Promoting Social Work for Zimbabwe’s Development
Editors: Professor Andrew Nyanguru  
Dr. Chamunogwa Nyoni  

Compiled by Jacob Mugumbate  

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Dedication

To Zimbabwe’s social workers who remain focused on maintaining social functioning in spite of resource shortages.
Acknowledgements

This final product is the culmination of the effort of many people whom I may not be able to acknowledge in totality. However, I wish to express great thanks to some contributing individuals. Great thanks go to Professor Andrew Nyanguru and Dr. Chamunogwa Nyoni for providing editorial work to this effort.

The compilation of this book would not have been possible without the inauguration of social work day in Zimbabwe. I wish, therefore, to share my gratitude for the work of the initial organizing committee composed of Tawanda Masuka, Francis Maushe and myself. The encouragement to proceed with social work day provided by these colleagues was tremendous. The physical effort required to run such an event was also provided by these colleagues together with Rangarirai Frank, who was the master of ceremony and Vincent Mabvurira who organized marchers. I wish also to extend heartfelt thanks to colleagues in the former Department of Social Sciences (now split into Peace and Governance Departments and Social Work Department), particularly Mr. T. J. Katsinde, who not only embraced the idea when I first presented it to the Department but provided moral support even when the event was held during his visit to the Netherlands for further studies. Other colleagues in the Department who contributed to the first social work day event were: Ms. M. Mutisi, Ms. E. Chigondo, Mr. R. Banda, Mr. D. Chisvo, Dr. C. Nyoni and Ms. S. Marengu.
During the actual compilation of the book, which Mr. Masuka advised to wait until the second social work day events, support was also received from some people. Needless to mention the idea of combining 2012 and 2013 events came from Mr. Masuka. He also collected some of the content, particularly media reports. Apart from him, all article writers and speakers deserve a special mention for providing content and editing it to make it more suitable for the book. In particular Professor Mbigi for allowing me to summarize his speeches, Mr Shamu and Mr. Bohwasi for allowing me to adopt their speeches for this book. The book also benefited from the speeches delivered by Mr. Mzingaizi on behalf of Governor and Resident Minister Advocate Dinha, Professor Mwenje, Vice Chancellor, Dr. Katsvanga, Pro Vice Chancellor, Mr. Muridzo, President of NASW and students.

Social work day events for 2013 provided a strong input for the book. It is prudent therefore on my part to thank organizers of the events, both at the Bindura University and at national level. At the national level, the Council of Social Workers (CSW) and the National Association of Social Workers of Zimbabwe (NASWZ) organized the events. The link person between the BUSE team and the national organizing team was Mr. Banda, who was also the master of ceremony during the event at BUSE. I wish to thank him so much for the effort, including transport and communication resources which he willingly provided to make the events a success.

The team at the BUSE was led by Dr. Nyoni,
Chairperson for the new Department of Social Work. To the exception of Mr. Frank, who has now joined Chinhoyi University, all the members who participated in organizing the event last year deserve a special mention for doing the same this year. On top of them, I should add Ms Ruparanganda and Mr. Ndoro who made the team complete. Of course, this team benefited from the wise counsel of Dr. Nyikahadzoyi, the Dean of Science Education and Mr. Mavhuru, the Senior Assistant Registrar in the same Faculty.

The national organizing team was particularly responsible for bringing in Professor Mbigi and Cde Shamu. Their worthwhile speeches resulted in Chapters 1 and 2. I wish therefore to thank all those who participated in this team including CSW Registrar, Mr Mlilo, Programme Officer for the same Council, Mr. Towera and NASW Deputy President Mrs. Rukobo.

Finally, but surely not the least, I wish also to thank the Bindura University for funding production of this book and the BUSE Printing Press for the printing work.

Jacob Mugumbate
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Preface

This book is a collection of important articles for the benefit of social work students, social work teachers, social workers and other scholars and researchers. It is largely based on events surrounding the celebration of social work day in Zimbabwe in 2012 and 2013.

Social work day is celebrated each year in March. On International Social Work day, social workers celebrate the existence of social work and showcases social work’s role in human development. It is an annual opportunity for social workers, social work students, social work agencies and social work training institutions to promote the significant role of social work in communities. The day is promoted by the International Federation of Social Workers (IFSW) and the International Association of Schools of Social Work (IASSW) since its initiation by social workers at the United Nations in 1983. In Zimbabwe, the day was inaugurated by Bindura University of Science Education (BUSE) in 2012.

This book is arranged into three units. Unit 1 consists of chapters 1-4 which are based on presentations and speeches made during social work day events. Unit 2 is made up of chapters 5-11 compiled by social work lecturers. The last unit is composed of short speeches and media reports.

In the first chapter, Cde Webster Shamu, who is Minister for Information and Publicity, stresses the importance of social work values from his perspective as a member of
the community. This chapter is followed by a motivational paper on entrepreneurship, culture and African management. In the article, I stress the importance of culture to development. I argue that it is good to love our culture and to appreciate it but appreciation on its own is not good enough. We need to upgrade our culture otherwise, like sangomas, we become irrelevant. In the third chapter, Phillip Bhowasi talks about the regulation of social workers in Zimbabwe. He emphasized the need for social workers to adhere to social work ethics developed by social workers led by the Council of Social Workers of Zimbabwe which he chairs. In the fourth and final chapter of this unit, Noel Muridzo, who is President for the National Association of Social Workers of Zimbabwe, shares an insight into current social work issues in Zimbabwe.

In unit 2 of this book, authors present selected chapters on social work issues in Zimbabwe. Chapter 5, which presents background information to the profession of social work, is provided by Francis Maushe and Jacob Mugumbate. Mugumbate and Maushe look at the meaning and methods of social work practice. The 6th chapter is the result of work by Tawanda Masuka and it looks at human rights and social work. In the paper, Masuka emphasizes the need for social workers to promote human rights. In Chapter 7, David Chisvo writes about small and medium scale enterprises. He opines that this sector is based on entrepreneurship and strongly recommends more government support to this sector. Chapter 8 has been compiled by Maushe and it focuses on orphans and vulnerable children. In the
paper, Maushe highlights gaps that should be filled if the war to maximize child protection is to be won. Chapter 9 looks at social work ethics. The author, Etiyah Chigondo, stresses the need for social work learners to acquaint themselves with ethics which are crucial in their interaction with individuals, groups, and communities as they provide social work services. In chapter 10, Vincent Mabvurira, a young writer, explores spirituality and social work. In chapter 11, Mugumbate and Edmoss Mietwa explore disability in Zimbabwe. They used the likes of philanthropist Jairosi Jiri and athlete Elliot Mujaji in their analysis of different approaches to disability. Lastly, Chapter 12, authored by Richard Banda and Christopher Ngwerume presents information on the dynamics of social services provision in Zimbabwe.

In Part 3 of the book, various short speeches are presented. These were made during social work day events for 2012 and 2013. Media reports are also provided.

It is our hope that readers will find this piece of work worthwhile.

Professor A. Nyanguru and Dr. C. Nyoni
PART 1

SOCIAL WORK DAY ISSUES

Chapter 1  The Social Worker that I know
            Cde Minister W. Shamu

Chapter 2  Innovation, Culture and African Management
            Professor L. Mbigi

Chapter 3  Regulating the Social Work Profession in Zimbabwe
            P. Bohwasi

Chapter 4  Social Work in Zimbabwe today
            N. Muridzo

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CHAPTER 1

THE SOCIAL WORKER THAT I KNOW

W. Shamu

Introduction

This chapter is based on a speech delivered at the 2nd Social Work day celebrations at Africa Unity Square in Harare on 28 March, 2013. It gives an insight on what Zimbabwean society expects from its social workers.

Social workers nurture talent

My model of a social worker depicts a person who nurtures talent. In the days of the Sunshine City, we had social workers based at centres like Mai Musodzi Community Hall in Mbare. There, one of the main roles of the social worker was to nurture talent, especially in the townships. Such efforts resulted in the identification of talents in people like Thomas Mukanya Mapfumo, a popular Chimurenga musician and George Shaya, the
late football legend. This was made possible by vibrant social workers who were employed by municipalities. Surprisingly, current councils have neglected social work and social workers.

**Social work values**

Social work is rooted in the care of others. A social worker is a professional who values human dignity. This is important because everyone was created in God’s image. Social workers *makadengedzera upenyu hwevanhu vose*. Social work values cut across races or colour of skin. These are important values because no one chooses their situation of birth. Social workers must attend to special groups of people like albinos and those living in squalid conditions like in Mbare.

**Social work and empowerment**

Social workers must ensure that people get their most important resource, land. This view is shared by learned people like Professor Lovemore Mbigi, whose ideas on
African management and the importance of land in fighting poverty must be shared widely. However, it is not about having land only, it is strongly about how you use land for. One of Zimbabwe’s late heroes, a late liberation icon, Dr. Edgar Zvobgo is known for having stressed that possessing land without adequate use for it is useless. This was his message to President Mugabe when government was planning to redistribute land.

**The Chen Chen of China**

A good example to illustrate that land use is more important than owning land can be derived from the Chen Chen of China. Years back, their region used to be very poor, composed of numerous fishermen who controlled small pieces of land on the coastlines. When China transformed that part of the country into an Export Processing Zone, the land became valuable. Resultantly, the fishermen sold their pieces of land to land developers who built high rise buildings. Now, the coastline is a world class urban environment and the former fishermen are millionaires.
Social workers role in society

Fighting corruption and bringing peace

The social worker should also preach peace. Peace should be their message. In peace there is unity of purpose. Social workers should fight corruption. You should fight the concept of *mbudzi inofura payakasungirirwa*. Corruption has affected service delivery. It is a cancer we should remove.

Job creation

Social workers should create jobs for people. One of the ways to achieve jobs is to ensure that disadvantaged indigenous people control banks, mines and land. One wonders why Zimbabweans are poor with no jobs and no income despite all the resources the country has.

Strengthening culture and building confidence

Social workers should teach people where we are coming from, where we are and where we are going. This is important if we are to build a Zimbabwe which values its
culture. As pointed by Professor Mbigi, culture builds confidence and more importantly, economies do not develop by abandoning their culture. Why do we take pride in Western symbols? For example, we are currently seating on the Union Jack, the flag of our colonisers. What I mean is this Africa Unity Square, formerly Cecil Square, was physically designed to depict the Union Jack. This is a colonial symbol. Another example is seen in the way we teach our children to speak foreign languages and not our own local languages. Yet another example, we believe in imported goods resulting in us importing more than we can export. We need to produce goods and export and not to view our products as inferior.

Building effective and functioning social protection systems
We need effective and functioning social protection systems in Zimbabwe. Given that we have over 6 million orphans and other vulnerable children, of whom 1.8 million are at risk or vulnerable, it is important that we increase the number of social workers. It is sad to note
that the Department of Social Services (DSS), who are the custodians of children’s protection only have less than 100 social workers out of the required 400 required nationally.

_Child welfare_
Social work is a calling. Sometime ago I was driving along a highway and I saw two children fighting. I stopped and spoke to these kids on why they were fighting. We require this spirit in social workers, the spirit of giving attention to children. This, we have to do every day because to me social work is a calling. In other cases, disadvantaged children are hidden and they cannot access assistance. In other cases, families are unaware how they can get help for their children.

_Rural development_
Rural development is a key aspect social workers should promote. We need to grow our own economy. We can’t keep having Zimbabweans who beg despite all the resources we have. Rural areas must be developed.
Conclusion

We need to inculcate transformational values with regards to our own development. Such transformational values have been espoused by President Robert Mugabe, the most learned president in the world. I am quite happy the same values are being preached by learned people like Professor Mbigi and I would like to encourage his views to be heard by many people. I encourage the media to cover such issues and other issues pertaining to the promotion of social work in Zimbabwe. Social work day must be celebrated in all provinces. We should promote the profession of social work because it is crucial in our social and economic development.

*This article is based on a speech delivered by Cde Webster Shamu on 29 March 2013 at Africa Unity Square where he was Guest of Honour at the Social Work day commemorations. Cde Webster Shamu is the Honourable Minister of Information and Publicity and a Member of Parliament for Chegutu Constituency.*
CHAPTER 2

INNOVATION, CULTURE AND AFRICAN MANAGEMENT

Professor Lovemore Mbigi

Introduction

This chapter articulates various social work issues with a view to motivating social workers to become innovative in solving pressing social issues in Zimbabwe. It is a collection of messages from motivational speeches delivered during social work day 2013.

Three sources of power

There are three sources of power: money, politics and knowledge. Power may be built through politics. Therefore, social workers must invest wisely in politics. Policies are changed by power and politics. This has been shown to be true by Robert Ray in his book Power
of Public Ideas. Influence is gained through power. Social mobilisation allows social workers to build power.

**Innovation: doing things never done before**

Innovation takes people forward. It means doing things never done before. It means the skill to mobilise resources. Prominent social workers were able to create money, the likes of Yunus who created the Graham Bank for the unbankable community in India. The bank has become one of the largest banks in the world. Social workers need to be bold and do things never done before.

Make your ideas outstanding. Break the paradigm in a given field. Be familiar with existing ideas and cutting edge theories. Your work should be studied widely. As lecturers, you are knowledge workers, you should challenge students, and otherwise you become useless. As students, you should seek knowledge.
Data has a shelf life of 18 months

Ideas quickly become redundant. Data has a shelf life of 18 months, a key reason why we need to be lifelong learners. At this speed of redundancy, we require to be up to date with research and current research methods. Questionnaires, case studies, empiricism, philosophy and interviews are research techniques that have reached redundancy. Currently, participation action research is one of the methods used in research. The other methods include discourse analysis, phenomenology, critical theory, cooperative enquiry, grounded theory, appreciative inquiry and critical rationalism.

Social workers must seek new and innovative ideas to solve social ills. They should harbour the desire, ambition and creativity to come up with new knowledge. Experts chase ideas and they don’t wait to implement their ideas.
Knowledge is an important source of power. Indeed knowledge is the only resource that grows in lips and bounds through use.

**Creativity: greatest asset of poor people**

Poverty is created by policy and the mind. By 1980, all homes in black townships had zero value. This was a policy issue, a policy of segregation. Even what later became growth points had properties with no value. However, a policy shift at independence resulted in these houses and other properties gaining value. A person with 15 acres of land in Zimbabwe is regarded as poor. How can this be? If they are poor, why are some people fighting for deserts in some parts of the world? The greatest asset of the poor is their creativity.

**More fieldwork than class work**

Social work is service learning. Four weeks in the classroom is enough to train a social worker. Much of the training must be in the field to allow students to
contribute early to the profession rather than wait for four years to be useful to the community. Communities are the best laboratories in the world and students learn more from the community than in the classroom. In fact, fieldwork and research are better methods of teaching social workers than claiming achieved through theoretical teaching. Students must be well versed with research methods.

**More creative techniques than theory**

Our students must be taught creativity techniques. Theory of innovation shares information on creativity. One of the ways to achieve creativity is to find substitute use for something. Another example is to combine local knowledge with Western knowledge. *Madzibaba* are able to combine the bible and tradition. They are able to combine prophecy and *un'anga*.

Branding of ideas is important. Social workers must have the courage to become distinct and not extinct.
Power of research in development

Skinner argued that the sources of progress in society include research. He noted that area of specialisation, field or sector contributes 20% towards progress. The other 40% comes from research and development. The last 40% comes from culture.

Germany has shown that one can progress through research. German caught up with Britain although Britain had industrialised 75 years before Germany. China has developed through research. In 1973, Zimbabwe was more developed than China. Only fifteen years of research developed the Chinese economy. South Africa is promoting training of researchers. For example, it supports PHD students, something that Zimbabwe should copy. South Africa dedicates about US$4 billion to research. In fact, it pays US$1 million for each University as an incentive for producing a single PHD graduate.
Another example is Denmark. Twenty years ago Denmark was very poor with double digit inflation and unemployment. It researched on its competitive advantage and saw the need to supply diabetes drugs from its two hospitals. It has become a source of drugs for the global market.

**Prosperity overcomes corruption**

Corruption is caused by poverty and it is overcome by prosperity. Less corrupt economies are developed. The Denmark illustration is an indication of this philosophy.

**I am patiently waiting to become a sangoma**

You can’t abandon your culture if you want to develop. You should upgrade not abandon your culture. You can become a global scholar but remain rooted in your culture, including your ideas. Development demands confidence. You can not have confidence if you are acting outside your culture. China and India are doing well because they have not abandoned their culture. The
Jews have maintained their culture. Of the 15 million Jews worldwide, 2% are in America. Jews in America constitute 45% of America’s richest people, contribute 45% of the literature in America and hold 45% of Nobel Peace prices. But the Jews have remained with their culture. You must be friend to your ancestors. I am personally waiting patiently to be a sangoma one day because my father, aunt, brother and sister were sangomas. However, it is not good enough to appreciate your culture, you must upgrade it. Even sangomas have become irrelevant for failing to upgrade.

You have to be an idiot to write off your culture.

**Johanne Masowe: one of the greatest social entrepreneurs**

Social entrepreneurship must be embraced by social workers. Social innovator, Johanne Masowe, aka Six Pence, was a shoe repairer. He got the nickname Six Pence from his shoe business which charged six pence. In his dream to start a church the major impediment was
having a church building. The other impediments included culture, power struggles and money. When he started his Madzibaba Church, he introduced open air worship. He also combined religion and culture; for example, the use of *mbiya* or clay pots. He also introduced no positions of authority in the church to prevent power struggles. He also avoided reliance on money. Prophets in his church are not paid. As a result of this social innovation the church has become one of the biggest churches in Zimbabwe. One of the biggest without a church building, a register or a bank account!

**African spiritual hierarchy**

The African spiritual hierarchy or African Theory of Intelligence shows us that the only difference between western and African theories is on metaphors. This metaphorical difference does not make African theories useless or of less value. We should, therefore, use African knowledge and where possible combine them with Western knowledge systems. We should reengineer western ideas like the Chinese have done. They have

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adopted western ideas to produce cheaper, faster and better items. The Chinese are good at recycling or rearranging.

A look at the social welfare system in Zimbabwe proves that over 99% of social services are provided for by the extended family. In the western world, care is provided by the welfare state. We should put indigenous knowledge systems to use.

