Social work in Africa: exploring culturally relevant education and practice in Ghana

Kreitzer, Linda

http://hdl.handle.net/1880/48928

Attribution Non-Commercial No Derivatives 3.0 Unported

Downloaded from PRISM: https://prism.ucalgary.ca
Appendix 1

Role-playing exercise examining pre-colonial, colonial, and post-colonial Ghana

Was there a systematic body of knowledge that could be drawn upon in order to create a social welfare system and were there people to do this job?

Set 1 – Pre-colonial Ghana – How were social needs met?
Characters: mother, father, two children (one is handicapped), aunt, uncle, ancestor, witch doctor, chief, elders, queen mother, pawns, slaves, refugees, priest, etc.

What was the role of the father in this society?
What was the role of the mother?
How did the children receive their education?
Who controlled children’s behaviour?
What happened to people who were physically or mentally challenged?
Who took care of the health of the family?
How did the family provide for itself economically?
How were the spiritual needs met in the family?
What language did people speak?
How did people entertain themselves?
How were justice and law carried out?
Are there any other social institutions that I have forgotten?
Set 2 – Colonial Ghana – “Of all the factors of change, colonialism was undoubtedly the one with the greatest impact on our social institutions as its effects were felt with almost equal force throughout the length and breadth of the country” (Nukunya, 1992)

Characters: mother, father, two children (one is handicapped), missionary teacher, regional commissioner, university student, western doctor, cash crop farmer, traditional authority, etc.

What was the role of the father and mother in colonial Ghana?
How did the children receive their education? Was it encouraging of traditional knowledge?
Who set up the higher education system?
Who controlled children’s behaviour?
What happened to people who were physically or mentally challenged?
Who took care of the health of the family? What happened to the witch doctor?
How did the family provide for itself economically?
How were the spiritual needs met in the family?
What language did people speak?
How did people entertain themselves?
How were justice and law carried out?
Who provided for the welfare of people who had no one to look after them?
What Government and non-government organizations were present at this time?

Set 3 – Post-colonial Ghana

Characters: mother, father, children, traditional authority, western experts, World Bank expert, preacher, university student, etc.

What was the role of the father and mother in post-colonial Ghana? How did the family change from traditional style family?
How did children receive their education? Whose educational curriculum were they taught?
Who determined what was taught at the university level?
Who controlled children’s behaviour?
What happened to people who were physically and mentally challenged?
Who took care of the health of the family?
How did the family provide for itself economically?
What factors have influenced the economics of Ghana?
How were spiritual needs met in the family?
What language do people speak?
How do people entertain themselves?
How are justice and law carried out?
Who provides for the welfare of people who have no one to look after them?

What cultural practices, institutions, and beliefs of these three eras are reflected in social work knowledge nowadays?

This is a very brief outline of Ghanaian society and how it has changed over the years. The question I pose to you is: Was there a systemic body of knowledge that could be drawn upon in order to set up an indigenous social welfare system?

What institution, organization or society does the Department of Social Welfare serve?
What institution, organization, or society does the Department of Community Development serve?
What institution, organization, or society do non-government organizations serve?

If you were given the task of starting a social welfare system, how would you go about this, and who would implement this system? Think outside your box!
Appendix 2

A. Cultural awareness

Exercise 1
Map exercise – The purpose of this exercise is to get people to think 'outside their own perspectives' and to see that the world can be viewed in different ways. The maps I used were the traditional Mercator world map (1569 from Germany), the Peters Projection World Map (map that represents countries accurately according to their surface areas. It points out the inaccuracies of the Mercator map that favours European colonial empires), and What’s up? South! World map (this questions the development concept of North/South and who says that the North is up and the South is Down? The world is in fact a ball and has no top. The world is presented with the North in the South and the South in the North), New Zealand No long down under map (This puts New Zealand in the middle of the world and in the North), old maps of the world (You can use any old maps of the world), Fuller’s Dymaxion Map (it challenges spatial and directional relationships with the earth and is designed to help us view the world from above), etc., and I put them up on the walls around the room. In groups of 3 or 4, they go around and answer the following questions: 1) Does this map seem correct to you; 2) Does this map seem different to the map you are used to; 3) Who do you think designed this map? What language is used in the map? What countries are prominent? What countries are not obvious? Whose worldview is being used in these maps; and 4) What are the differences between this map and the first one you saw?

