phase. The pre-counselling involved exchange of basic information, establishing ground rules as a prelude to the therapeutic relationship, disusing issues of confidentiality, covering the basics of establishing a therapeutic relationship built on trust, and explores any areas of conflict of interest. The counselling phase involved utilizing the strengths perspective, Erickson's model of life development, and Frankly logo therapy. The interventions helped the client to address gaps in service delivery, enhance his coping skills, and to gain greater meaning and understanding of his life circumstances.

TRANSFORMING EDUCATION IN THE AFRICAN DIASPORA: THROUGH EPISTEMIOLOGICAL TRANSCENDENCE AND A PARADIGM SHIFT

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Africa's educational system is strongly influenced by centuries of European intellectual and cultural mores. These Eurocentric traditions obfuscate the African institutions that gave birth to Africa's greatest achievements and also impede the continent's growth. Educational transcendence and a paradigm shift are cornerstones for the transformation of Africa's educational system from centuries of European rule and influence. Clearly, there has to be a prevailing humanist belief in the resilience of human beings to adopt a model of the past and future that gives meaning to their circumstances. This paper posits that Africa's educational, cultural, and consciousness transformation requires an epistemological framework that acknowledges Africa's historical and cultural significance in conjunction with present-day innovation and achievements. This research draws upon theoretical stripes from Renaissance humanist perspective and fixed versus growth mindset on learning to form pillars for this framework. Implications for Africa's education, social, economic, and cultural developments will be discussed.

A RIVER RUNS THROUGH IT: A COMMUNITY ENGAGEMENT APPROACH TO ENSURE SUSTAINABILITY

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A deep rural community in the Eastern Cape faces several challenges such as unemployment, lack of education, poor infrastructure, orphaned children and child abuse. The first reaction of social workers may be to get involved and start working in order to solve the problems and act as change agents. The question can be asked if this is the most appropriate way to bring about sustainable change.

Community engagement aims to promote sustainable change by providing an opportunity to nurture and manage partnerships with communities, the intention being to facilitate cooperation with communities. The members of a community are a valuable resource, as they are the only people who can offer first-hand perspectives on the strengths and weaknesses of their community. The continuation and development of partnerships is therefore a key factor in ensuring sustainability and actively discovering knowledge from one another in a reciprocal, mutually beneficial manner. It is therefore a collaboration of equals.

In this presentation we want to share our experiences of using a community engagement approach to discover, with the community, solutions to the challenges in their community in order to bring about sustainable change. We have entered the community as strangers and had the opportunity to partner with the community and to experience this journey together.

CAN DEBT BE A BARRIER OF DECOLONIZING EDUCATION: A CRITICAL REFLECTION ON FEES MUST FALL CAMPAIGN

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#Fees must fall is a student protest calling for free and decolonized tertiary education in the country. Two lecturers (Zengele and Dlamini) saw a need to conduct a study after assessing assignments done by level two Social Work students at UKZN, on experiences of students during the fees must fall campaign. This was part of experiential learning where students practised their learning of basic counselling skills, taught through the second year module on Working with Individuals and Families: SOWK211 module. The students were to conduct interviews with other students, who were registered in

the university in 2016, the intention was to explore their experiences and perceptions of the fees must fall campaign. It is from this assignment that, an exploratory qualitative study was formulated and designed to better understand students' perceptions of the fees must fall campaign, as a tool for decolonization. The big question remains, how can colonial debt be decolonized? How can colonial education be decolonised? A critical reflection on in-depth interviews with selected students formed part of the study. This was not to investigate who was involved in the protest or not, but it was to better understand the way students conceptualize free and decolonized education, within a compromised economy by suggesting possible alternatives of engaging indigenous ways, paying special attention to Social Work Profession.

A CRITICAL REFLECTION ON ETHICAL VALUES THAT ARE CHALLENGING SOCIAL WORK IN AN EVER CHANGING CONTEXT OF HIV AND AIDS.

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Code of ethics of National Association of Social Work's primary mission is:
To enhance human well-being and help meet the basic human needs of all people. Special attention to empowerment of vulnerable people, who are oppressed and living in poverty Historic and defining feature of social work is profession's focus on the individual's well-being in social context and well-being of Society Fundamental to Social work: is attention to the environmental forces that create, contribute and address problems in living Social work promote Social Justice and Social Change on behalf of clients.

This study serves to create more safer spaces to explore the lived and embodied experiences of PLWHA's using a phenomenological perspective to qualitatively assess how the lived experiences of PLWHA's can construct and deconstruct perceptions of faith and life through a variety of dynamics within Siyaphila Support groups.

The research with 6 Siyaphila affiliated support groups in urban and rural communities near Pietermaritzburg, South Africa, provides insights into the ways in which people are confronting human rights violations and indignities that are shaped not solely by HIV but are often a consequence of people's subjection to poverty, unemployment, rape and homelessness in their beloved democratic country.

POSTER PRESENTATIONS

INTERGRATED COMMUNITY BASED APPROACH

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This will be a poster presentation where we indicate how our approach in child care programme, includes indigenous community based practice in caring for children, youth, families and older persons. This poster will show clearly how we avoid total erosion of culture, norms and way of living by keeping families together despite the social challenges faced. Ndlovu Care Group's integrated programs address each stage and age of development to ensure that an earlier investment in the child is not neutralised by a care gap later on in life. EG: Focused or 'indicated' interventions that target high-risk individuals identified as having signs or symptoms of social problems eg. a child who is frequently absent from school, will require the intervention of a social worker to prevent harmful circumstances which escalate and eventually leading to statuary intervention the Ndlovu Programs (Child Care, Community Development and Health Care) preventative interventions and maintenance measures play the most important role to achieve sustainable outcomes.

Our approach:
If Ndlovu Care Group's Child Program detects a child at risk of significant harm such as abuse, neglect, abandonment, crime etc. then

- Primary Prevention should have been to prevent the problem from onset.
- Secondary Prevention early detection and interventions will prevent deterioration of social ills and/or medical conditions.
- Tertiary Prevention when the child has been identified being abused, being a substance abuser, being a criminal or being raped we can only treat and manage the abuse, prevent further deterioration and through

- Retention programs keep the child on the good track and prevent deterioration into the old habit/pattern again.

LOCAL SOLUTIONS FOR LOCAL CHALLENGES: SOCIAL ENTREPRENEURSHIP AS A LOCAL SOLUTION

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South Africa has undergone a turbulent shift in policy and social development dynamics due to the effects of colonialization and the subsequent regime of Apartheid. Despite the perish of the latter regime ushering in a series on ongoing developmental policies for the country's populations in their respective communities, unemployment and poverty persist.

From a global perspective, social entrepreneurship is seen as a developmental model characterised by community objectives and stakeholder democracy. These two components are comprised of non-governmental organisations, co-operatives and mutual societies that generate an array of products and services. Alongside government, they are a source of employment for millions of people. This paper aims to contextualise social entrepreneurship as a local solution to unemployment and poverty drawing on references from a global perspective and South Africa's social development landscape.