**Relevant research paradigms**

Western research paradigms are not working. Their empiricism is now redundant. Why not use phenomenology, critical theory or critical rationalism promoted by writers like Roy Basker, an Indian who studied ontology. Basker argued that science can be stratified into world one (common sense), world two (atophysician/Cartesian science) and world three (mystics/miracles). Basker said one can’t use world 1 to achieve world 2. On the other hand, Ball and others wanted to find a unified theory of the world. As indicated
in the book *Turning Point* by Capra, a unified theory of the world could not succeed.

Africa needs suitable and relevant research paradigms. We should create theories and not just be preoccupied with primary production. The Tswanas say it is possible for the flap of a butterfly to cause storms in New York. The Tswana science is more advanced than what currently exists in the world! We should create theories and their applications. And we can do better; we can cause storms in New York. Imagine the most persuasive framework in gender was created by Sarah Longwe, a Zambian.

**Aid and idiocy**

Crying for aid all the time is collective idiocy. Zimbabweans need strategy not slogans. We need to reinvigorate our parastatals, they are the engines of development, and not wait for aid from outside. Winning economies of the world are dominated by parastatals. What has aid done for us? Foreign advice, what has it
done for us? We have been asked to privatise parastatals, and in our idiocy we complied with this and other market fundamentalist advice. What has been the result—Extended Suffering of the African People (ESAP)! Our local Growth with Equity worked better than ESAP. Government should lead development as treasurer and investor. Trade and business will develop Zimbabwe, not aid. We need a vibrant, enterprising middle class. Much of our economy is in the ‘informal sector’ after the formal sector collapsed.

**Conclusion: poverty is not romantic**

Lastly, poverty is not romantic. Let us use the poverty situation to come up with transformational, breakthrough and cutting edge ideas. Let us make lemonade from the lemons we have! Let us learn from Chicken Inn, which, when faced with a critical shortage of foreign currency during Zimbabwe’s hyperinflation era, it grew crocodiles for export!

*Professor Lovemore Mbigi is a motivational speaker, a*
social worker, a guru in African management and an educator. This article is based on speeches and lectures he delivered on 26, 28 and 29 March 2013 at Bindura University, Crowne Plaza Hotel, Harare and Africa Unity Square, Harare, as part of 2013 World Social Work day commemorations.
CHAPTER 3

REGULATING THE SOCIAL WORK PROFESSION IN ZIMBABWE

P. Bohwasi

Introduction
This chapter looks at the regulation of social workers in Zimbabwe. It gives a brief history of the Council of Social Workers (CSW), its functions and current regulatory activities.

Council of Social Workers (CSW)
The Council of Social Workers (CSW) is a product of the Social Workers’ Act 27:21, number 9/2001, enacted by the President and the Parliament of Zimbabwe in November 2001. The Council was established with a mandate to register social workers and regulate the practice of social work, to define and enforce ethical practices and seeing to it that the codes are adhered to and if not take necessary punitive measures.
Committees of Council

The Council executes its duties through four Committees and these are the Practice, Regulation & Ethics, Membership and Registration Committee, Program and Fundraising Committee and most importantly, the Education and Curriculum Development.

The main functions of the Education and Curriculum Development Committee are to supervise the education and training of social workers in the country, to ensure that the curriculum of both undergraduate and post graduate programs are appropriate and relevant to the social work profession in Zimbabwe and to examine all foreign qualified social workers seeking registration with the Council by assessing their course contents.

The Practice, Regulation & Ethics Committee is ceased with developing a code of ethics for Social Workers in line with the rest of the global best practices. This committee regulates the professional behavior of social workers in accordance with practices as laid down in the
code of ethics, which must be adhered to and signed for by every practicing social worker.

The Membership and Registration Committee serves the function of mobilizing all professional social workers, assessing their fitness to practice and recommending to the board for their eventual registration. It runs a number of publications, researches on social work practice and creates publications of council.

Program Development and Fundraising Committee is the management committee of Council that monitors CSW programs, engaging with funding stakeholders and approves funded programs for implementation on behalf of Board.

Further, according to Section 4.1.1 of the Global Standards for the Education and Training of the Social Work profession, adopted by the International Federation of Social Workers (IFSW) and the International Association of Schools of Social Work (IASSW), social work training should develop a social worker who is able
to deal with the complexities, subtleties, multi-dimensional, ethical and legal aspects of social welfare.

Social Work as a profession is not static but is developmental in nature, moving with modern trends. We can’t expect students to be taught through archaic teaching methods and be expected to tackle modern social ills, hence the need for the training to be spruced up to meet the modern complexities of hunger and extreme poverty, diseases, and the subsequent effects of HIV/AIDS, breakdown of traditional ethos resulting in an increased number of orphans and vulnerable children in the care of the elderly.

**Practice certificate**
To regulate the practice of Social Work in Zimbabwe, the Registration By-Laws of 2005, Section 5 of statutory instrument number 179: on prohibition against practice without practicing certificate, aptly states that:

*No person shall practice as a social worker, directly or indirectly, by himself or herself or in partnership or*
association with anyone person except in accordance with the terms and conditions of a valid practicing certificate issued to him or her by the Council.

Each year social workers are compelled to renew their practice certificates. This is a statutory requirement placed in order to regulate and monitor on an annual basis the professional behavior of social workers. It is a practice that is global and social work joins other professions like medicine, and law that place stringent measures to protect clients from malpractice by unprofessional candidates or people that masquerade as social workers. The certificate of practice is a measure of protection and CSW places renewing members to a set test and examination or requirements that compel them to have upgraded themselves hence improved practice.

It is equally illegal for employers to employ unregistered social workers, hence CSW has created public awareness targeting employers of social workers, advising on the need to produce a practice certificate.
Code of ethics

The Council, as a statutory body developed a Code of Ethics for Social Workers recently. The rationale of having a Code of ethics was prompted by the realization that social workers handle very delicate cases which require high levels of professionalism and self awareness. Social workers deal with vulnerable children who look up to them as sources of hope for a better future.

Further, the Code of Ethics removes ambiguity on what is acceptable and not acceptable, it provides a standard towards which the profession aspires and it clearly stipulates what the profession will not tolerate. We strive to influence the behavior of social workers to be responsible in the execution of their duties.

Key ethical principles for social workers which are based on the core values, and which facilitate the accomplishment of the mission of social work and also set forth the ideals all social workers must aspire to, include the expectation that:-

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(a) A Social Worker has, as a primary goal, helping people in need and addressing societal problems. This entails service to others above personal interests, prioritising the needs of service users, and occasionally offering service *pro deo*, especially in times of natural calamity, and all the time drawing on all acquired skills, knowledge and values of the profession of social work.

(b) A Social Worker promotes social justice. This will include being ready to challenge injustice in policies and practices, discrimination, prejudice, promoting positive social change especially for the benefit of the vulnerable, weak and disadvantaged, encourage equity in opportunities and access to resources, full participation and empowerment of all.

(c) A Social Worker recognises and promotes unhu/ubuntu, she knows that inherent in each person is dignity and value, and that each person deserves respect and that a person

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exists within a cultural setting and a community and that the individual and community shape, influence and benefit from each other.

(d) A Social Worker exhibits the highest standards of professional integrity. She will thus act in a manner that is trustworthy, dependable and responsible and engenders public confidence in the profession of social work.

(e) A Social Worker practices within her area of expertise. This means that she will take steps to enhance and develop her skills and that of her colleagues and bring such skill and knowledge to her duties.

(f) A Social Worker recognises the criticality of human relationships. She will thus purposefully strengthen and harness the relationships among people for positive social change and development, and in promoting the profession of social work.

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Website launch
Council also developed a website whose function includes online registration. The address is www.councilofsocialworkers.org. Kindly make a date with our website and be informed of activities taking place. Cases of misconduct by social workers will also be published on the website after thorough investigations by the Disciplinary Committee. The Council cannot allow an irresponsible social worker violating the rights of our very delicate clients, especially children.

The cracking whip will be descending on all unregistered social workers as we are now making follow ups with organizations. The issue of registration is a matter of the law and the law has to be adhered to.

Social work education standards
The world over Social Work is a regulated profession. It is encouraging to advise you that work in the SADC region, Zimbabwe is one of the three countries that have successfully regulated the practice of Social work together with South Africa and Namibia. Further since
the late 1990s, Zimbabwe School of Social Work has been the hub of regional learning, with students from Malawi, Swaziland, Botswana and Namibia enrolled at the University of Zimbabwe’s School of Social Work. To achieve that standard, it means the International social work bodies like International Federation of Social workers (IFSW) and the international Association of Schools of Social Work (IASSW) have also set International minimum standards of practice for which all schools of social work, the work over, including Zimbabwe should aim to adapt.

As Zimbabwe we have come up with our own minimum standards, adopted and discussed with all three recognized schools of Social Work in Zimbabwe who have looked at the minimum standards and agreed to the basic standards for Social Work training.

Council of Social Workers collaborated with the Zimbabwe Council for Higher Education (ZIMCHE) who participated in the process of adaptation and finalization of standards.
Probation work

Strengthening Department of Social Services (DSS)’s capacity by promulgating the enactment of a Statutory Instrument which allows for the appointment of Social Workers from Private practice as Probation Officers has become very important. The appeal seeks to influence the engagement of appointed non-public service probation officers. The Statutory Instrument whose draft is already out acknowledges that: “the Minister of Labour and Social Services may from time to time engage on a contract or consultancy basis, persons on the list of appointed non-public service probation officers, to perform the following functions of a probation officer as stipulated in section 46(1) of the Children’s Act (chapter 5:06)-

(a) To enquire into and report on the character and environment of any minor on trial or undergoing a preparatory examination and into and upon the causes and circumstances contributing to the delinquency of such minor; and

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(b) To devise and carry out measures for the observation and correction of tendencies to delinquency in children and young persons; and
(c) To counsel, supervise and control any person placed under the supervision of the probation officer; and
(d) To perform such other duties as may be imposed upon them in terms of the enabling Act or any other enactment.

We shall keep engaging the government to ensure this important step is achieved and that private probation workers are engaged by government.

**Ongoing projects**

Current activities include further training for Psychologists and Sociologists in the Diploma in Social Work under closely monitored standards by the Council, Post Graduate refresher courses in Probation Work to Social Workers, operationalization of the act, provincial visits for training on the Code of Ethics and development of minimum standards for social work education.
The primary function of CSW is very well defined in the Social Workers Act 27:21, and relates to straightforward statutory and regulatory functions and majority of CSW projects were putting together teams that set up principles for the development for instance the ethics, by-law, principles for the amendment of the Social Workers Act seeking to incorporate other ancillary workers and professionals in Social work practice.

Social work conference
Social workers conference in October is a yearly event that brings Zimbabwean social workers together to share information relating to the improvement of the social work landscape in Zimbabwe. Social Workers are guided by key speakers invited to deliver speeches to incite debate and reflection on current social work issues of policy or programming. The Annual Conference is a statutory mandate of CSW that allows the Council to interact with stakeholders.
International cooperation
We have close collaborations with the IFSW and the IASSW. This has allowed our profession to become better and stronger. International Cooperation

Further a whole team of international social work agencies are in conduct of CSW, the USAID with an important project on ‘strengthening the social welfare workforce’ seeks to bring to the fore the concept of Continuous Social Work Education. The effect is that social workers and other ancillary support workers will be engaged to continuous learning and education to enhance skills.

The UNICEF and World Education are key international partners who have made significant contribution to the sector of social work and through their support and recognition, Social workers and clients are benefiting.

Conclusion
In conclusion, Ladies and gentlemen, fellow social workers, there is an urgent need to “reform social work”
from what it is today. Social work, both education and practice has dwindled, as professionals are no longer in the system to practice social work. Majority of our own social workers are practicing out there in the diaspora. Reforms to social work will require extensive consultations and it will take time before we achieve what we aim to see, as building a safe and confident future social work.

Some of the key steps that we may need to take head-on include;

- Consultations on a new framework for the “reform” of social work in Zimbabwe-The Social Work Task force made up of innovative practitioners such as staff from Bindura State University.
- Developing a career structure for social workers so that experienced practitioners can progress in front-line roles as well as in management. This must ensure that social workers are appropriately rewarded for their work.
• Setting new standards for employers to ensure that all employers put in place the conditions that social workers need to practice effectively, including high quality supervision, time for continuing professional development and manageable workloads.

• Consultation on a new framework for continuing professional development in social work with opportunities for post qualifying courses accredited by the Council of Social Workers and setting up a “newly qualified social workers’ development programme” so that social workers can keep their skills up to date and develop specialist knowledge as they progress in their careers.

• Reforms to initial social work training, so that people of high caliber enter social work and all students receive good quality education and practice learning placements, equipping them for the challenges they will face when they begin to practice.
• Work to strengthen social work education will need to begin with the aim of improving the quality and quantity of practice placements for trainee social workers, introducing changes to the curriculum to take cognizance of the socio-economic-political environment.

• Setting out to build on newly qualified social worker programs and building workforce development programs and skills for care for new qualified social workers.

• As capacity is developed in other parts of social care systems, the council will lobby Government to introduce the “license to practice” as probation officers, as has already been started by council. Licensing will be done by both council and government and linked to the “social work protected title” so that eventually, anybody will not be able to practice social work, unless they are licensed.

• The “licensing” system which will introduce an assessed probationary year in employment for
new social work graduates. This must ensure that they are both properly supported in their first year in practice and are properly assessed before they are fully licensed.

- The license to practice, which the council is already issuing at registration and which council has also applied additionally to government, will be dependent on the council and government (system) having the capacity to give social workers the support they need to practice effectively. The council of social workers and government are consulting extensively on “licensing”

Lastly, I would like to call for strong representation of social workers at policy level, in order to engage authorities and responsible stakeholders on improving the policy environment for our clients.

* Mr. Phillip Bohwasi is Chairperson of Council of Social Workers (CSW) of Zimbabwe. He is a senior
social worker who held the position of NASW vice President from 1998 – 2000. He graduated from the school of social work in 1988 (DSW), 1990 (BSW) and University of Zimbabwe & Fort Hare with a Masters in Policy Studies (2000). He is a social entrepreneur and founder of Zimbabwe Opportunities Industrialisation Centers (ZOIC) a community development social work organization promoting small village entrepreneurship and life skills education.
CHAPTER 4

SOCIAL WORK IN ZIMBABWE TODAY

N. Muridzo

Introduction

This paper looks briefly at the importance of social work in the Zimbabwean context. It highlights major achievements since the signing of the Government of National Unity in 2008 which signified an end of Zimbabwe’s major socio-economic and political challenges. Pressing challenges are briefly discussed.

How critical is social work in Zimbabwe?

As Social Workers we have emerged to be a critical profession in this country and abroad, therefore, we need to be categorised as such. Given that about one million children are orphans due to HIV and AIDS and other related factors and as social workers we are key players to deal with this challenge, then social workers are

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critical in Zimbabwe. More so, 1.5 million Zimbabweans are extremely poor and food insecure and deserve the social workers attention. Social Work is vital to protect the 3.5 million Zimbabwean children who are in dire need of free access to basic services and protection. Social workers should raise awareness on safe parenting in this age when children are going missing in public places and events like the Agricultural Show. This is enough evidence that we are a critical work force in this country. Social work is an important professional body and must be treated as such. A society that ignores social work as a profession does so at its own peril.

Achievements

Zimbabwean social workers are currently celebrating the resurrection of our beloved National Association of Social Workers. This is an important step in improving the learning and working environment for social workers in Zimbabwe.
On top of this, we rejoice the recognition of our profession by the state as evidenced by the Social Workers Act Chapter 27:21 and the statutory instrument 146 of 2012.

We made history in the profession of Social Work by celebrating social work day starting 2012. The day gives us an opportunity to celebrate the enhancement of individual, group and community social functioning in the many faces that we assume as Social Workers. Credit goes to the Bindura University of Science Education Department of Social Work and the Mashonaland Branch of National Association of Social Workers Zimbabwe for pioneering this event. I was privileged to have participated in the first meeting that discussed Mr. Mugumbate’s proposal to inaugurate social work day celebrations in Zimbabwe. The meeting took place at the Department of Social Work in Bindura.

Regulation of social workers in Zimbabwe is improving by the day, thanks to the work led by the Council of Social Workers. We should, however, remind ourselves
of the need to register with the Council and above all work within the confines of and enhance the values, principles and ethics of our profession.

Local training institutions continue to churn out competent social workers who are the engines of social protection in Zimbabwe and beyond. There is need for all stakeholders to keep working together to maintain this momentum.

Challenges

Social workers in Zimbabwe should also reflect on a plethora of challenges they face today. As a profession we have a huge task ahead of us to overcome the challenges we are facing. Our greatest challenge and enemy is the current blanket freeze on government posts. This has seen our members being unable to gain employment within the Department of Social Services (DSS) and those employed have to bear the burden of an abnormal work load of 49 887 children per social worker round that off you will have 1:50 000. This is a
worrisome situation. The government should employ the much needed Social Workers to serve the marginalised in Zimbabwe. The freeze is not serving anybody but it is threatening the survival of our society.

**Conclusion**

We should ask ourselves the question, ‘What are we doing for the profession?’ We should all continue to work for the enhancement of the social functioning of individuals, groups and the greater community and make a difference in the lives of our fellow citizens who exist in greater poverty and lack in absolute terms, HIV/AIDS, and other social ills. As a profession we have come of age and we await the challenges and opportunities to come.

* Mr. Noel Muridzo is President of National Association of Social Workers of Zimbabwe (NASW-Z).
PART 2

SOCIAL DEVELOPMENT ISSUES

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CHAPTER 5

SOCIAL WORK FUNDAMENTALS
J. Mugumbate and F. Maushe

Introduction

Social work in its various forms addresses the multiple, complex transactions between people and their environments. Its mission is to enable all people to develop their full potential, enrich their lives, and prevent dysfunction. Professional social work is focused on problem solving and change. As such, social workers are change agents in society and in the lives of the individuals, families and communities they serve. Social work is an interrelated system of values, theory and practice.
Defining social work

The adopted international definition, which is constantly reviewed in tandem with developments in the profession, reads as follows:

*Social work is a profession that promotes social change, problem solving in human relationships and the empowerment and liberation of people to enhance well-being. Utilising theories of human behavior and social systems, social work intervenes at the points where people interact with their environments. Principles of human rights and social justice are fundamental to social work.*

(International Federation of Social Workers (IFSW), 2000).