Give the groups at least thirty minutes for the exercise and then get back together and have each group present its answers. A discussion can then be around different perceptions and how we bring our own perceptions to what we read and experience. The exercise should bring out the importance of critically looking at our assumptions and perceptions and that any issue can have many different viewpoints.
Exercise 2
Tree of Life – This is a good exercise for the beginning of a project or course so people can get to know each other better and acknowledge one’s own cultural and identity and place in the world. Each person is to draw a tree with its roots under the ground, the trunk, the leaves, the buds, and the fruit. The roots represent: 1) the family from which we come, and 2) strong influences that have shaped us into the person we are now. The trunk represents: 1) our job, 2) family, and 3) organizations, communities, movements to which we belong. The leaves represent our sources of information like the newspaper, radio, television, books, reports, traditional knowledge, experience, friends, and contacts. The fruit represents our achievements: 1) projects we have organized, 2) programs, 3) groups we have started or helped to develop, and 4) materials we have produced. Finally, the buds represent our hopes for the future. Each person is filling in the tree of life with examples of the above under the appropriate part of the tree. After each person has finished, each one shares his or her tree with the group and they are put on the wall to display. Construction paper, marking pens, and sticky designs are used. The exercise is flexible enough to adapt to any culture. The purpose of the exercise is to reflect on one’s own class origins, recognizing where one’s values, beliefs, and assumptions come from. It is also a nice way to get the group to know each other and understand where people are coming from.

Exercise 3
Knowing ones culture – The purpose of this exercise is to get people to explain and express their culture in a non-verbal way. With construction paper, pens, sticky symbols, and magazines, each person is to describe their culture through drawings and art. No words can be used. After twenty minutes, have each person share his or her drawing with the others.
Exercise 4
This exercise can be used to remind people of their history and to reflect on how different historical factors have affected their cultures, values, and beliefs. There are three role-plays: 1) pre-colonial, 2) colonial, and 3) post-colonial. Five or six people can volunteer to play a typical family in pre-colonial Ghana. This could consist of a mother, a father, a disabled baby, a daughter, etc., and it is good if they can dress up for the part that they are playing. So this group gets up and sets the pre-colonial scene. Then, the audience asks the following questions for each time period. (For details, see Appendix 1.) This is then repeated (with new actors) for the colonial period and the post-colonial period. The exercise gave people a practical example of their own assumptions and ideas of how the past was for Ghanaians, and sometimes members of the group disagreed with each other and brought out the differences that colonialism made to the economic, social, political, and cultural aspects of life.

Exercise 5
This exercise brings together different ethnic groups to discuss the whole concept of culture. Each person comes up with a word or phrase in their ethnic culture that defines or identifies the concept of culture. The purpose of the exercise is to show that people perceive culture differently and language has a role to play in how culture is defined. Culture involves the past, present, and future. After everyone has come up with a word, the discussion can centre on what culture is, who defines culture, and how these different words to define culture are used in their particular ethnic group. It is an exercise that is quite difficult but provides stimulating dialogue. In talking about culture, it brought out a sense of pride and a way to open the door to cultural attitudes and values important to the project.
B. Neo-liberal agenda exercise

Exercise 6
Global debt – The story of the debt crisis
This exercise helps to inform students in a practical way how the IFIs affect their countries. Divide the class into groups of 5 to 7 people, leaving two students out. Give them a big piece of paper or four flip-charts taped together to make a large sheet and ask them to go off and build an ideal society. They can use words, drawings, magazine pictures, etc., to make their own country. They are to be as specific as possible, thinking about the environment, jobs, food, security, industry, etc. This takes about thirty minutes. The students who are left out will be the facilitator’s assistants. The facilitator is usually the teacher. Once the societies have been created, the facilitator and his or her assistants visit the society. They introduce themselves as visitors. They ask questions about the important things in the society and generally chat with the society members. They then announce that they are from the IMF and that the society borrowed money from the IMF and hasn’t been able to pay back the debts. Therefore, the IMF team is here to dictate a certain set of conditions (structural adjustment programs) in order that the society can pay back their debt. The IMF team explains the conditions, i.e., cutting back on education, health care, and social welfare. The IMF team continues to explain the program further while they rip away these programs from the society. (The facilitator literally rips away the ‘education’-related pieces of the society. This is done with great force.) Any pictures of schools, etc., are ripped out of the mural. The second is health care. (The facilitator rips away anything to do with health, like hospitals and health centres). Welfare services are then ripped out of the mural. In the end, the society looks like Swiss cheese with holes in it.

Some of the reactions from students will be that they want to protect their country so they may stand on it or take it away or take the IMF people hostage or become violent.
A discussion at the end could have reflection questions like:

1. What was your reaction to how the IMF treated your society?

2. How did you feel about its attack on your way of life and your values?

3. How are these issues related to North/South relations?

4. Why did you not protect your country or why did you do the things you did to protect your country?

For further information and details of this exercise go to www.united-church.ca/websight.

Look for Global Debt – The Story of the Debt Crisis. There are other games on the website for your use as well.


ASWEA. (1972). *The important role of supervision in social welfare organization*, Doc. 3. Addis Ababa: ASWEA.


References


Introduction: Situating the Context

1 I use ‘western’/’non-western’ terminology in this book. ‘Western’ means countries who have industrialized and who have taken on the values and beliefs of European society and are considered ‘developed’ in modernization terminology. This includes Europe, North America, Australia, and New Zealand. ‘Non-western’ countries are those who may or may not have industrialized but have kept much of their own values and beliefs and tend to be societies that are collective in nature. These countries are referred to as ‘underdeveloped’ in modernization terms. No terminology is perfect and I felt this was the best terminology to use.

2 The stool, in Ghanaian society, is carved from native hardwood and is used to denote the office of the chief or the king. Usually an important symbol is carved between the upper and lower sections of the stool. The symbol shows the degree of skill of the carver and the status of the owner (Sarpong, 1971).

3 Neo-liberal policies are defined as a set of economic policies that are dominating the world today. The assumption is that successful economic development can be obtained, and any country in the world can make it to the top of the economic ladder. The market is central in governing economic, social, and political life (Wilson & Whitmore, 2000). Multinational corporations influence social and economic policy and assume that they govern societies instead of societies governing them (Wilson & Whitmore, 2000).

4 The term ‘umbilical cord’ implies a dependent attachment to something for survival. A child is attached to the mother in the womb in order to stay alive. This metaphor challenges African social work to come out of the womb, detach itself from its mother, or western social work education and practice, and start to live and breathe on its own, growing and developing into its own unique structure.

5 When I use the term ‘research group’ in the body of the book, I am referring to the Ghanaian research group that was involved in my PhD research project.

I. Historical Context

1 Structural adjustment programs were implemented in many countries in Africa to reduce foreign debt. The programs include cutting government spending, increasing export, trade liberalization, devaluing currency, privatization, removing price controls and state subsidies, and balancing the budget. These programs were enforced with penalties if not adhered to by the country. Education, health, and social welfare were particularly affected by these programs.

2 The meaning of periphery in this context refers to the profession of social work as being outside the core of
society. Society has not embraced the profession and made it one of its core professions.

II. Cultural Identity

1 Chancellor Williams, an African American, wrote the book *The destruction of Black civilization*, looking at the issues around the black race from 4500 B.C. to A.D. 2000. The book is a summary of sixteen years of research in which he did field studies all over Africa. He set out to answer the following questions: 1) How did all-black Egypt become all-white Egypt?; 2) What were some of the specific details in the process that so completely blot out the achievements of the African race from the annals of history; 3) How and under what circumstances did Africans, among the very first people to invent writing, lose this art almost completely; 4) Is there a single African race, one African people?; 5) If we are one race or one people, how do you explain the numerous languages, cultural varieties, and tribal groupings; 6) Since, as it seemed to me there is far more disunity, self-hatred, and mutual antagonisms among Blacks than any other people, is there a historical explanation for this; and 7) How, in puzzling contrast, is the undying love of blacks for their European and Asian conquerors and enslavers explained? I found the book to be quite passionate, forceful, and angry. Some of his writing seems harsh, but I felt it was important to include it as an important work concerning the history of black civilization.

III. Hegemony of Western Knowledge

1 The term ‘hegemony’ comes from Gramsci’s understanding of cultural hegemony in which one social class or group dominates another and the dominated are oppressed.

2 Engelbrecht (2006) defines this term as “a migration or emigration of professionally trained individuals or knowledge workers … they leave for other nations, because of unfavourable conditions where they are living. It is a human capital flight, a term which refers to financial capital that is no longer invested in the country where its owner lives” (p. 129).

3 *Sarvodaya* (everybody’s welfare), *Swarajya* and *Lokniti* are Indian terms that reflect Ghandian principles.

4 Ghandian principles are: 1) complete unity and integrity of body, mind, and soul in the individual human being; 2) all social action should be governed by selflessness, non-attachment, nonviolence, and active service; 3) no society, state, or any other institution has any worth or importance apart from its part in contributing to the growth of the individuals of which it is composed; 4) the means are at least as important as, and often even more important than, ends; 5) Faith in God is the foundation of all moral values.

5 *Aotearoa* is the Maori name for New Zealand and when a New Zealander is asked where they come from, often they will say *Aotearoa* New Zealand to give respect to the indigenous peoples of New Zealand.
IV. Neo-Liberal Policies

1 The IFIs are divided into three categories: 1) Bretton Woods institutions; 2) regional development banks; and 3) financial institutions of the European Union. In the African situation, the Bretton Woods institutions, made up of the International Monetary Fund, the World Bank Group, and the World Trade Organization (formerly GATT), are the important institutions for the African context.