According to the Social Workers Act 27:21 (Zimbabwe) First Schedule (Section 4(2), social work is a profession that

...promotes the welfare of human beings and the betterment of human society through the development
and systematic application of scientific knowledge of human and societal activities and social services. Professional social workers aim to satisfy the needs and aspirations of individuals and groups at national and international level, while constantly bearing in mind the need for promoting social policy. Their techniques include psychotherapeutic case-work, social- dynamic group-work and planned community intervention.

According to the same act, social workers have obtained at least a Bachelors Degree or a diploma in social work from any recognized university. The Act acknowledges auxiliary social workers i.e. people practicing as social workers yet they do not have an approved qualification.

**History of social work**

Social work emerged as a profession out of the early efforts of churches and philanthropic groups to relieve the effects of poverty, to bring the comforts of religion to the poor, to promote temperance and encourage thrift, to care for children, the sick, and the aged, and to correct the delinquent. Initially social work was focused on
relieving people of their problems but it has now grown to incorporate social development. Social development is a strategy that seeks to prevent social problems rather than cure them. Early social work started in America and Britain. Britain later exported it to its colonies including Zimbabwe. The School of Social Work in Zimbabwe was registered as a charity by a team of Jesuits led by Father Rodgers in 1963. According to Kaseke (2001, 1991) and Chogugudza (2009) the School’s early programmes included a certificate in social work which was later improved to a diploma in social work. The diploma was developed into a bachelor’s degree that was as well replaced by the current four-year honours degree. The School trains social work masters, and produces doctors and professors of social work. The School now falls under the Faculty of Social Studies and has been fully integrated into the University of Zimbabwe. In recent years, the improvement of Zimbabwe’s higher education system has seen Bindura University of Science Education (BUSE) offering a bachelor’s degree in Social Work beginning 2010 whilst the Women’s University in Africa (WUA) offers a diploma in Social Work beginning 2010.
Social work values

Social work grew out of humanitarian and democratic ideals, and its values are based on respect for the equality, worth, and dignity of all people. Since its beginnings over a century ago, social work practice has focused on meeting human needs and developing human potential. Human rights and social justice serve as the motivation and justification for social work action. In solidarity with those who are disadvantaged, the profession strives to alleviate poverty and to liberate vulnerable and oppressed people in order to promote social inclusion. Social work values are embodied in the profession’s national and international codes of ethics.

The social work equation

Social work intervention may be represented as an equation consisting of people (social), problem and functioning.
The social dysfunction equation

Person + Problem = Social Problem

The social function equation

Person - Problem = Social Functioning

The social work process

Social Problem →<sup>Social Work</sup> Social Functioning

Theoretical basis

Social work bases its methodology on a systematic body of evidence-based knowledge derived from research and practice evaluation, including local and indigenous knowledge specific to its context (Beckett, 2006). It recognises the complexity of interactions between human beings and their environment, and the capacity of people both to be affected by and to alter the multiple influences upon them including bio-psychosocial factors. The social
work profession draws on theories of human development and behavior and social systems to analyse complex situations and to facilitate individual, organizational, social and cultural changes.

**Principles of social work**

Social work principles basically fall into 3 broad categories. These are:

*Human rights and human dignity*

Social work is based on respect for the inherent worth and dignity of all people, and the rights that follow from this. Social workers should uphold and defend each person’s physical, psychological, emotional and spiritual integrity and well-being by promoting participation, empowerment and self determination.

*Social justice*

Social workers have a responsibility to promote social justice, in relation to society generally, and in relation to the people with whom they work by challenging negative
discrimination, recognizing diversity and equity, challenging injustice and exclusion.

*Professional conduct*

Social workers act in accordance with the ethical code or guidelines current in their country which should be consistent with international guidelines.

Some practice guidelines include professional competence, being humane, having integrity, compassion and empathy, being people centered, accountable and ethical.

*Local organisations*

*Council of Social Workers (CSW)*

The Council of Social Workers (CSW) was established in accordance with the Social Workers Act: 27:21, Number 9 of 2000. The Act enables the CSW to regulate and protect the Social Welfare Environment for the benefit of the consumers of social work services in Zimbabwe.
Zimbabwe. The Council, as the supreme body for the social workers, seeks to exercise its mandate to promote and protect the welfare of Zimbabwean citizens in the first instance, hence regulate the professional conduct of all Social Care Workers, focusing on guiding the practice of professional social workers, influencing continuous social work education for all those in professional social work practice including auxiliary workers. In developing all these processes the Council bears in mind the ongoing macro-environment existing in the country from time to time.

National Association of Social Workers (NASW)

The National Association of Social Workers (NASW) is an association of social workers which was established to advance the interests of the profession. The NASW is an affiliate of the International Federation of Social Workers (IFSW). The NASW has not been very active, having been affected by the twin effects of brain drain and economic challenges. However, from 2010, it re-emerged and is currently on a revival path. Current developments
include having a full time secretariat, an office, a full board and a clearly defined line of activities. It has also established a student body, the National Association of Social Work Students (NASWS) with active members at University of Zimbabwe and Bindura University.

**International organisations**

*International Federation of Social Workers (IFSW)*

The International Federation of Social Workers (IFSW) is a global federation of national organizations of social workers (unions or associations). It is striving for social justice, human rights and social development through the development of social work, best practices and international cooperation between social workers and their professional organisations.

*International Association of Schools of Social Work (IASSW)*

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The International Association of Schools of Social Work (IASSW) is the worldwide association of schools of social work, other tertiary level social work educational programmes, and social work educators. The IASSW promotes the development of social work education throughout the world, develops standards to enhance quality of social work education, encourages international exchange, provides forums for sharing social work research and scholarship, and promotes human rights and social development through policy and advocacy activities. IASSW holds consultative status with the United Nations and participates as an NGO in UN activities in Geneva, Vienna and New York. Through its work at the UN and with other international organizations, IASSW represents social work education at the international level.

*International Council on Social Welfare (ICSW)*

The International Council on Social Welfare (ICSW) is a global non-governmental organisation which represents a
wide range of national and international member organisations that seek to advance social welfare, social development and social justice. ICSW has the highest level of consultative status with the United Nations in relation to the work of the Economic and Social Council. ICSW's high level of consultative status within the United Nations ensures that the organisation is consulted and involved in important social development issues being discussed by the United Nations. ICSW undertakes research and organises consultations to help analyse problems and develop policies. Each of its global biennial conferences covers a very wide range of issues. Other forums, seminars and workshops are convened on specific topics.

**Methods of social work**

Social work addresses the barriers, inequities and injustices that exist in society. It responds to crises and emergencies as well as to everyday personal and social problems. Social work utilises a variety of skills, techniques, and activities consistent with its holistic
focus on persons and their environments. The social work profession utilizes 5 basic methods: casework, group work, community work, administration and research.

*Casework (social work with individuals)*

This includes primarily person-focused psychosocial processes like counselling and clinical social work.

*Group work (social work with groups)*

Encompasses family treatment and plural focused therapy.

*Community work (social work with communities)*

This intervention includes community organisation and engaging in social and political action to impact social policy and economic development as well as efforts to help people obtain services and resources in the community.

*Administrative social work*
Administration of agencies providing social services is another method of social work. Such agencies include the Department of Social Services, various government and non-government organisations.

**Social work research**

This involves various forms of research to understand the interaction between people and their environment and how social workers are reacting to such scenarios.

**The eclectic nature of social work**

Social work is diverse, dynamic and holistic (Morales, Sheafor, and Scott, 2010). This makes it eclectic. This is seen in its methods, principles and practice guidelines.

**Diversity**

Social work borrows background knowledge and strategies from fields as diverse as psychology, sociology, anthropology, economics, statistics, geography, biology, politics, administration, ecology,
law, development studies, gender, education and many others.

*Dynamism*

Implementation of social work varies from time to time depending on cultural, historical, and socio-economic conditions.

*Holistic*

The holistic focus of social work is universal, but the priorities of social work practice will vary from country to country.

*Multifaceted*

Social work utilizes various methods and techniques to achieve its objectives.

*Various practice settings*

Social workers are found working in social services departments as welfare or probation officers, in hospitals as medico or clinical social workers, in penury
institutions, in schools, in teaching settings, war zones, and various other settings practicing as researchers, consultants, relief workers, gender activists, child welfare officers, community development workers and many others.

**Conclusion: challenges confronting Zimbabwe social workers**

Social workers predominantly work with poor people and this is not an easy task given that resources in the Zimbabwean society are limited (Chogugudza, 2009). Further, resources are limited because most communities prioritize economic development at the expense of social development. Resultantly, there is even poor recognition in terms of remuneration especially in public practice settings. This gives other challenges, like being accountable in the face of a shortage of resources. On top of these dilemmas, protecting the rights and promoting the interest of service users and careers is often a contested terrain. Finally, ethical conduct is a complex regulation that is often flouted.
References


CHAPTER 6

SOCIAL WORK, SOCIAL JUSTICE AND HUMAN RIGHTS IN ZIMBABWE

T. Masuka

Introduction

Social work as a profession is much concerned with issues of social justice and human rights. This article argues that in Zimbabwe social workers are very much involved in issues of social justice and human rights. It brings out how they are involved in the promotion of social justice and human rights.

Social work human rights roles

It was observed that through roles social workers play in the administration of social services such as Cash Transfers (CF), Public Assistance (PA), Assisted Medical Treatment Orders (AMTOs) and Basic Education Assistance Module (BEAM), social workers...
are promoting social justice work as they are involved in the redistribution of resources from the “haves” to “have nots” through such services.

On the topical human rights issue, through, their role in social protection systems such as BEAM and PA, in child welfare and work with vulnerable groups such as the elderly and the disabled social workers are involved in making sure the vulnerable in society enjoy their rights as enshrined in the African Charter on Children`s Rights, Convention on the Rights of the Child and ultimately the Universal Declaration of Human Rights.

Defining social work

The definition of social work has been a subject of debate as many authorities have coined varied definitions with different focuses. The term “social work” is used to describe a rather diverse group of activities that have various things in common, social work is hard to define because there is disagreement about what it is or ought to be (Beckett, 2006).
According to Farley and Smith (2006:7) cited by Rwomire (2011) “…social work is an art, a science, a profession that helps people to solve personal, group, and community problems and to attain satisfying personal, group, and community relationships through social work practice”.

Perhaps the most comprehensive definition of social work which will guide this article is the one which was mutually agreed by International Association of Schools of Social Work (IASSW) and the International Federation of Social Workers (IFSW) in 2001 which defines social work as a profession that promotes social change, problem solving in human relationships and the empowerment and liberation of people to enhance well-being. Utilising theories of human behaviour and social systems, social work intervenes at the points where people interact with their environments. Principles of human rights and social justice are fundamental to social work (Beckett, 2006).
Social justice

Social justice refers to the idea of creating an egalitarian society that is based on principles of equality and solidarity. Social protection mechanisms such as CTs, PA, AMTOs and BEAM, attempt to redress inequality through instilling a sense of solidarity between those who have access to resources and those who do not have access, through sharing part of the resources.

A socially just society understands and values human rights and recognises the dignity of every human being. Therefore social justice and human rights are mutually reinforcing concepts, since one cannot enjoy human rights in an unjust society.

Human rights

According to Office of the High Commissioner for Human Rights (OHCHR), 2012) human rights are rights inherent to all human beings, regardless of nationality, gender, ethnicity, religion, language, or any other status.
Human rights are all interrelated, interdependent and indivisible.

Article 22 of the Universal Declaration of Human Rights says,

> everyone as a member of society, has the right to social security and is entitled to realisation, through national effort and international cooperation and in accordance with the organisation and resources of each State...

This human right is critical to social work especially when analysing the interrelation of social work, social justice and human rights. The social protection programmes in Zimbabwe are aimed at ensuring a just society where the poor are at least able to enjoy their rights to needs such as food, education and health. The cash transfer programme being implemented in selected districts is going a long way in redistribution of income for the poor to be in position to meet their basic needs.
Social work functions and human rights

Social workers do serve multiple functions and purposes in the various agencies where they are employed. O`Connor; Hughes; Turney; Wilson and Setterlund (2006) observed that social work is practiced in government settings, voluntary organisations, religious organisations, and the profit-making sector. Social work interventions range from primary person-focused psychosocial processes to involvement in social policy, planning and development (Beckett, 2006).

Further to this the intervention methods include counselling, clinical social work, group work, as efforts to help people obtain services and resources in the community. Social workers also engage in social action and political action to impact social policy and economic development.

O`Connor et al, (2006:1) noted that, “...social work practice seeks to redress human suffering and injustice. Practitioners aim to mobilise the forces of the individual,
community and state to address the processes by which individuals and groups are marginalised or diminished in their capacity to participate as citizens”. They further observed that, such practice maintains a particular concern for those who are most excluded from social, economic, political or cultural processes or structures.

Therefore one is correct to conclude that it is impossible to separate social work from issues of social justice and human rights. This is because human suffering is a consequence of social injustice and also a human rights issue.

Social workers when they intervene to address human suffering are inadvertently engaged in domains of social justice and human rights. O`Connor et al, (2006) are of the opinion that social work practice is a political activity. This because social workers in practice engage those in power demanding legislation, policies, programmes, resources and services that address the suffering of the marginalised in society.
Conclusion

In conclusion, social workers in Zimbabwe through their involvement in provision of social services to the vulnerable members of society are greatly contributing to social justice as well as to assisting people enjoy their rights. Social workers are therefore urged to continue offering their services in a professional manner.
References


CHAPTER 7

SMALL TO MEDIUM ENTERPRISES (SMES): THE HEART OF ENTREPRENEURSHIP

D. J. Chisvo

Introduction

Zimbabwe has made a deliberate choice to indigenize the economy but has overlooked linking indigenization and the indigenous culture. School pupils are educated to become employees and not employers. Until this cultural gap is closed, the indigenization effort will have fewer takers as people look up to foreign investors for jobs and employment. The purpose of this chapter is to examine Zimbabweans readiness to own and manage their resources for their own benefit. Zimbabweans need to transform the mindset of being job seekers and to become job creators.
High rate of unemployment

Since the year 2000 which marked the start of the agrarian reform, Zimbabwe’s economy has been disengaging from the global economy. Whilst there is debate of employment statistics, the Confederation of Zimbabwe Industries (CZI), (2010) statistics suggest that 80% of the population is unemployed. Zimbabwe Statistics (2013) show that more than less than 25% of Zimbabweans are formally employed. Although different, the providers of these statistics agree that Zimbabwe’s economy is in the informal sector. A rate of unemployment of as high as 80% will be unattainable unless we were witnessing mass starvation and poverty. Only about 2 deaths were reported by the independent press in 2009 to have been related to starvation. One can only attribute the survival of the economy to traits of entrepreneurship in the local population. How have Zimbabweans demonstrated this entrepreneurship?
The effects of ESAP

The Economic Structural Adjustment Programme (ESAP) beginning in 1991 resulted in a lot of companies down-sizing, restructuring or re-engineering. The affected workers went on to join the SME sector and swelled its numbers (Bhalla, Davies, Chitiga, Mabugu, and Mabugu, 1999). The situation was made worse by the economic meltdown Zimbabwe experienced between 2000 and 2008 (CZI, 2010). The SME sector has, therefore, become the mainstay of Zimbabwe’s economy (Munyanyiwa, 2009). In this respect the economy was indigenized informally by ESAP. In that respect Zimbabweans are entrepreneurs but do not know it.

Unemployed graduates

Zimbabwe’s educational sector has been expanding since 1980. There was one university in 1980 and there are at least 13 now (2013). This is against low capacity utilization of labour in industry. CZI capacity utilization was 43.7% in 2010. One can speculate that the
unemployed graduates are turning to the SME sector for employment.

**Youth empowerment and gender equity**

As a way of encouraging youth to participate in economic activities, the Zimbabwe government has encouraged the starting of SMEs by young people and women (Kasukuwere, 2011) A survey by Gallup (2010) in 27 African countries including Zimbabwe has shown that youths are increasingly getting interested in starting their own businesses (Musarurwa, 2011).

**The rural urban drift**

People moving into cities from rural areas find employment in the informal sector. This has seen the SME sector growing and calling for the attention of policy makers, academics and non-governmental organizations (NGOs). Todaro (2008) says attempts by developing countries to arrest the rural urban drift have failed and there is a need to find a means of absorbing ~ 90 ~
people moving from rural areas into the urban economy. Growing SME involvement in the economy has been the result (Chidyausiku, 2010).

**Strategic role of SMEs in economic transformation**

Globally, SMEs account for 99% of business numbers and 40 to 50% of GDP (European Commission, 2003). In the United States of America and European Union (EU) countries it is estimated that SMEs contribute over 60% employment, 40-60% to Gross Domestic Product (GDP) and 30-60% to exports (European Commission, 2003). The Asian Tigers such as India, Indonesia, China, Malaysia, Japan, and South Korea also have thriving SME sectors contributing between 70-90% in employment and an estimated 40% contribution to their respective GDPs (Munyanyiwa, 2009). SME sector development is one of the key economic issues for advanced countries such as Japan and the United States, also for the East European countries as well as developing countries like Indonesia, the Philippines and China (Kameyama, 2009).
The important role that SMEs play as an engine for economic growth in the world economy is well understood. The contribution of micro enterprises to the gross domestic product (GDP) and to employment has been appreciated by successive UK Governments since the 1960s. As early as 1971, the United Kingdom Government commissioned a study into all areas of the sector, supervised by the Bolton Committee, who concluded that in the UK there was a generally low level of management in small firms and that training and support service could be improved to increase the chances of survival of SMEs (Jayawarna and Macpherson, 2006).

**Definition of an entrepreneur**

Jean- Baptiste, a French economist, is believed to have coined the word "entrepreneur" in the 19th century. He defined an entrepreneur as "one who undertakes an enterprise, especially a contractor, acting as intermediary between capital and labour". He observes that
the entrepreneur shifts economic resources out of lower productivity and smaller yield into higher productivity and greater yield.

**Characteristics of entrepreneurs**

*Opportunists*
Entrepreneurs emerge from the population on demand, and become leaders because they perceive opportunities available and are well-positioned to take advantage of them. An entrepreneur may perceive that they are among the few to recognize or be able to solve a problem.

*Visionary*
An entrepreneur is a visionary. He sees into the distant future things others with a shorter foresight do not see. It is not uncommon that he may be taken for a person living with a mental illness.

*Spatial network relationships and political persuasion/ideology*
The most significant influence on an individual's decision to become an entrepreneur is his social network and the social composition of the network. Young people have never been exposed to the pressure of capitalism and the stresses of working for someone appears to idolise formal employment in multinational corporations. On the contrary, American children respect being one’s boss. Billy Gates left school straight away to be his own boss. He got psychological support from a friend with the same mindset.

**Risk taking**
Entrepreneurs also often possess innate traits such as extroversion and a propensity for risk-taking, argues Nanda and Sorensen (2008).

**Innovativeness/ Creativity**
According to Schumpeter, an entrepreneur characteristically innovates, introduces new technologies, increases efficiency, productivity, or generates new products or services.
Joseph Schumpeter saw entrepreneurs as innovators and popularized the uses of the phrase creative destruction to describe his view of the role of entrepreneurs in changing business norms. Creative destruction encompasses changes entrepreneurial activity makes every time a new process, product or company enters the markets.

**Gender differences**
Empirical studies suggest that women entrepreneurs possess strong negotiating skills and consensus-forming abilities.

**Catalysts for change**
An entrepreneur acts as a catalyst for economic change and research indicates that entrepreneurs are highly creative individuals who imagine new solutions by generating opportunities for profit or reward.

**Confidence**
An entrepreneur believes in himself/herself. He/she has a realistic assessment of his/her weaknesses and strength.
People who lack confidence undervalue themselves and underestimate their potential.

*Other qualities*
- Over achievers
- Like to take personal responsibility
- Want an active role in determining outcomes.

New research regarding the qualities required for successful entrepreneurship is ongoing, with work from the Kauffman Foundation forming the statistical basis for much of it.

**Do Zimbabwean entrepreneurs meet these qualities?**

*Taking advantage of opportunities*
By taking over the land, Zimbabweans have shown that they can take advantage of opportunities. Since the start of the agrarian reform agricultural production has been on a steady increase. In the year 2001 only 50 million kilograms of tobacco were produced and by 2012 this
had trebled. ESAP was a threat which many people turned into an opportunity to start small enterprises.

Visionary
Zimbabweans are now admired all over Africa for their economic vision. The West does not like this vision because it is a vision about redirecting local wealth from going to the West to going nowhere but staying in the country for the benefit of locals.

Network influences
The local press impresses upon us that we have two groups of people in Zimbabwe. Those who want to grow the economy through foreign direct investment (FDI) and those who believe the economy can be grown through local resources. The fact that the Zimbabwe economy has survived capital flight since 2000 is evidence that an ideology of self reliance has taken hold. Most people who have taken up self employment are not eager to take up formal jobs again.
Innovation

No ordinary people would have survived Zimbabwe’s hyperinflation of 2007 to 2010. Zimbabweans proved themselves to be innovative. It is argued that the economy survived on the backbone of the informal sector mainly the women cross border traders. They brought in goods which had disappeared from the shelves. The people showed innovativeness.

The highest illustration of innovation was Dr Gono’s bearer cheques. Dr Gono, the Governor of the Reserve Bank printed bond paper money as a reply to the artificial hyperinflation. Instead of people carrying baskets of bank notes Gono just printed notes with high denominations in tandem with the inflation.

Catalysts for economic change

The appropriate technology tobacco and paprika drying bans that the new farmers have forged shows that Zimbabweans are catalysts for change. The bans have no blowers, stokers and high tech. But the crops still get dried. One sees loads of virginia flue cured tobacco
tracking to the auction floors and one thinks it is coming from a high tech ban.

Confidence
An entrepreneur exudes confidence. She/he believes in herself/himself. If one talks to people like Rudo Boka and Mrs. Ndlukula - two Zimbabwean women entrepreneurs, one will discover that they have a spirit of self belief waiting to explode in them. Rudo inherited the largest tobacco auction floor in the world from his father whilst Ndlukula has shown innovation in becoming the first women to run a successful security company, Securico. Securico has won several awards, both locally and internationally. In describing this characteristic, Milton Kamwendo, one of the several motivational speakers in Zimbabwe urges people to let the lion in them roar.

Other qualities
Zimbabweans are high achievers having achieved one of the highest literacy rates in Africa which is above 90% of the population. What remains to be achieved is the best
economy in Africa on the back of a highly educated labour force. Zimbabweans determined their own fate in the struggle for independence. They need to determine their own fate in their economic liberation.

**Recommendations**

A detailed study is needed to determine how the Zimbabwean economy survived global isolation from 2000 to date (2013). Researchers need to investigate the role small cross border traders played in keeping the economy afloat. There is need to investigate the establishment of a National Insurance Fund to limit the losses of SMEs in the case of failure. It appears the industrial districts have shifted from the traditional areas of Belmont in Bulawayo and Plymouth in Harare to centres for informal sector activities like Glenview Furniture Manufacturers, Gazaland and Mbare, Magaba. We need to know how the small operators in these places can be helped to grow to become large scale manufacturers (LSM) able to compete at global level. Entrepreneurship lessons should be taught in schools from a very early age.

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Conclusion

We have noted that entrepreneurs possess specific qualities. Zimbabweans have demonstrated these qualities in keeping the economy afloat in spite of disengagement from the world economy. What is needed now is to establish how those qualities can be further developed and move the economy forward for the benefit of the ordinary people variously called the ‘povo’, the working class or the general populace. The general populace kept the economy going as cross border traders and SME operators. We also observe that ESAP hardships were a preparatory training for the economic decline of 2000 to 2010. Promoting indigenization through SMEs is not optional in view of the unlikely return of foreign capital.
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CHAPTER 8

CARING FOR CHILDREN IN NEED:
ADDRESSING GAPS IN CURRENT
PROGRAMMING

F. Maushe

Introduction

The guiding principle in child care is that the psychological, social and emotional needs of children are best met within the family, which forms part of their surrounding community and culture. Orphans should be cared for within their community of origin—be it rural, urban, peri-urban, formal, informal or transitory. Children need to be cared for in an area they are acclimatized to. They should not be divorced from their familiar environment. Inappropriate and unsustainable programmes have been promulgated to solve problems of orphans and vulnerable children. Some of these solutions have also undermined the traditional values and ethics which are effective methods of orphan care.

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Background

The AIDS pandemic has had a devastating impact on communities in Zimbabwe and other countries. Children have borne the brunt of this disaster with millions being orphaned and many more deprived of a normal childhood and education.

Child experts and governments have worked to develop policies and strategies which ensure that available resources are used effectively to benefit a large number of children in need.

Zimbabwe has been severely affected by the HIV and AIDS pandemic. One of the most tragic consequences of the disease has been an orphan crisis, marked by approximately 1,200,000 Zimbabwean children losing one or both parents to the disease. It is predicted that the number of orphans will continue to increase over the next ten years.
In response to this situation, the Government of Zimbabwe developed and adopted a National Orphan Care Policy, which sought to support traditional methods of care and discouraged forms of care which removed children from their communities and culture. This policy recommended foster care and adoption as the desired alternatives for children who did not have extended families and explicitly discouraged the use of institutional care. It clearly stated that placing a child in an orphanage should be regarded as a last resort, utilized only after all efforts to secure a better form of care have been exhausted.

Despite government policy, the number of children living in institutional care continues to grow. In a study carried out in 2004 by (Powell, Chinake, Mudzinge, Maambira and Mukutiri, there were 3080 children in 56 institutional care facilities. In the last ten years the number of children living in institutional care has doubled; the number of institutional care facilities has increased by 75 percent. Furthermore, the report points out that development of new orphanages is often a result of the well intentioned
but misguided efforts of donor groups: 80 percent were initiated by faith-based organizations (Powell, Chinake, Mudzinge, Maambira and Mukutiri (2004).

**Review of current programmes**

Children who are orphaned, infants who are abandoned and children who have no surviving family members need to be cared for somehow. Substitute family care strategies are sometimes seen as western models, which do not fit with African culture, where traditional ancestral and blood ties are valued above psychological needs.

When children have problems with care they are placed in a crisis care or short-term foster care. This is where by a family not related to the child or children may make themselves available to care for the child as a short term measure. Being part of the family reduces the emotional trauma for the child during this transitory phase. This also allows time to assess the child’s medical status, identifying any special needs and try to trace the family
or the community of origin. After that the long term foster care will be sort in order to remove the child from a temporary foster care system. The child can be fostered legally until the age of eighteen (Paediatric Association of Zimbabwe, 1994)

Besides the two options above, there is the institutional care. This is whereby the orphaned children are placed in a care home. At the home they are required to stay at the home up to the age of eighteen after that they would be freed from the home. Children raised at a home have no links with their relatives, little understanding of their culture and little idea of how a normal family operates, which makes it difficult for them to become good parents themselves, (Powell, 2006). They receive little individual attention and are generally emotionally deprived, although their physical care and education may be of good standard. As a result, institutions should only be used if family preservation or alternative family care options are not available or are unsatisfactory.
However, it may be the only way at times to ensure care for young orphans or to discourage older children to drift onto the streets. In such a case institutions should be modelled on family and village lines and located within communities where children have a chance to interact with other community members. They should be small, and each child should have one special adult as a house mother or father to relate to (Foster, 1993).

The adoption option also needs to be taken into consideration also. This is so because adoption gives children better conditions and privileges. Children are treated like any other biological child. They are in a position to inherit like any other child of the family. The child becomes a permanent member of the family. Adopting parents assume the same rights, duties, obligations and liabilities as they would if they were the natural parents of the child (Hove, 1991)
Covering the gaps in current practices: Kinship based systems

The majority of orphans are being cared for by relatives with the help of other community members. This is in line with the Orphan Care Policy Document which states that programmes to assist orphans should give first preference to interventions which encourage upkeep of orphans within the extended family structure. In case where this does not exist, alternative options must be sort to care and maintain the orphans within their culture and community of origin. In order to keep orphans in their respective areas of origin a number of ways or support need to be considered and these are discussed below.

Supporting parents
As parents struggle to care for their children due to a number of factors, there is need of giving them a hand in family care. This is good in the sense that the children will remain with their parents or will stay with their parents for a long time. There is also a need of encouraging these parents to plan for their children in
advance. They can negotiate with other relatives to take care of the children when they finally die. They are also encouraged to write a will to protect the children. Day care and relief care for children can be provided. This will give children room to play with their peers hence relief pressure to the children as well as to the parents. If resources permit there is also need to provide practical, emotional, and material support for the whole family, (Child Protection Society, 1998).

Supporting child headed households
This is whereby the family remains in the parental home after the death of the parents, with the eldest child among them looking after other siblings. The household needs adult support. The household would need practical, nutritional, health and financial or material assistance. On the other hand, there is also a need of providing developmental, emotional, spiritual and social support. Education, training and recreational needs of orphans should be provided. There is a need of facilitating guardianship arrangements for the household children, (Child Protection Society, 1998)
Supporting the extended families

With the decline of the economy many extended families are finding it difficult to look after extra family members. On the other hand, with an increasing number of deaths in the economically active age groups, many extended family caregivers are elderly people with little financial support and have many grandchildren to care for. In addition, urbanisation and a decline in traditional values have led to some family members neglecting their responsibilities for orphaned nieces and nephews. Volunteer within the community must ensure that the relatives do take appropriate responsibility if possible, providing much needed support to extended family members who take in orphaned relatives, and ensuring that abuse and exploitation of the children does not occur. The help may be in different means such as assistance with income generation if necessary, assistance in obtaining resources such as health services, day care, and relief care among others (Foster et al 1994).
Promoting informal foster care for children

Informal care is care by an adult from the same village or clan who are not related to the orphaned children. Informal foster care keeps the child within the community of origin, where he has roots and feels familiar. This also maintains the clan for the future. It is seen as an appropriate response to the orphan crisis because:

- It avoids the complicated and time-consuming legal processes associated with formal fostering;
- It has the potential of providing a good level of care at low cost.

Overall recommendations

Whilst informal foster care is being encouraged, there is no legal framework for this form of care. There is need of coming up with a legal framework to support the informal foster care.

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Children in foster care are not monitored or are seldom visited. Informal community structures can be asked to take an active role in the supervision and support of informal placements. Child informal care is in a position to do that.

Cultural beliefs makes it difficult to foster a child (informal) this is so especially when his ancestry is unknown in the community. There is need of demystifying this.

**Conclusion**

Community care is the only form of care capable of extension to all children in need of care in the economically deprived countries of Southern Africa. Community projects can target large numbers of children without the necessity of building expensive infrastructure, and their capacity to use local knowledge in determining their needs and in the selection of beneficiaries means that available resources will be used effectively to assist children and families in genuine distress. Most importantly, community care enables
orphaned children and others in need of care to remain in a familiar and secure environment and maintains the critical links with family and clan. Due to financial constraints community care needs support from outside organisations which is comprehensive and work towards poverty alleviation for the whole community.
References


CHAPTER 9

SOCIAL WORK ETHICS AND VALUES
E. Chigondo

Introduction

Ethics and values are at the heart of the Social work practice. Social work deals with personal and painful issues such as mental illness, people with disability, personal care of old people, safety of children, thus the practice of Social Work has the potential to challenge deep- seated value positions. Social workers need to be prepared not only to operate in these difficult ethical areas, but also to work with and alongside others who may have very difficult value bases. For this reason, social workers need to explore and clarify their own values before they are faced with these challenges.
What are ethics and values?

**Ethics**
Ethics refer to the conduct or standards of behaviour expected in a particular situation based on the values and ideology of the society and the profession. (Mupedziswa, 1996). Ethics guide the functions and operations of social workers.

**Values**
According to the General Council of Social Care Council (1976) a value determine what a person thinks he ought to do, or what is in his interest to do, or what in fact he actually does. Rokeach in Morales and Sheafor (2010: 134) defines values as ‘a type of belief, centrally located in one’s total belief system, about how one ought or ought not to behave, or about some end-state of existence worth or not worth attaining’.

Values therefore give rise to specific obligations. Values guide our thinking on acceptable behaviour and what we
want to accomplish. Values, therefore, are a means of determining which set of consequences is preferable.

*Value and ethic relationship*

<table>
<thead>
<tr>
<th>Value</th>
<th>Ethic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Service</td>
<td>Social workers primary goal is to help people in need and to address social problems.</td>
</tr>
<tr>
<td>Social Justice</td>
<td>Social workers challenge social injustice.</td>
</tr>
<tr>
<td>Dignity and worth of the person</td>
<td>Social workers respect the inherent worth and dignity of the person.</td>
</tr>
<tr>
<td>Importance of human relationships</td>
<td>Social workers recognize the central importance of human relationships.</td>
</tr>
<tr>
<td>Integrity</td>
<td>Social workers should behave in a trustworthy manner.</td>
</tr>
<tr>
<td>Competence</td>
<td>Social workers practice within the areas of competence and develop and enhance their professional expertise.</td>
</tr>
</tbody>
</table>
Adapted from Morales, Sheafor and Scott (2010)

Social work code of ethics

The code of ethics serves as a guide to the professional conduct of all professional social workers. It also informs the public which they serve of the standards of ethical conduct for which members are to be responsible and accountable. The code reflects such values as service, social justice, dignity and worth of a person, importance of human relationship, integrity and competence. The code of ethics also expresses the need for social workers to be responsible and have an understanding of and respect for the cultural diversity of society.

According to NASW-USA (1999) a code of ethics is part of a social contract, based on attitudes of mutual respect and trust by which society supports the autonomy of the profession in return for the commitment of its members to act ethically in the provision of professional services.
Although a code of ethics is essential to the maintenance of ethical integrity and accountability, it cannot be a substitute for the process of ethical decision making. Social workers confront challenging ethical demands and dilemmas in a complex and dynamic society to which a simple and direct application of this code may not be possible. Also, reasonable differences of opinion can and do exist among members with respect to how ethical principles and values should be rank-ordered when they are in conflict. Social workers work in a multi-disciplinary team in trying to meet the needs of their clients. In so doing professional values and ethics may be in conflict. Therefore, social workers must develop the ability and the courage to exercise a high level of ethical judgment.

**Zimbabwe code of ethics**

In 2012, a code of ethics was gazette for social workers. It was a result of a comprehensive consultation process. It is officially known as Statutory Instrument 146 of

Scope and purpose
It binds all registered social workers in Zimbabwe. It is unlawful for social workers to practice without registration in Zimbabwe. The code, therefore, sets the values, principles, standards and obligations of social workers. It defines improper conduct and how it is dealt with.

Mission, core values and principles
The act states that the mission of social work includes:

- Enhancing wellbeing;
- Bring sustainable empowerment;
- Application of science and knowledge;
- Promotion of
  - Social justice
  - Unhu/ubuntu
  - Human rights
  - Positive change
Problem solving
Development of society.

Core values include:

- Service above self;
- Social justice;
- Unhu/ubuntu;
- Professional integrity;
- Competence;
- Importance of human relationships;
- Respect of human rights;
- Respect of diversity.

Responsibilities and obligations

- Continuous professional development
- Maintain confidence and trust of clients
- Work in the best interest of service users
- Be accountable to clients, colleagues etc
- Respect service user rights
- Informed consent
- Sensitivity to cultural and social diversity
- Record maintenance
- Remain mentally and physical sound to practice
- Defend profession and colleagues when unjustly attacked
- Avoid lowering standards in social work training

**Misconduct**

A social worker may be guilty of misconduct, may be investigated and disciplined if he or she:

- Provides grossly inadequate service
- Gets a serious criminal offence
- Is found guilty of theft or fraud
- Engages in improper sexual conduct
- Practices without registration
- Discloses of confidential information
- Makes harmful allegations towards others
- Brings disrepute to profession

The code says “ubuntu/unhu/humaneness includes the stipulations of the philosophy that places emphasis on values of human solidarity, empathy, human dignity and the humaneness in every person, and that holds that a person is a person through others.” The code expects
social workers to recognise and promote *unhu/ubuntu*, and appreciates the inherent in each person is dignity and value, and that each person deserves respect and that person exists within a cultural setting and a community and that the individual and community shape, influence and benefit from each other.

**Ethical dilemmas in Social Work**

Social workers face some challenges in ethical decision making. They are often caught in a dilemma when trying to assist their clients. Doing what is ethically right might conflict with other interests. Social workers should therefore consider the following in ethical decision making:

*Self interest and self sacrifice*

When making an ethical judgment Social Workers must extricate themselves from the emotions of a particular situation to look at the matter objectively. Social Worker must make an objective judgment, determining not what is in the interest of either of the clients, but what is right.
Acting in our immediate self-interest not only may be unethical but also unreasonable. Social Workers need to examine what interests they have in a situation and distinguish between their immediate interests and long term interests.

*Acting out of prudence*

To act prudently is to give full weight and value to long term interests, however powerful and compelling your immediate interests may be. But in the quest to be ethical, what is prudent is not necessarily ethical, and vice-versa.

*Doing what is legally permitted or required*

What is ethical and what is legal may diverge. Social Workers often face challenges in making ethical decisions when there are some laws which are in conflict with their code of ethics. Social Workers must take what the law says about a situation into account in deciding what to do, though what the laws says is not determinative of what Social Workers do.
Doing what is standard
Social workers are always in a dilemma, obligated to follow the standard practice of the profession and yet obligated to question those norms and to act otherwise if they are wrong. The standard practice may be subject to a variety of interpretations. Thus the standard practice may be conceptually problematic and has different implications for what the Social Worker ought to do.

Appealing to the code of ethics
Code of ethics contains the essential values of the social work profession making explicit or ethical commitments to those in the profession. As social workers we are justified ethically to breach some of the rights of the clients’. e.g. the client’s right to confidentiality when there is a serious, foreseeable danger.

Conclusion
As much the code of ethics provides guidelines and parameters by which social workers should follow in their attempt to ethical decision making, Social workers
are often caught in between the need to be ethical and the need to follow the laws of the country and other professional interests. Guidelines provided in the code of ethics are not absolute, and, therefore, the need for social workers to clarify their value bases. Social workers are at times required to bend some laws so that they make the most ethical decisions.
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CHAPTER 10

SPIRITUAL DISCOURSE OF SOCIAL WORK: A TRIVIALIZED RESOURCE IN ZIMBABWE

V. Mabvurira and J. C. Makhubele

Introduction

The profession of social work has very strong spiritual roots but with the movement of time, the two drifted apart. In the past two decades, social work practitioners and researchers have grown interest in justifying the relevance of spirituality in social work. Many scholars for example Canda (1989), Sheridon (2008) and Derezotes (2006) have warranted the importance of spiritually sensitive social work.

Spiritual beliefs

Spiritual beliefs encompass the beliefs and feelings one attaches to those aspects of life such as God or a higher power, the purpose and meaning of life, suffering, good

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and evil, life and death (Richards & Bergin, 2002). The centrality of spirituality in social work cannot be doubted, social workers need to be spiritually sensitive in order to effectively help their clients. This is necessitated by a number of factors.

A number of universities the world over are offering a separate course on spirituality and some have included it in their curriculum. Schools of Social Work have recently begun to address this problem by incorporating separate elective courses in spirituality and religion into their curricula. There has also been an increase in overall research on spirituality in social work, and a corresponding increase in the number of articles in social work journals that address spirituality (Wuest, 2005).

Another point to note, is that social workers in selected countries have also formed societies for spirituality, cases in point are the Canadian Society for Spirituality and Social Work and the North American Convention on Christians in Social Work, Society for Spirituality and
Social Work (USA) and Southern California Society for Spirituality and Social Work.

Cascio (2012) argued that it is common for people to question the reasons behind events, the purpose of life and such questions can influence the encounter between social workers and clients. Philosophically social work and spirituality promote common interest and self-interest and they are consequently natural allies. Canda (1997) also notes that the science of social work alone may not be sufficient to address the multiple dimensions of an individual, thus, the soul, mind and body.

Many clients draw support from their faith group, and it is useful to consider using those resources to assist with healing and rebuilding hope (Openshaw and Harr, 2005). Spiritual issues are consistent with social work’s holistic approach that recognizes the significant impact of many factors in shaping experiences (Cascio, 2012). Dalton (2005) argued that as social workers interact with various clientele groups with divergent value systems and
ideological perspectives, knowledge of and appreciation for various spiritual perspectives is imperative.

Wuest (2009) argued that in a diverse society, social work practitioners must be able to work with and respect people from an extensive variety of cultures and ethnicities and with dissimilar value systems and ideological perspectives, comprising spiritual or religious beliefs. Social workers need to develop an understanding of how values drive a person’s life and influence the decisions that people make (Fong and Furuto, 2001).

It is beneficial to create a spiritually conducive atmosphere by telling clients that spiritual topics are acceptable in the helping process (Cascio, 2012). On the same note, Gotterrer (2012) claimed that excluding spirituality from social work practices leaves clients caught between secular and spiritual outlook. Before addressing spiritual matters with the client, practitioners should examine their own personal, unresolved conflicts of a spiritual nature and explore biases. Many clients’
thoughts and feelings are noted in spiritual beliefs which serve as the foundation for everyday life (Cascio, 2012).

**Situation in Zimbabwe**

The study of spirituality and social work in Zimbabwe has been hard hit by academic amnesia. Baskin (2002) is of the view that spirituality is the most powerful source of strength because anyone who chooses to enter this world operates in some form of faith. Thus sick people can have faith that one day they can get healed.

How can social workers in Zimbabwe exploit that faith in order to best address the problems of clients? HIV positive children, for example, may have a lot of existential questions. Cannot social workers find an amicable way of inculcating such spiritual questions in the helping process?

Even though Zimbabwe is heavily affected by religious imperialism, can’t social workers inculcate African Traditional Religion (ATR) in their helping process. Generally, which ever religion in Zimbabwe, one can
argue that most Zimbabweans are atheistic. Almost everyone has existential issues that centre around someone’s faith.

Hodge (2001) argues that the unique lens through which a particular culture views the world must be understood in order to communicate meaningfully with people from that culture. Gibbons and Gray (2004) are also of the view that Strengths-based approaches in social work focus on client strengths, on the strengths in the helping relationship or in the context in which helping takes place, and on strengths or resources in the environment which people can use to achieve greater equality.

A person’s spirituality and belief system has been found to be an avenue to make sense of events in life, including ways to cope with problems or crises. Wuest (2009) notes that in order to fully appreciate and fully utilize clients’ strengths, and cultural values, they must have some understanding of the role that spirituality plays in many people’s lives.
Spiritual congregations exist in every community, ministering not only to spiritual, but also physical and social needs of those who attend, as well as, members of the surrounding community. In Zimbabwe, there are a number of Christian denominations including apostolic sects who dress in white robes and quite often they have beliefs that are contrary to modern lifestyles, for example, some don’t take contraceptive pills or use condoms. If such people don’t use condoms or use modern medicine, the question now can be how helping professionals are managing the campaign of, for example, an “AIDS Free Generation”. It can be assumed to be difficult. The challenge here is that we as social workers have ignored the spirituality and religion of these people.

Politicians have managed to wear white robes in order to win the votes of the apostolic church members but social workers have prescribed methods that are alien to the religions of these people. One other challenge noted by Hall (1993) is our failure as social workers to indigenize the imported social work methods. We have assumed that
what worked in Europe will work in Africa. Due to modernity, some foreign methods have worked but it would have been much better if such methods have been indigenized to suit the local context.

There has been a wave of Pentecostal movement in Zimbabwe where prophets have arisen. Many people with social problems and those who want prosperity have turned to these churches. People with life threatening illnesses like cancer and HIV and AIDS and other life questions have turned heavily to these churches with hope and faith that their problems can be addressed. Such clients are highly spiritual and assume that faith healing will do for them. Social workers should, therefore, find a way of utilizing the faith of such clients than merely ignoring it. Brazelton and Greenspan (2000) argued that long-term relationships within congregations provide an ongoing support system for families and children, creating a centre of stability for families that endures upheavals that might occur at home. On the same note, Miller (2003) argued that in times of crisis people often turn to their faith and to spiritual or religious
communities for support and comfort, particularly when facing serious or terminal illnesses and the loss of a loved one. Social workers in Zimbabwe should, therefore, be sensitized to exploit such faith for the benefit of the client.

Of paramount importance is the spirituality of the social worker. Social workers should be aware of their own spirituality so that they make sure it does not affect the helping process. This is very important, especially in Zimbabwe, where most people purport to be Christians but there are wide variations in their beliefs. Pentecostal churches and apostolic churches have differences that affect the spirituality of their congregants. Most apostolic sects are more ritualistic, something criticized by most Pentecostal churches. Can, therefore, a member of say a Pentecostal movement help a client from an apostolic church without judging and labelling? A personal spiritual assessment using the profession’s code of ethics can help clarify areas of conflict with a professional’s spiritual roots (Openshaw and Harr, 2005).
Conclusion

Spirituality is a very important resource that social workers in Zimbabwe and the world over should exploit in order to effectively help clients. It is the position of this paper that although the relevance of spirituality in social work has been proven social work researchers and educators in Zimbabwe have shunned the area. Spirituality is a fundamental social work resource that has been trivialized in Zimbabwe. It is, therefore, here recommended that social work training institutions should find a way of sensitizing students on this issue. This can be done by including a course or topic on spirituality in the social work curriculum or offering post graduate courses on spirituality.
References


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CHAPTER 11

PEOPLE WITH DISABILITIES IN ZIMBABWE

J. Mugumbate and E. Mtetwa

Introduction

Disability in Zimbabwe, like in many developing countries is a terrain filled with physiological, psychological, social, economic and political vicissitudes, attitudes and perceptions. In this light, it is that aspect of life not envied by many in society. As a result, persons with disabilities in Zimbabwe find themselves with a plethora of challenges stemming largely from their impairments and interactions with society.

Overview

Disability is viewed from a variety of perspectives which have come to be known as models of disability. These are the charity model, the medical or personal tragedy model, the religious model as well as the social model to
mention but a few. The choice of these models is entirely dependent on a society’s understanding of the needs of persons with disability and its level of civilization.

Zimbabwe has dealt with disability from various angles. The country has various institutions that deal with the medical aspects of disability. These institutions are complemented by the voluntary sector that also provides vocational training and other resources for persons with disabilities.

Although the disability movement in Zimbabwe took root a long time ago, there is still a lot of work to be done before the movement accomplishes its task.

This chapter, therefore, is geared towards articulating the extent of disability in Zimbabwe, starting with the theoretical issues surrounding disability. The chapter illustrates the models of disability through vivid examples of cases well known to Zimbabwean society. Finally, the chapter ends by examining the institutional framework within which disability is handled.

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Defining disability

Disability is a highly contested concept varying in definition, understanding and interpretation within and across cultural boundaries (Mnsaka, 2012). The International Convention on the Rights of People with Disabilities (ICRPD) adopts a social model of disability, and defines disability as including:

...those who have long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others.

On the other hand, the Disabled Persons Act Chapter 17:01 of 1992 defines a disabled person as:

a person with a physical, mental or sensory disability, including a visual, hearing or speech functional disability, which gives rise to physical, cultural or social barriers inhibiting him from participating at an equal level with other
members of society in activities, undertakings or fields of employment that are open to other members of society.

The definitions indicate that disabilities appear in various forms. They may be physical, cognitive, mental, neurological, sensory, emotional or developmental. At times, a person may have multiple disabilities.

Causes of disability

Causes of disabilities may be categorized into four as follows:

- Traumatic e.g. due to injuries, accidents, burns, war etc;
- Congenital e.g. related to birth defects;
- Genetical causes although the prevalence is low;
- Unknown causes.

The disability prevalence debate
Disability statistics are a source of contention. The contention often emanates from what makes a disability. Globally, it is estimated that over one billion people live with some form of disability. According to WHO 15% of any given population has various forms of disabilities translating to over one billion people with disabilities in the world of whom 2-4% experience significant difficulties in functioning (WHO, 2011). Over 75% of people with disabilities are in developing countries. Further, WHO estimates show that there are over 1,8 million people with disabilities in Zimbabwe, which is about 15% of the total population (WHO, 2011). As shown by Choruma (2007) and Mtetwa (2012), prevalence of disability in Zimbabwe is contentious.

In Zimbabwe, the debate is not substantiated with adequate prevalence studies. The Government of Zimbabwe estimates that about 130 000 or 1% people live with disabilities (ref). This figure is contested by disability organizations and people with disabilities themselves. The National Association of Societies for the Care of the Handicapped (NASCOH) argues that
disability prevalence is over 10% of the population. This translates to 1 200 000 people.

Disability process
There is often a misunderstanding of three words relating to disability. These are disability, impairment and handicap. The confusion surrounding these words is often seen in their use, verbally or in written form. At times they are used interchangeably, to mean the same thing.

To clarify what these three words mean, it is crucial to clarify the disability process. These three elements make up the disability process. The process starts with impairment, followed by handicap and then disability (Oliver, 1996).

At impairment level, a person looses a body part. Thus, loss of a physical body part becomes impairment. For example, in an accident, a limb may be lost. This results in an impaired person. Alternatively, a brain cell
responsible for memory may be damaged. The loss of that cell becomes impairment (Oliver, 1996).

Further in the process, a person whose limb is lost may be unable to work or walk. On another hand, a person whose brain cell responsible for memory is injured may also lose the memory function. Thus, loss of the function of walking, working or memorizing becomes a handicap (Choruma, 2007).

If a handicapped person fails to get a wheel chair that can compensate loss of body part and loss of function, then the person becomes disabled. Or if a person with a wheelchair is unable to access a building because it has stairs then that person becomes disabled. In most cases, society can do something to avoid a disability (Reeve, 2004).

**Models of disability**

*Overview*

Disability is the quintessential post-modern concept, because it is so complex, so variable, so contingent, and
so situated. It fits at the intersection of biology and society and of agency and structure. Disability cannot be reduced to a singular identity: it is a multiplicity, a plurality... (Shakespeare and Watson, 2001:19)

These are paradigms explaining issues relating to disability. There is currently no single paradigm that can explain the causes, impact and management of disabilities. However, a number of approaches exist that provide explanations. When combined, these approaches enhance understanding of disability issues.

Traditional model
The first of these approaches is normally termed the traditional or religious model. According to Oliver (1996), this model sees disability from a religious or cultural perspective. In terms of causes, this view assumes disabilities are a form of punishment from ancestors or gods. In Christian faith, people with mental challenges are regarded as possessed by demons. Such beliefs often lead to ostracism, stigma and discrimination. This view of looking at disability has
been discredited and discarded because of its focus on common sense. However, some communities still use this view.

Charity model
The charity model of disability, at times termed the deficit or tragic model, assumes that people with disabilities deserve pity, sympathy and that their plight can only be solved by philanthropists through charity or welfare. The medical model of disability focuses on rehabilitating the individual with a disability. It believes disabilities are caused by impairments hence the need for medical intervention to correct the disability. Medical sociology makes sense of 'chronic illness and disability' through the social deviance lens, while disability studies have social oppression as their analytical signature. (Thomas 2007:178).

Medical model
The other approach is normally termed the medical model. It is at times termed the individual or deficit model. It views disability as abnormality. It makes a
distinction between abnormal body parts and functions. Most body parts and functions which are absent from the mainstream population are regarded as forming a disability. As remedies, persons with disabilities are expected to be cured or corrected to resemble characteristics of the main population in a given society.

Social model

The other model is the social model. It is widely used and it has gained a wider acceptance. The model contends that disability is caused by society. Proponents of this idea, mainly people with disabilities, believe that it is society that impairs and disables people with disabilities. Disability is social creation. They believe that to tackle disability, society should be the main focus. Society should prevent impairments and accept people with disabilities as part of diversity (Oliver, 1996). The social model views disability as a product of the social organization (Reeve, 2004). It asserts that society ‘disables’ by placing barriers on people with disabilities (Mtetwa, 2012). It calls for social integration, altering the environment and social action.
Human rights based model
This model assumes that barriers created by society can only be removed by guaranteeing rights to people with disabilities. It argues that disability rights are human rights. It calls for opportunities and participation.

Economic model
This model sees disability as a result of marginalisation of people with disabilities in the economy. Exclusion and discrimination, as a result of stigma and competition in the economic sphere makes people with disabilities economically disadvantaged.

Political model
This model works hand in hand with the human rights model. It assumes that without political power, persons with disabilities will remain marginalised. It calls for political representation, formation of organisations of persons with disabilities and mainstreaming disability.
The Charity Model: the Hero in Jairos Jiri

The Founder of Jairos Jiri Association for the Disabled and Blind (JJADB), Jairos Jiri was born in Mutenyami Village of Bikita on 26 June 1921. His father, vaMutenyami was a Chief and his mother, vaMarufu was a daughter of Chief Mazimba of Gutu. He wished to be educated like at other children at nearby Silveria Mission but his dream was not achieved since his parents were poor. He worked in his family garden and reared poultry to get money for school fees but was only able to go up to standard 2 (Grade 2) at Gokomere Mission in 1937. He dropped out of mission school because of health challenges. At the age of 17 years, he went to Masvingo, then Fort Victoria, and worked as a garden boy for a year. He was poorly paid, so he left for Bulawayo with his brother Mazviyo trekking the railway line. Whilst in Bulawayo, he came face to face with urban poverty. Urban youth were destitute and disabled people begged in the streets. During World War II, injured soldiers in the Rhodesia African Rifles were rehabilitated in Bulawayo. Jiri was employed as a dishwasher at one of the rehabilitation centres. Whilst there, he learnt about
rehabilitation especially from white military medical officers.

Later, he was to use this knowledge to initiate an association for people with disabilities which opened its first training centre in 1951. The first association was supported by the Municipality of Bulawayo and people like Benjamin Burombo, Joshua Nkomo and Michael Mawema. He used his personal savings to initiate the association and to give handouts to people with disabilities, including ferrying them to hospital on his bicycle. Such kindness made his to become one of Zimbabwe’s greatest philanthropists. His associations grew in numbers and he reached so many people. One of his centres in Bulawayo trained in music and dance, producing (Dr. Love), Paul Matavire, the late and great music composer and singer. Paul led the Jairos Jiri band and made it very popular.

He was recognized fairly. He had awards locally and abroad including Member of the British Empire (MBE) conferred by the Queen of England and Master of Arts
Honorary Degree conferred by the University of Zimbabwe (then University of Rhodesia). He met Pope John Paul who presented him with a medal. He addressed conferences and toured several countries.

After establishing 16 centres and after all this great work, on 12 November, 1982, he passed on. When he died, the Government of Zimbabwe accorded him hero status and had it not been for his brother Ziwumbwa who preferred that he be buried at his rural home, he was supposed to be buried at the National Heroes Acre. His funeral was attended by dignitaries from Zimbabwe and abroad, among them President Robert Mugabe.

The story of Mr. Jiri highlights that the charity model of disability is motivated by background and values. Mr. Jiri probably developed these values based on his personal tragedy. He lacked the basic things he required as a boy among these was education, health and income. He lived near a mission and the little education he obtained was from a mission school where he also learned about Christian values. But we can also not rule
out that his immediate surroundings, his family and community espoused values of ubuntu/unhu. His father being a Chief and his mother being daughter of a Chief impacted on his values towards others. Zimbabwean chiefs are termed vana chirera nherera meaning those who look after orphans. He grew up in a community where helping others is valued. Poverty in Rhodesia necessitated Jiri to act against it. On another hand, his association with rehabilitation doctors was also instrumental in nurturing his kindness.

Whilst Mr. Jiri’s work was charitable, he broadened the association to become developmental. This can be seen in empowerment which was achieved through training. He also ensured medical treatment for those who required it.

**Overcoming disability: The story of Elliot Mujaji**

Elliot Mujaji was injured at work at Shabanie Mine at the age of 30. Before he was injured, he had qualified to compete at the 1998 Commonwealth Games. He was injured as a result of an electrical fault. He sustained
severe burns and stayed for two months in a comma. He subsequently lost the lower half of his right hand which had to be amputated. This limited him physically. After recovering, he resumed training in athletics which he did well to prove to society that disability does not mean inability. He became a professional athlete, winning several trophies at home. His greatest moment was when he won gold at the Paralympics. The Paralympics were held during summer in Sydney and he won the first ever gold medal for Zimbabwe having sprinted the fastest in the 100 metres category. He was also Number 1 in the 200 metres sprint but was disqualified for encroaching into another line. His other 100m gold medal was at the 2004 Summer Paralympics in Athens. He competed during the Beijing Paralympics in 2008 and London Paralympics in 2012 but did not get any gold medals. He became a hero and had dinner hosted by President Mugabe at State House. From 2000-2006, he was awarded the Sportsman of the Year with a disability at the Annual National Sports Awards.

What he had to say:

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More disabled people should be seen in sport than on the streets. There are great benefits for the talented. The games can be a source of living. I had nothing when I started, but now I am a proud owner of various assets.

The medical model: St Giles Rehabilitation Centre

St Giles is the most comprehensive and biggest rehabilitation centre in Zimbabwe. It specializes in rehabilitating stroke patients, accident victims and children. At its rehabilitation complex in Harare, it has a hospital for treatment of disability related ailments. It has a physiotherapy unit, occupational therapy unit, speech and language therapy unit and a social therapy unit. It runs a school for children with special needs. Although St Giles fuses all these functions, its main function is the medical functioning of the person with a disability.
Preventing disability: Occupational health and safety at NSSA

Zimbabwe’s National Social Security Authority (NSSA) is the arm of government responsible for social security. Social security refers to:

...public policy measures intended to protect an individual in life situations or conditions in which his or her livelihood and wellbeing may be threatened...based on the principle of solidarity and pooling of resources and risks. Social security involves making contributions from one’s income whilst working and in good health.

The contributions are saved for future during periods of injury, old age, retirement, invalidity, unemployment, death, sickness or otherwise.

NSSA has schemes that presently favour those who are formally employed. These schemes include the Pensions and Other Benefits Scheme and the Accident Prevention Workers Compensation Scheme (APWCS). These are
mandatory schemes run by the National Social Security Authority (NSSA) under the NSSA Act Chapter 17:04 of 1989 and statutory instrument 393. NSSA schemes provide a fund (grant or pension) after retirement, provide a funeral grant, and provide spouse and survivors grants. Health and rehabilitation assistance is given to injured workers. NSSA has a department for occupational health responsible for preventing injuries through safety awareness and work place inspections.

The APWCS receives contributions from the employer and has the following disability related objectives:

- Providing financial relief to a person injured at work and their families;
- Create awareness and promote health and safety at workplace;
- Promote health and safety legislation and policy;
- Providing rehabilitation services to those who are injured at work to avoid disablement. This is mainly done at NSSA’s Workers Compensation Rehabilitation Centre in Bulawayo.
The scheme does not cover government employees, domestic workers and those in the informal sector. Each employer contributes according to the risk factor of their industry. All contributions go to the Workers Compensation and Insurance Fund (WCIF) administered by NSSA. The WCIF provides the following benefits:

- Periodical payments to compensate for earnings lost;
- Medical costs covering transport, drugs, hospital stay and artificial appliances;
- Lump sum payment if disability is less than 30%. This includes a children’s allowance for children below 19 years of age; and
- Pension is given for employees with permanent disablement of over 30%. This includes allowances for children below 19 years and those still in education below 25 years.
Combining disability models: the work of the Epilepsy Support Foundation

The Epilepsy Support Foundation has a centre in Hatfield Harare. At the Centre, they specialize in promoting epilepsy education. This is based on the principles of its founder, Nicholas George, who lived with epilepsy for over 40 years. The main principle is that epilepsy is a social condition characterized by recurrent seizures. George argued that seizures have a biological origin but to manage the effects of seizures, awareness has to be promoted. For several years, the ESF promoted this philosophy but later realized that awareness without medical treatment is inadequate. They then started working with the Ministry of Health to promote treatment but challenges like limited medical personnel and limited anti-epilepsy medicines resulted in most people not getting adequate medical care. As a result, the ESF initiated its own clinic to compliment government efforts. At the clinic, they have nurses, visiting doctors and more importantly diagnostic services like the encephalography (EEG).
Tracing mental health: the life of Rodwell Biggie Mhosva Marasha Tembo

Popularly known as Biggie Tembo, Mhosva Marasha Tembo was born on 30 September, 1958 in Chinhoyi although give his date of birth as 31 October, 1957. He was of the tembo totem. Rodwell was his baptism name. He initially worked as a domestic worker for a white family. He rose to popularity through Jit and Chimurenga music. He worked with musicians like Cehpas Mashakada before he teamed up with colleagues like Kenny Chitsvatsva to form Bhundu Boys. The name Bhundu perhaps came from the fact that Mhosva was a mujibha or a bush boy as war collaborators were known during the liberation struggle. The Bhundu Boys topped charts in Zimbabwe with their songs like Simbimbino, Hatisitose, Tsvimbo dzemoto, Kuroja chete, Faka pressure and Chekudya chese. In 1984, he first toured the UK and got lucrative contracts. In 1986, he then immigrated to the UK together with his family. The climax of his career was probably when he curtain-raised for Madonna at Wembley to a 70 000 crowd. He toured more than 20 countries.
It is believed, fortune and fame over took him. Some content that drugs became part of his life. Some argue that work stress affected him. He had disagreements with his Bhundu Boys band and his music promoters. In 1991, he dumped the group or was he dumped by the group but formed his own. His fortunes started falling. Stress developed to depression which was treated at a Bristol hospital in the UK. It then developed to psychosis as pressure mounted on him. He was deported together with his family, and his musical group refused him re-entry. In Zimbabwe, he received psychiatric treatment at Harare Hospital, but it did not help for long. It is assumed he also received traditional therapy especially in relation to the view that he did not know his real father. He believed traditional methods would help him find his father and that his mental ill health was a result of his father looking for him.

Some Zimbabweans believed otherwise, advising him to get faith healing. He joined ZAOGA church, where he was promoted to become a pastor. He then started
pastoral training. With his challenges not going, rather becoming huge, his mortgage home in Highfield repossessed by the bank, his mental health deteriorated. He was in and out of hospital. He was violent, even at church. All other means having failed to restore his life, Biggie committed suicide in a seclusion cell at Harare Mental Health Hospital on 30 July 1995, leaving behind a wife, four children and a music legacy.

The story of Tembo gives an insight into how society views mental health as a disabling condition.

**Income options for persons with disabilities**
One of the challenges affecting people with disabilities in Zimbabwe is the availability of income. There are basically three ways an adult person can get income in Zimbabwe. The first one is through working in home based agriculture as peasant farmers. Income is obtained from the fields through cultivation of crops or through gardens where vegetables are mainly grown. For people with disabilities, this is often a challenge.
The second way to get an income is to get formally employed in the public service or in industry. There are various opportunities and, therefore, people with disabilities can choose from a variety of job types. However, whilst options are available, being employed depends on the decision of some other person or a committee. Owners of companies or prospective bosses may decide to hire a person or not. In other cases, selection committees hold that decision.

The third option for people with disabilities to get income is through participation in the informal market. This involves production of goods for sale, reselling or providing services. It is easy to enter buying and or quit as no certificate is demanded.

In most cases, however, people with disabilities do not qualify to get income because of their impairments. Participation in the three modes of getting an income is also limited by discrimination and labour market exclusion.
In Zimbabwe, if one fails to get an income due to any of these modes, they may qualify for government social assistance. This currently gives about $20 a month. It is paid through the Department of Social Services. Other assistance may include support with assistive devices, payment of hospital bills, payment of rent or transport. In most cases though, this support is inadequate.

At times, non-government organizations, churches, companies and individuals give handouts to people with disabilities and support developmental projects. Often, the support is limited and short lived.

As a response, some people with disabilities have resorted to begging to get an income. Begging is done in the streets, in homes, institutions, buses or trains.

**Institutional framework**

Various institutions deal with disabilities in Zimbabwe. There are several ways to classify institutions. These can be categorised according to the government relationship, level of operation, type of disability or membership.
• Government relationship: institutions can be government, government related or non-government examples include the Department of Social Welfare, the Disability Board or the Rehabilitation Department within the Ministry of Health and Child Welfare. The president has a special advisor on disability and rehabilitation;
• Level of operation: institutions can operate at grassroots/community level, national level, regional level, international level;
• Type of disability: institutions may be classified according to their focus or type of disability they deal e.g. human rights or relief;
• Membership: organisations for people with disabilities e.g. NASCOH and organisations of people with disabilities e.g. Disabled Women Support Organisation (DWSO).

Legal framework
There are legal issues relating to disability. Some of these include defining what disability is and also
protecting the rights of people with disabilities. In Zimbabwe, the main legal instrument is the Disabled Person Act. It seeks to promote the rights of people with disabilities. The Labour Act seeks to protect the rights of people with disabilities in the labour market. The Mental Health Act seeks to achieve basically two things. Protect society from harm caused by violent mentally ill patients and to protect people with mental illnesses from harming themselves e.g. through suicide.

**Educational framework**

Disability Studies is growing as a field. In Zimbabwe the Zimbabwe Open University pioneered disability studies with a Diploma in Disability Studies. Social work training does not cover disability studies per se, but covers principles and practice of rehabilitation. This has been the trend at the three Schools of Social Work in Zimbabwe, i.e. the University of Zimbabwe, Bindura University and Women’s University.

Marondera Hospital hosts Zimbabwe’s School of Rehabilitation. At this institution, training in
occupational therapy, speech and language therapy and physiotherapy is offered.

Ingustheni in Bulawayo is the specialist institution for training in Psychiatry.

Social therapy

Social workers bring into disability management social therapy. This is a method of managing disability based on person, group and community centered approaches. At the personal level, interventions like counselling are provided. At group level, group therapy activities are provided as a form of activity rehabilitation. At community level, there is community awareness, lobbying and other techniques. This process can be illustrated graphically as shown below:

The social therapy process
Social therapy process starts with problem identification. This is followed by planning for intervention. After a plan has been made, it is implemented. This is followed by assessment of the results of the intervention and further plans are designed. This is a cycle.

**Conclusion**
Disability is a cause for concern not only because of the physical limitations it presents, but according to Mittman (2012) and Kleinman & Hall-Clifford (2009), also because of the social issues like exclusion surrounding it. In support of Mittan’s position, the United Nations,
through its Standard Rules on the Equalisation of Opportunities for Persons with Disabilities, notes that exclusion contributes to a poor quality of life for people with disabilities. This view, accepted by the Government of Zimbabwe, is also supported by disability activists, amongst them Handicap International (HI), Inclusion International (II) together with National Council for Disabled Persons (NCDPZ) and National Association of Societies of the Care of People with Handicaps (NASCOH) at local level.
References


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CHAPTER 12

A GENERATION IN TRANSITION: THE DYNAMICS OF SOCIAL SERVICES PROVISION IN ZIMBABWE
R. Banda and C. Ngwerume

Introduction
Zimbabwe’s economic performance since independence in 1980 can be broken down into three periods: the post-independent era of 1980-90, the economic liberalization period of 1990-2000 and the crisis period from 2000-2008. Zimbabwe made considerable progress in the enactment of laws and formulation of policies for the protection of vulnerable populations. However, notable gaps still exist in the legislation of socio-economic and cultural rights as well as implementation of existing laws and policies. This chapter examines the current state of social service provision in Zimbabwe.
Zimbabwe development context
The period between 1980 and 1990 is sometimes referred to as a period of development in the history of newly independent Zimbabwe. During this period, Gross Domestic Product (GDP) growth rate averaged 3-4 percent per annum and reached a peak of 7 percent in 1990 (United Nations Development Programme (UNDP), 2008:8). During this period, public expenditures were geared towards social sector, expansion of the rural infrastructure and these were targeted towards reducing the social and economic inequalities. Such spending on the social sector led to strong positive indicators in education and health. For example, the Net Enrolment Ratio (NER) for primary education had increased from 81.9 percent in 1994 and peaked at 98.5 percent in 2002 before the gradual decline to a low of 91 percent in 2009 (Government of Zimbabwe (GoZ) and UNDP, 2010).

The Economic Liberalization period, 1990-1996 saw the implementation of the Structural Adjustment Programme (ESAP) introduced in response to poor macro-economic indicators. The introduction of cost-sharing measures in
health and education sectors under the ESAP reversed the gains achieved in the health and education indicators with severe consequences for the poor and vulnerable groups who could not afford the user-fees. By 1997, the economic crisis deepened such that the Government replaced ESAP with the “Zimbabwe Programme for Economic and Social Transformation (ZIMPREST), 1996-2001”. Notwithstanding the introduction of ZIMPREST, recurrent droughts, the onset of the land reform programme and a decline in the output of the commercial farming sector, a growing budget deficit, and severe foreign exchange shortages all conspired towards further declines in GDP from 0 percent in 1998 to -7.4 percent in 2000 and subsequently -10.4 percent in 2003 (UNDP, 2008).

The second decade after independence (2000 - 2008) can best be termed the “crisis period”. During the period, Zimbabwe’s economy underwent further declines, with GDP shrinking by an estimated 40 percent between 2000 and 2007. Extremely high levels of inflation, with profound consequences for development and poverty...
levels were experienced. By 2003, the population living below Total Consumption Poverty Line (TCPL) stood at 72 percent and this may have increased with the onset of the crisis. The structural unemployment was recorded at 63 percent and current estimates suggest a figure of up to 80 percent. There was also a general decline in health and education indicators given that Zimbabwe had initially made significant progress (GoZ and UNDP, 2010).

One consequence of the declining economy was the out-migration of large numbers of both skilled and unskilled labour including social workers. This brain drain severely compromised the capacity of both the private and public sectors. Notwithstanding the poor performance of the economy, Zimbabwe was able to make significant progress in a number of key areas of the MDGs such as universal primary education where enrolments in primary schools have been relatively high with Net Enrolment Ratio (NER) of 91 percent in 2009. (Government of Zimbabwe and United Nations Development Programme, 2010). Zimbabwe also

The future outlook of the country looks promising with the formation of the Government of National Unity (GNU) in February of 2009 and the subsequent launch of the Short Term Emergency Recovery Programme (STERP) which has contributed significantly to the stabilization of the political and economic situation. Positive economic trends began to show in the first quarter of 2009 with the burial of the local currency and the subsequent adoption of the multi-currency. This approach virtually eliminated one of the worst hyperinflationary period the world has ever witnessed.

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Capacity utilisation figures in both manufacturing and services have also shown some encouraging improvement, though infrastructural deficits, particularly in terms of power generation and distribution still constitute binding constraints on this nascent economic turnaround, while these positive economic developments are still to translate into significantly improved levels of employment (GoZ and UNDP, 2010).

The government of Zimbabwe has also come up with the Medium Term Plan (MTP) which is an economic blueprint seeking to ensure high economic growth covering the period 2011-2015. Through the MTP, government has committed itself to raise foreign direct investment from 4 percent to 29 percent of gross domestic product (The Sunday Mail Business, 2012). The MTP requires US$9 Billion to finance investment projects. However the foreign debt overhang of over US$8 Billion will prove to be an albatross on the objectives of MTP, thus presenting challenges to social services provision in Zimbabwe.
Legislative and policy framework

Zimbabwe has made considerable strides in ratifying most conventions and international instruments that guarantee fundamental human rights. Some progress has also been recorded in domesticating these instruments into laws and policies. However, it is particularly instructive to note that the Bill of Rights within the Constitution of Zimbabwe guarantees civil and political rights, but it does not guarantee socio-economic and cultural rights. This has been highlighted by civil society groups advocating equity in access to social services for vulnerable populations, particularly children, women, the elderly and the disabled. The Bill of Rights is applicable to all, but civil society also advocates for rights specific to children to be clearly articulated within the Constitution to address their specific needs and offer better protection. For example, the bill of rights in the constitution does not guarantee at least 9 rights guaranteed in Convention on the Rights of the Child (CRC); a significant gap. These include: Child’s right to be registered immediately after birth, to have a name,
nationality (art. 7 and 8); right to maintain family link. (Art 8, 9 and 10), right to be protected from all forms of abuse (art. 19, 34); the principle of best interest of child (Art. 20, 21); right to the enjoyment of the highest attainable standard of health and access to health care (Art. 24); right to be benefit from social security (Art. 26); right of adequate housing. (Art. 27); right to education including free compulsory education (Art. 28, 29); right to be protected from economic exploitation (Art. 32); and right to be treated in a manner consistent with the promotion of the child’s sense of dignity and worth in criminal procedure. (Art 40).

In the area of child protection and welfare, for example, Zimbabwe has a legal framework that supports children and two key national policies. Legislation pertinent to children includes the Children’s Act, the Guardianship of Minors Act, the Maintenance Act, and the Child Abduction Act. Many other statutes which are also relevant to Orphans and Vulnerable Children, includes those pertained to education, birth, death, marriage registration, legal age of consent and majority, criminal
law and inheritance. The Children’s Act (Chapter: 5:06) provides categories of children who need care as including those who are destitute or have been abandoned, who are denied proper health care, whose parents are dead or cannot be traced, whose parents do not or are unfit to exercise proper care over them, and whose parents/guardians give them up in settlement of disputes or for cultural beliefs.

National policies include the National Orphan Care Policy and the National AIDS Policy, both adopted in 1999. These policies were developed using a broad-based consultative approach, reflecting Zimbabwe’s strengths in traditional ways of doing things, and promote collaboration between government and civil society. These policies also establish the government infrastructure to implement and coordinate services and benefits provided in the policies. The Zimbabwe National Orphan Care Policy identifies opportunities to provide care and support for vulnerable children that are inherent in the country’s legislative framework, the cultural tradition of caring and the collaborative
approach, which exists between government and the civic society, especially the six-tier safety net mechanism.

In terms of the legislative and policy framework, it can, therefore be fairly concluded that Zimbabwe does have a basic legislative foundation which could be used as a base to improve and move forward. It should be recognised and appreciated that law makers have made an effort to introduce laws that protect children and other vulnerable groups. Unfortunately, as the above analysis has demonstrated, even with the ratification of certain international conventions such as the CRC, the Constitution does not yet succeed in providing equitable protection or access to certain rights, particularly due to the lack of explicit inclusion of social and economic rights. Even when laws have been passed that can bring further benefit or protection to vulnerable groups the additional resources and improved capacity development necessary for their implementation is not available, making it difficult to lift the provisions of the Act off the
paper to translate into something tangible within the community.

Provision of social services in Zimbabwe

The challenges confronting the Government of Zimbabwe, and in particular the DSS as the principal agency charged with responsibility for the social protection of vulnerable groups, can be stated in terms of both demand and supply. On the demand side, the definitions of OVC vary, and there are no definitive and up to date figures for the numbers of children falling into the different categories of need, but there are estimated to be some 3.5million children living in extreme poverty in Zimbabwe and possibly 1.3million children who have lost one or both parents (National Aids Council, 2009). The Children’s Act (Chapter 5:06) of 1972, last amended in 2001 establishes in Section 2 a wide-ranging definition of a “child in need of care” (see section on Legal and Policy Framework above).
The Act establishes the duties and powers of probation officers in relation to the proceedings of children’s courts, including adoption proceedings, and the removal of children and young person’s to a place of safety. It also confers specific powers and duties on the Minister of Labour and Social Services and the Director of Social Services with regard to the establishment, maintenance and management of places of safety, remand homes and training institutions, the registration of private homes established as places of safety and registration and supervision of children’s institutions, the establishment of a Child Welfare Council, the administration of a Child Welfare Fund, and the making of grants-in-aid to institutions for the maintenance of children and young people.

In response to increasing levels of vulnerability and extreme poverty, Zimbabwe is provide a variety of social services. These can be divided into two categories: state provided statutory and public social services; and complementary social services provided by non-state actors including NGOs, private institutions, and private
companies. The powers granted to the State by law to protect the rights of children are exercised not just by the Ministry of Labour and Social Services (MoLSS) and the Department of Social Services (DSS), largely through the probation officer function, but also by a number of other institutions including the police, the court system and the health service. In addition to the exercise of these powers, the DSS is responsible for the administration of a number of social assistance schemes which provide material support in cash or in kind to vulnerable individuals or households. Table 1 below summarises some of the schemes provided by the DSS.

**DSS Social Assistance Interventions**

<table>
<thead>
<tr>
<th>Intervention/Scheme</th>
<th>Nature of intervention</th>
</tr>
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<tbody>
<tr>
<td>Basic Education Assistance Module (BEAM)</td>
<td>Cash for school fees, exam fees and levies</td>
</tr>
<tr>
<td>Support to Children in Difficult Circumstances</td>
<td>Monthly cash transfers and material (eg wheelchairs)</td>
</tr>
<tr>
<td>Assisted Medical Treatment Orders</td>
<td>Fee waiver voucher (+ block grant from MoLSS to referral</td>
</tr>
</tbody>
</table>
(AMTOs) hospitals/ clinics

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<thead>
<tr>
<th>Public Works Programme/Drought Relief Support</th>
<th>Cash for work and free cash for labour-constrained households. Works projects supervised by local authorities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Children in Especially Difficult Circumstances</td>
<td>Cash – monthly to vulnerable children – and grants to NGOs/CBOs</td>
</tr>
<tr>
<td>Institutional Grants</td>
<td>Per capita grants to residential institutions for children</td>
</tr>
<tr>
<td>Support to Families in Distress</td>
<td>Means-tested non-contributory public assistance – cash transfers and travel warrants</td>
</tr>
<tr>
<td>Maintenance of Disabled Persons</td>
<td>Disability aids, training, project loans</td>
</tr>
<tr>
<td>Care for the Elderly</td>
<td>Means-tested non-contributory public assistance for elderly in institutions</td>
</tr>
<tr>
<td>Transfers to Heroes’ Dependents</td>
<td>Cash transfers</td>
</tr>
</tbody>
</table>

Source: Gandure (2009)

This is of course not a comprehensive list of social protection or social assistance interventions in Zimbabwe. The coverage of social security schemes in Zimbabwe is still patchy. A case in point is the pension...
scheme which is compulsory for the formally employed in Zimbabwe, being administered by the National Social Security Authority (NSSA). The scheme is covering only those employed in the formal sector, estimated around 20 percent of the labour force in Zimbabwe. Some pensioners are currently being given monthly pay outs of less than US$ 30. This is way below poverty datum level. Also an envisaged national health scheme by NSSA was shelved because of resource and capacity constraints.

Social service provision by non-state actors is coordinated through the National Action Plan for Orphans and Vulnerable Children (NAP for OVC), launched by the Government of Zimbabwe in 2005 in response to the scourge of OVC unleashed by the AIDS pandemic. Under a multi-donor fund called Programme of Support (PoS) to the NAP for OVC, over 30 NGOs and 150 CBOs are providing a wide range of services including school-related support, birth registration, psycho-social support, food and nutrition, health care, water and sanitation, child participation, child protection, education on nutrition, health and hygiene, economic
strengthening, life-skills and vocational training, cash transfers and shelter. A recent outcome evaluation of programme reveals that about 400,000 OVC had been reached with basic social services by December 2009 (JIMAT, 2010). However, challenge of services provided by NGOs, lies in the fragmented nature of provision. For example, the outcome evaluation reveals that on average, each OVC beneficiary received only 1.6 types of support under the programme (JIMAT, 2010).

**Challenges in social service provision**

Government suffers from an acute lack of fiscal space to fund social services. As well articulated in the 2010 Midyear Fiscal Policy Review, “owing to the fragility of the economy, revenue collections estimated at US$1,75 billion are consumed largely by current expenditures dominated by a high wage bill constituting over 60% of the Budget” (Government of Zimbabwe (GoZ), 2010:85). This is notwithstanding the fact that the civil servants’ remuneration levels currently funded by the budget still fall far below the cost of the minimum food
basket. The Lack of fiscal space means that government has limited capacity to fund most of the social protection schemes such as the assisted medical treatment orders (AMTOs), public assistance (PA), Basic Education Assistance Module (BEAM) as well as other critical social services in health, housing, and education.

A major challenge facing the country today in the provision of social services is the acute shortage of social workers as a result of a serious brain drain. Subsequently, the DSS was hard hit by this brain drain which even threatened its aggregate capacity to deliver social services. Many social workers have left Zimbabwe – mainly for the UK, but also to work in neighbouring states – and staff turnover has been high. According to Wytt, Mupedziswa and Rayment (2010) Zimbabwe is in a crisis where the ratio of social workers to the population of children is estimated to be in the range of 49,587:1. The three writers concluded that this is an astonishing finding for a country with a reputation of having the best social protection system in Africa. Figures obtained by the Council of Social Workers show
that there are 273 Zimbabweans registered to practise as social workers in England alone. Those left, especially in the districts, tend to be younger, recent graduates and correspondingly inexperienced. They are said by some to be very committed, but they necessarily lack influence and authority in dealing with other public officers at district level. A related issue is whether staff recruited from social science disciplines other than social work have all of the skills and knowledge for some of the tasks required, for example in family assessment and reunification, and if not whether there is adequate in-house training, briefing and guidance to support them (Wytt et al, 2010 and Banda, 2011)

*Ratio of children to social workers in selected countries in Southern Africa*
<table>
<thead>
<tr>
<th>COUNTRY</th>
<th>POPULATION</th>
<th>POULATION OF CHILDREN</th>
<th>TOAL NUMBERS OF SOCIAL WORKERS</th>
<th>RATIO OF CHILDREN TO SOCIAL WORKERS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Botswana</td>
<td>1,8 million</td>
<td>784,000</td>
<td>420</td>
<td>1,867:1</td>
</tr>
<tr>
<td>Namibia</td>
<td>2,0 million</td>
<td>860,000</td>
<td>200</td>
<td>4,300:1</td>
</tr>
<tr>
<td>South Africa</td>
<td>47 million</td>
<td>15,000,000</td>
<td>12,000</td>
<td>1,250:1</td>
</tr>
<tr>
<td>Zimbabwe</td>
<td>12,5 million</td>
<td>6,000,000</td>
<td>121</td>
<td>49,587:1</td>
</tr>
</tbody>
</table>


A salient feature of the current situation is that the Government is not in most respects the principal provider of social protection in Zimbabwe. Because of the combined effects of staff shortages and very constrained financial resources, in the words of one observer “Government social protection programmes are either
dormant or have a very low coverage” (Schubert 2010:6). At the same time, very substantial sums of money have been disbursed by international donors through mechanisms which deliberately by-pass governmental systems and aim to convey funds direct to non-state actors for the implementation of approved programmes and projects.

One major challenge of social services provided through NGOs and other non-state actors has been apparent fragmentation service provision. Provision of social services tended to follow individual projects resulting in the fragmentation of social service provision. The impact of the NAP for OVC programme as a whole is therefore compartmentalized according to individual projects implemented by different NGOs.

The other major challenge is increased child vulnerability. The continuing HIV/AIDS scourge, world economic recession and the pre-GNU Zimbabwe economic meltdown have conspired to increase child vulnerability. Zimbabwe is faced with a monumental
national problem which requires a coherent national programme approach as projectised approaches to this challenge can longer offer long term sustainable solutions.

The future of social service provision in Zimbabwe

- Although its capacity for effective action in social service provision is severely restricted by budget constraints, the Government of Zimbabwe is committed to upholding global standards of child protection and child welfare, as evidenced by the existence of an extensive statutory framework for protecting and enforcing the rights of children in various circumstances, and the continued provision of a number of programmes such as BEAM which were established under the Enhanced Social Protection Programme launched in the 1990s. There is need for prioritisation of social service provision through the national budget allocation as this is an important human capital investment which can spur economic growth and consolidate peace and harmony under the
inclusive government. Provision of social services should be seen as a human rights issue that has to be guaranteed by provisions in the constitution of Zimbabwe.

- The need now is to develop a strategy through which the DSS can develop its capacity so that it can play a more substantial role in the coordination of NAP for OVC activities and take on direct responsibility for some services that are currently delivered by other providers. In the medium term, envisaging a period of normalisation in which it becomes possible and desirable for development partners to channel assistance through government systems and to reinforce government leadership in accordance with accepted aid effectiveness principles, the key question might be what the DSS needs to be able to do to enable it to take over the management of the multi-donor pooled fund and its grant-awarding machinery. These existing arrangements should provide a useful platform from which to develop the DSS’s commissioning capacity and systems, in a way
that will secure the continuation of the range of activities in support of OVC currently being delivered in the country, while ensuring their alignment with Government policy priorities and harmonisation with other services, and their administration in accordance with the key attributes for governmental social protection programmes of predictability, consistency and transparency, and durability.¹

- Many of these critical functions require the intervention of the social services officer acting in the role of Probation Officer. The Children’s Act was amended in 2001 to make it possible for the Government to appoint a registered social worker who is not a public officer to act as a Probation Officer when a public officer is not available, and the Council of Social Workers has drawn up draft Terms and Conditions for the appointment of self-employed persons or persons employed by other agencies in this way. Such an approach should provide a useful
way to bypass in the short term the shortage of registered social workers in the public service, by allowing the role to be discharged by people who are being paid (e.g. by an NGO using grant funding) a sufficient wage to retain them and who may also have sufficient facilities available to help them do the job. In the longer term, however, this short-term fix can only serve to undermine further the governmental function. There is no substitute for a more sustainable solution: providing sufficient financial and technical support for the DSS to carry out its mandate.

- The future of social services provision in Zimbabwe also lies in the training and retention of social workers. The School of Social Work of the University of Zimbabwe until recently which had the sole mandate of training social workers has trebled its enrolment from an estimated 30 students in 1990 to 80 students in 2011. Today, the government has introduced the discipline at another state university. The university had its first intake of 164 students in 2010 which is commendable but they are others with
the view that such a large number per intake has a potential to compromise quality. On a sad note, the suspension of the master of social work programme at the University of Zimbabwe as a result of the lack of qualified personnel to teach at that level is a serious drawback to social work education and practice in Zimbabwe. Government should consider measures to attract back highly qualified Zimbabwean social workers practising outside the country. There is need to also consider to re-introduce the diploma in social work programme.

Conclusion

In conclusion, the magnitude of the problem of unmet needs for social services as highlighted in this paper clearly necessitates a rethink of Zimbabwe’s social protection strategies. This must start with lobbying and advocating for the inclusion of social and economic rights in the constitution and the full domestication of all the key international conventions such as the UNCRC.
The capacity of the DSS to deliver clearly needs to be reinforced with financial and technical support. The approval of terms and conditions for appointment of social workers outside public service to practice as probation officers need to be expedited in order to unlock the local capacity to deliver critical services for children and other vulnerable groups. Now is the time for action!
References


PART 3

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SOCIAL WORK DAY 2012 SPEECH

M. Dinha

Read by Mr. Muzingaizi, Assistant DA for Bindura District on behalf of Honourable Governor and Resident Minister Advocate Martin Dinha on Zimbabwe’s inaugural World Social Work day commemorations, 27 April, 2012.

Distinguished Guests, Ladies and Gentlemen

I welcome you all to this event marking the inaugural World Social Work day commemorations in Zimbabwe.

World Social Work Day is commemorated annually by social workers, social work students, employers of social workers and social work training institutions to promote the significant role of social work in communities. This day is internationally promoted by the International Federation of Social Workers, the International Association of Schools of Social Work and the United Nations.

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The Government of Zimbabwe and Mashonaland Central Province join the rest of the world in commemorating this important day on the calendar of the social work profession. Since independence, the Government of Zimbabwe has supported the profession of social work especially through social work education which was spearheaded by the School of Social Work at the University of Zimbabwe. Mashonaland Central Province has been privileged to offer Social Work training at Bindura University of Science Education since 2010.

Government support to the profession has also been through the enactment of the Social Workers Act, Chapter (27:21) in 2002. The Act resulted in the establishment of the Council of Social Workers whose mandate is to regulate the profession of social work.

Social workers play an important role in our communities. They have numerous statutory obligations. Their contribution to child welfare is every prominent because of factors such as the HIV and AIDS pandemic which has contributed significantly to increasing number
of orphans and vulnerable children. Social workers are found at the heart of community development and empowerment of previously marginalized groups such as the youths, women and people with disabilities you find social workers.

The theme of this year is **PROMOTING SOCIAL WORK FOR ZIMBABWE’S DEVELOPMENT**. This is an important objective which we should all support. This theme clearly articulates that social workers are not only available to provide relief but also to promote medium to long term development of our country. The Government shall continue to support the profession of social work through training and employment opportunities for social workers.

Let me also take this opportunity to thank the Council of Social Workers for implementing the Social Workers Act and moving forward with regulating the social work profession. As social workers increase in the country, the work of the Council becomes very important. Let me
take this opportunity to urge social workers to register with the Council.

I understand the National Association of Social Workers of late has not been very active. I would like to challenge social workers including those in this province to revive the Association so that you collectively deal with issues affecting the profession.

The Government of Zimbabwe is the largest employer of social workers. I therefore, urge the Public Service to keep on improving the working conditions of social workers. I also urge the government to ensure that it employs social workers in adequate quantities.

As we commemorate this day, I would like to urge training institutions to respond to the socio-economic dynamics in the country in order to train social workers who are able to deal with challenges prevailing in our society. I urge practicing social workers to uphold the values and ethics of the profession. I also implore student social workers to work hard and exhibit acceptable moral behavior suitable for this profession.

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Ladies and Gentlemen, join me in thanking the Bindura University of Science Education for organizing this inaugural event and putting the province in the spotlight.

I thank you
Section 2

SOCIAL WORK DAY 2013 SPEECH

Professor E. Mwenje

Welcome and Opening Remarks by the Vice-Chancellor, Professor E. Mwenje at the 30th International Social Work Day Commemorations held on 26 March, 2013 at the Bindura University of Science Education (BUSE)

Distinguished Guests, Ladies and Gentlemen,

I feel greatly honoured and privileged to welcome you all to the Bindura University of Science Education and to the 30th Social Work Day commemorations.

Let me hasten to acknowledge the presence of distinguished guests who are in our midst particularly Professor Lovemore Mbigi an internationally renowned consultant based in USA, Council of Social Work of Zimbabwe Chairman Mr. Phillip Bohwasi, Registrar of the same institution Mr. Makhalima Mlilo and Program...
Officer of the same institution Mr. Tendai Towera.

Ladies and Gentlemen, International Social Work Day is celebrated by social workers throughout the world to showcase the significant role of social work in communities. This day has been internationally promoted by the International Federation of Social Workers, the International Association of Schools of Social Work and the United Nations. The day has gained international prominence amongst employers and trainers of social workers. In response to this, Bindura University of Science Education saw it fit to join the rest of the world in commemorating this day for the first time in Zimbabwe in 2012 and for the second time this year.

This year’s International Social Work Day is running under the global theme: PROMOTING SOCIAL AND ECONOMIC EQUALITIES. At national level, the Council of Social Workers in Zimbabwe; the National Association of Social Workers of Zimbabwe and institutions offering Social work education in Zimbabwe namely BUSE, University of Zimbabwe and Women’s
University in Africa are leading in commemorating the event under the theme: BUILDING SOCIAL PROTECTION SYSTEMS IN ZIMBABWE THROUGH ARTS AND CULTURE. I am informed that this year’s national events to commemorate this day include public lectures at BUSE and at University of Zimbabwe today, a dinner at Crowne Plaza on 27 March, 2013, a commemoration and exhibition at Harare Africa Unity Square on 28 March, 2013.

In line with our national theme, the Department of Social Work is leading the Bindura University of Science Education in raising resources for children in need of care. The importance of serving others cannot be overemphasized as in the words of Walter Reuther:

There is no greater calling than to serve your fellow men.  
There is no greater contribution than to help the weak.  
There is no greater satisfaction than to have done it well.

Furthermore, as given by Mohandas K. Gandhi: The best way to find yourself is to lose yourself in the service of
others. Service to others is very important for Martin Luther King, Junior who had this to say:

An individual has not started living until he can rise above the narrow confines of his individualistic concerns to the broader concerns of all humanity.

Ladies and Gentlemen, let me take this opportunity to inform you about Social Work training at Bindura University of Science Education. Bindura University of Science Education started offering the Bachelor of Science Honors Degree in Social Work in 2010 as a response to the shortage of Social Workers in Zimbabwe. Currently, the ratio of Social Workers to children stands at 1:42 000 compared to 1:3 000 in countries like South Africa. The introduction of this programme was also motivated by the need to react to socio economic challenges bedevilling our nation. The programme equips students with knowledge and skills to contribute to human development in line with our University motto: PROMOTING SCIENCE FOR HUMAN DEVELOPMENT. Our first intake which is graduating in
2014 has just returned from a year long fieldwork attachment.

Let me also highlight some of our achievements since we started social work training at this institution. Our successes to date include pioneering Social Work Day celebrations in Zimbabwe which we held last year, and we have successfully affiliated with the International Association of Schools of Social Work based in Geneva, Switzerland. I am informed we are currently the only School of Social Work in the country with such an affiliation.

Let me point out that the University shall keep on working with stakeholders which include local and international social work organizations; fellow training institutions; employers and any other relevant stakeholders in a bid to produce quality social work graduates who meet the demands of our society.

Ladies and Gentlemen, join me in thanking the Department of Social Work, the Faculty of Science
Education and all other players who have made this day a resounding success. I also want to express my gratitude to our guest speakers who have graced this occasion.

Once again, may you please feel at home and you are welcome.

Last but not least, may I urge all scholars, students, academics and other participants to actively play their part so that they benefit from this public lecture.

SECTION 3

SOCIAL WORK DAY 2013 SPEECH

Dr. C.A.T. Katsvanga
Closing Remarks by Pro-Vice Chancellor Dr. C.A.T. Katsvanga at the 30th International Social Work Day Commemorations held on 26 March, 2013 at the Bindura University Of Science Education (BUSE)

Distinguished Guests, Ladies and Gentlemen,

It is a great privilege and my singular honour to have been requested to give closing remarks on this grand occasion marking the 30th International Social Work Day commemorations.

We have learnt that International Social Work Day was initiated in 1987 at the United Nations in New York to promote awareness on the importance of social work to society. We were also advised that it then spread to over 84 countries across the globe.

The Vice Chancellor of Bindura University of Science Education Professor E. Mwenje informed us of the successes of the University in relationship to Social Work training since the launch of the Bachelor of Science
Honours Degree in Social Work programme in 2010. The major achievements include pioneering International Social Work Day commemorations in Zimbabwe and successfully affiliating with the International Association of Schools of Social Work in Geneva, Switzerland.

Mr. Phillip Bohwasi, the Chairman of the Council of Social Work of Zimbabwe informed us about the regulatory roles of the Council. I would like to urge social workers and students to register with the Council of Social Workers of Zimbabwe.

In his presentation, Professor Lovemore Mbigi, a motivational speaker, social worker, Lecturer and Consultant in the US and South Africa, stressed the qualities of a guru. He pointed out that innovators do not create business and management ideas from scratch but they certainly research. Research and innovation are aspects important for scholars, academics and students. Professor Mbigi further pointed out that gurus should think, write and interact with the world. They should have their ideas known. They should also present their ideas at
meetings and conferences. They have to write books, journal articles, magazine columns, book reviews, white papers and online content.

Professor Mbigi has challenged us. The Mbigi Grand Challenge I can best summarise as follows:

- Social work is service learning; therefore students should not wait to practice social work;
- Knowledge is the only resource which can not be depleted;
- Be engaged to become an expert;
- Do not abandon your culture;
- Institutional and social innovations are needed;
- Lecturers who do not challenge students are useless!

Lastly, he pointed out that we should turn our challenges into opportunities. When we are given lemons, we should not cry but make lemonade.

As we commemorate the International Social Work Day,
we should reflect on the roles scholars, academics and students play in achieving human development. Their roles include providing leadership, managing programmes and research. These roles are most beneficial to society if we adopt the guru culture as alluded to by Professor Mbigi.

Last but certainly not the least, let me emphasise the importance of this day. This day recognises the important role played by social workers in transforming our society. It is our duty to contribute further to the ideals of the International Social Work Day.

I would like to take this opportunity to express our profound gratitude to our distinguished guests for availing themselves and officiating in this event despite their very tight schedules.

I also want to that the Faculty of Science Education and everyone involved for a job well executed as this commemoration has been a resounding success. I thank you.
SECTION 4

SOCIAL WORK DAY SPEECH

N. Muridzo

Remarks by President of the National Association of Social Workers Zimbabwe (NASWZ) on the Commemoration of the Social Workers Day Celebration,

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Bindura, 27 April, 2012.

Distinguished Guests, Ladies and Gentlemen,

We gather here to make history in the profession of Social Work as we celebrate the belated Social Workers Day. Today is our day as we celebrate the enhancement of individual, group and community social functioning in the many faces that we assume as Social Workers.

As The National Association of Social Workers we join Bindura University of Science Education Department of Social Work and the Mashonaland Branch of National Association of Social Workers Zimbabwe, in celebrating this important day for the profession. We congratulate you for putting up this first in Zimbabwe. Congratulations fellow Social Workers.

As the Executive we were privileged to have participated in the first meeting that muted these celebrations. As a profession we have come of age and we await the challenges and opportunities to come.

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Today is our day, let us celebrate and enjoy it for what it is, Social Workers Day. We should however remind ourselves of the need to register with Council and above all work within the confines of and enhance the values, principles and ethics of our profession. We should ask ourselves the question,’ what are we doing for the profession?’ Fellow social workers, Let us all continue to work for the enhancement of the social functioning of individuals, groups and the greater community and make a difference in the lives of our fellow citizens who exist in greater numbers in poverty and lack in absolute terms, HIV Aids, and other social ills.

For today however, let us enjoy our day. Happy Social Workers Day!

I thank you.
SECTION 5

SOCIAL WORK DAY SPEECH

F. Maushe

Welcome Speech by Acting Chairperson of the Department of Social Sciences, BUSE, on World Social Work day commemorations on 27 April 2012

Distinguished Guests, Ladies and Gentlemen,
I heartily welcome you all to this event marking the inaugural Social Work Day celebrations in Zimbabwe. This day is celebrated the world over by social workers, social work employers and social work training institutions. The purpose of celebrating this day is to showcase the contribution of the social work profession to development. Social work does not only provide answers to social ills, it also prevents them. Further to this, social workers fight poverty in our communities using individual, group, community, administrative and research techniques.

The Bindura University of Science Education initiated social work training in 2010. In order to improve this programme, we have engaged in a number of activities. These include visiting stakeholders in social work to share information. We have also started working with international stakeholders, amongst them the International Association of Schools of Social Work and the International Federation of Social Workers. The Social Work day, being celebrated today, is one way we are strengthening this programme locally and abroad.

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The programme is guided by the University’s vision and mission and strives to meet minimum standards in social work training. We seek to train social workers who meet the ethical and value demands of the profession and of the Council of Social Workers.

We urge the Council of Social Workers to finalize development of ethics for the profession. Let me also take this opportunity to urge fellow social workers to support the initiatives of the National Association of Social Workers and also urge the University to keep supporting this event and other activities advancing social work education and practice.

With these few words, allow me to once again welcome you to this event.

I thank you
SECTION 6

RELEVANCE OF SOCIAL WORK IN ZIMBABWE

Z. Nyamupanda and T. Mudavanhu

Speech by Students of the Department of Social Sciences, BUSE, on World Social Work day commemorations on 27 April, 2012.

Distinguished Guests, Ladies and Gentlemen,

There is no society without human suffering, a society in
which all members have the basic necessities like sufficient resources and opportunities to achieve their educational dreams and career aspirations. There is no society that has all healthy individuals who have access to needed healthcare and other social provisions. Many societies including our Zimbabwean society has some misinformed citizens who perpetrate racism and discrimination.

Pages of Zimbabwean history reflect that Social Work in the colonial era was characteristic of minority white representation that addressed the minority white problems. Social Work then, had tight racial links. The first probation homes for children in conflict with the law were designed for white juveniles and foreign social workers took the centre stage in addressing these social ills.

However, we attained our independence and the political arena took another turn and society is now characterised by majority black leadership. In this turn, social work became relevant to the majority of Zimbabweans and
demand for social workers started and continued to grow so as to cater for the social problems of all Zimbabweans.

BUSE in 2010 also introduced the Social Work Department offering opportunities to members of the university and the Zimbabwean citizens to train and to be part of the profession.

Demand for social workers in Zimbabwe continues to grow especially due to globalisation which is characterised by perpetual change which brings as many social difficulties as it resolves. For example, the improvements in the health and medicine has brought about increased longevity, but many elderly Zimbabweans living with chronic diseases or disabilities now require long term specialist professional care. The profession that better understands our elderly is best tapped from social work.

Colonisation, globalisation, unemployment, disability, HIV&AIDS, chronic diseases, homelessness, ruptured family bonds and other social problems demands
‘indigenisation’ (in quotes) of social work practice in Zimbabwe. It is exciting to note that the Government enacted The Social Workers Act Chapter 27:21 in recognition among other reasons, to the relevance of social work in Zimbabwe.

Evolution in human psychology tends to lag behind evolution in technology, so age old problems such as child abuse can be reproduced across all classes even when material conditions improve. Social Workers spent most their working lives with citizens who are structurally and culturally excluded from the main stream society and, therefore, make them critical of the political economy as well as ideologies rooted in individualism.

Unemployment, chronic diseases, among other problems facilitates social exclusion and social workers provide a safety net to care for and contain these vulnerable groups. The Zimbabwean society is not perfect and continues to require societal solutions to help individuals wipe away their own tears of exclusion, hunger, pain, fear, isolation, discrimination etc
The state has in so many ways taken over family roles and help has to some extent shifted from family to state especially in issues concerning HIV&AIDS. The Social Work profession is, therefore, relevant in the Zimbabwean society since it has activities to empower client systems to enhance their competence and enable social structures to relieve suffering and remedy these social ills with anti-oppressive practice.

Empowerment has worked in many ways to change and bring human dignity where there is indignity. Through the eclectic knowledge base of social work, social workers have been empowered to work with abused children in need of care, abused women and pick and mend the broken pieces in the lives of these vulnerable people. In other words, social workers play the watchdog role off trying to correct all ills upholding integrity. It has been asked how a social worker can be trusted to rehabilitate a raped child or battered woman. How can he/she be trusted to rescue children from abused parents? In light of this, the Zimbabwe Council of Social Workers
has its screws and stamped its authority in encouraging effective empowerment. Hence professional social workers aim at certifying the needs and aspirations of individuals and groups at national and international level, while constantly bearing in mind the need for promoting social policy.

All having been said, the relevance of social work in Zimbabwe is seen through the promotion of welfare of human beings and the betterment of human society through the development and system approach of scientific knowledge of human and societal activities and social services. I am proud to be on board of the Social Work professional ship. Are you?
SECTION 7

SOCIAL WORK DAY 2013 SPEECH
G. Chivandire

Vote of Thanks by Students Representative at the 30th International Social Work Day Commemorations Held on 26 March, 2013 at the Bindura University Of Science Education (BUSE).

Distinguished Guests, Ladies and Gentlemen,

It is my singular honour to have been asked to extend a vote of thanks to those who have made this event possible.

Let me start by expressing our deep gratitude to the Vice-
Chancellor, Professor E. Mwenje and the University for supporting this event financially and administratively for the second time. Your continued support is most valuable.

We are likewise grateful to Professor Lovemore Mbigi for gracing this occasion and delivering an inspiring speech. We shall forever benefit from your rich presentation.

Let me also take this opportunity to thank the Council of Social Workers, particularly Mr. Phillip Bohwasi and the National Association of Social Workers for taking up social work day to greater heights and for continued support.

Allow me Ladies and Gentlemen, to appreciate and thank the Dean of the Faculty of Science Education Dr. M.R. Nyikahadzoi, and the Senior Assistant Registrar for the same Faculty, Mr. S. Mavhuru for their guidance. Without their support, this event would not have been possible.

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To Bindura University staff members who were involved in preparations I want to warmly thank you.

A special thank you also goes to Dr. C. Nyoni and staff at the Department of Social Work for facilitating these commemorations.

Lastly, but certainly not the least, I wish to commend my fellow students for participation in this event.

I thank you.
Media Reports

SECTION 8

BUSE STUDENTS COMMEMORATE FIRST EVER SOCIAL WORK DAY IN ZIMBABWE

Nehanda Guardian, 7-13 May 2012

Bindura University of Science Education (BUSE) has put Mashonaland Central on the national map for being the first to arrange activities to commemorate World Social Work day in the country since it was declared in 1984.

In an event held on April 27 at Bindura Town House, Social Sciences Department students and staff marched from the institution’s Astra Campus in the mining town’s industrial areas through the town to the town house.

The day has, before the Bindura undertaken by the
pioneer group of social work students event never been commemorated in Zimbabwe. The day was internationally promoted by the International Federation of Social Workers, International Association of Schools of Social Work and the United Nations.

Social work provides answers to social ills through case work, group work and planned community intervention.

World Social Work day is an international event which is commemorated on March 20 each year since 1984. It is an annual opportunity for social workers, social work students, social work agencies and social work training institutions to promote the significant role of social work in communities.

In an address to mark the event, the President of the National Association of Social Workers of Zimbabwe, Noel Muridzo urged social workers to celebrate for being in that profession and register with the council so that they operate legally.
The Department of Social Sciences which was created in 2010 offers two undergraduate programmes; Bachelor of Science Honours Degree in Social Work and Bachelor of Science Honours Degree in Peace and Governance.

The commemoration was also graced by the Chairperson of Council of Social Workers, Mr. Phillip Bohwasi who thanked BUSE for being the second school of social work in the country.

Bohwasi said,

*We want to thank BUSE for providing the second School of Social Work in the country. The first one was established in 1963 and the second one was established in 2010 at BUSE. I would also like to appreciate BUSE for taking the first move to commemorate the day in the country. You actually challenged the nation.*

He emphasized the need for social workers to register before they provide their services and urged the university to be registered with the International
association of Schools of Social Work.

In a speech read on his behalf, the Governor and Resident Minister of Mashonaland Central, Advocate Martin Dinha said that he was happy that a university in his province took the first step to celebrate the day in the country.
SECTION 9

ZIMBABWE MARKS SOCIAL WORK DAY
Herald, Friday, 29 March, 2013.

Zimbabwe joined the rest of the world in commemorating the International Social Work Day with calls for the resuscitation and adoption of a working social protection system to promote social and economic equalities.

Speaking at the second annual commemorations held at Africa Unity Square in the capital on Thursday, Cde Webster Shamu, who was the guest of honour, deplored the collapse of social protection systems.

He said there was an urgent need for an effective and functioning social protection system, considering the number of vulnerable groups, especially children, due to a number of factors including the HIV pandemic and poor health and education services.

“Our social systems have collapsed and this is not good
given the importance of social services in a nation. We need to embrace social work so as to record economic and social equalities,” said Cde Shamu.

The Council of Social Workers programmes officer, Mr Tendai Towera said the council is faced with resource constraints, chief among them manpower shortage, rendering it impossible to effectively implement social protection programmes across the country. Mr Towera said:

We have been affected mainly by brain drain and critical resource constraints...we need to work together so as to ensure that programmes reach the intended beneficiaries.

According to the Ministry of Labour and Social Services, Zimbabwe has less than a hundred qualified social workers against a demand of at least 400, giving an average ratio of one worker to 49 000 children. The local commemorations were being held under the theme: “Building Social Protection Systems Through Arts and Culture.”

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SECTION 10
SHAMU DECRIES SHORTAGE OF SOCIAL WORKERS
Herald, Friday, 29 March 2013

The social problems facing Zimbabwe today are complex and require a functioning social protection system, a Cabinet minister has said.

Officiating at the International Social Workers Day in Harare yesterday, Media, Information and Publicity Minister Webster Shamu said owing to the collapse of the social protection system, a number of vulnerable children faced severe challenges in accessing health and education.

Some of the social issues include rising cases of child sexual abuse, domestic violence and rising numbers of people living and working on the streets.

Minister Shamu said the situation had been worsened by the shortage of social workers in the Ministry of Labour.
and Social Services. “Zimbabwe lost the majority of its trained and experienced social workers to the developed world. This has had a negative effect on the social protection system in the country.”

Minister Shamu said the Department of Social Services employs less than 100 qualified social workers against a demand of 400 resulting in a 1:49 000 working ratio. He challenged social workers to do more research and come up with recommendations on how to tackle some of the social problems facing Zimbabwe as a country.

The International Social Workers day is held every 28th of March but in Zimbabwe the commemorations started last year.

This year’s celebrations were held under the theme; “Building social protection systems in Zimbabwe through arts and culture”.

Council of Social Work Chairman, Mr. Phillip Bohwasi
called on social workers to be creative when dealing with their clients. He said the duty of social workers was to liberate communities from poverty.
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