2 'Structural adjustment programs' were part of the IFIs’ economic plan for economic growth. When countries could not pay their debts, these programs were implemented so governments could pay back their debt. This did not work for African nations who were in debt from the time of independence. Their debts continued to rise despite the programs. What is important to social work is that some of the first programs affected by government cutbacks were in health, education, and social welfare.

3 Since 1996 two other reforms have occurred in this program. In 1999 a review of the initiative strengthened the links between debt relief, poverty reduction, and social policies. In 2005, a supplemental program, Multilateral Debt Relief Initiative (MDRI), to the HIPC initiative was introduced to allow for a hundred per cent relief on eligible debts by the IMF, World Bank, and the African Development Fund for countries who completed the HIPC process.

5 THEMBA means hope in the Zulu language.

VI. Creating Culturally Relevant Education and Practice

1 A term used by the Brazilian educationalist, Paulo Freire. It refers to “learning to perceive social, political and economic contradictions, and to take action against the oppressive elements of reality” (Freire, 2007, p. 35).

2 At this point I want to say that in 1999 a group of stakeholders came together to look at revising the BSW curriculum and to create a MSW curriculum. The research group took these into consideration and were pleased with what had been revised. However, the lack of lecturers has meant that some of these courses have not been taught, and this again emphasizes the relationships between the economic policies of Ghana and their effect on education.

VII. The Future of Social Work in Africa

1 I want to recognize the important work that Wangari Maathai did for Africa and her fight to preserve the environment. Her 2011 death is a major loss to Africa.
Index

A

Abo El Nasr, M.M., xxvii, 78
Abukari, L., xix
academic knowledge, xviii
Accra, Ghana, 19, 117
adult education techniques, 7, 165
adult literacy, 35
Afghanistan, 124
Africa, 49. See also African nations
    autonomy, 4
capitalist / socialist tension in, 22
before colonialism, xiii, 44
colonization of (See colonization)
cultural, linguistic, and ethnic diversity, 181, 183
debt, xv, 91, 102, 112, 123
democratic past, xiii, xiv
destabilizing forces, 70
ethnic groups divided by colonialism, 53
exploitation after independence, xiv, 55–56, 90, 111, 182 (See also globalization; modernization)
history, xiii, 11, 50–52
history of social work in (See African social work)
loss of identity and culture, xiv, 48
pawn in the cold war, 55
place and role in the world, 6, 182
poverty, 96
progress, 89
resiliency, 182
survival stage, 117
African approach to healing, 81–82. See also traditional healers; traditional medicine
African as primitive, xiv, 48, 54, 74, 132–33
African Association of Schools of Social Work, 147
African Centre for Applied Research and Training in Social Development (ACARTSOD), 28–29
African-centred curricula, 4, 8, 145, 175, 187
African case studies, 21–22, 165
African-centred worldview and identity, 47–48, 76
African civilization, 182
African cultural identity, 50–60
African culture, xix, 55, 74, 87, 182
    affected by colonization and westernization, 57
    harmony with other species and the environment, 44
African Development Bank, 91
African elites, 2, 4, 74
African families. See also kinship institution
average income, 8
deterioration of living levels, 122
African identity, 6, 47, 59, 76
cultural identity, 50–60
importance of community, 48
undermined by colonizers, 48
African intellectuals. See African elites
African leaders
    exploiting their countries, 56
    failure to put nation's interest first, 48
    need to decolonize from aid, 119
    traditional leaders, xiii, 35, 54, 58, 118, 157–58
African nations, 119. See also Africa
    balance of payments crisis, 93
    borders follow lines of former empires, 51, 90
demographic situation, 25–26
diverse populations, 115
and International Economic Order, 89
need to wean themselves off of foreign aid, 119
suppliers of raw materials and recipients of development aid, 92
terms of trade with industrial countries, 93
working to regain identity, 59, 130
African schools of social work
importance to national development, 24
reluctance to radically reorganize their curricula, 24–25
African social services
differences reflect different colonial background, 17
African social work, 20, 81. See also social work
African philosophy and, 147
contribution to social work profession, 39
future of, 181–89
Ghana, 33–36, 135
history of, xix, 1–11, 33, 82
interventions appropriate to the African setting, 158
need to find its own style of training and practice, 183
on the periphery in Ghana, 61–62, 101, 131, 135, 166, 172
recognizing the need for change, 131
scarce resources, 130
western social work and, xvii, xxviii, 39, 65, 80, 166
African social work curricula. See also social work curriculum
African textbooks, 98
articles not available to African students, 130, 146
economics in, 98
African social work education
Ghana, 36–38
re-examination of, xxviii
African social workers
clientele, 80
low morale, 101
no part in defining profession, 78
working in western countries, 73, 130
African spirit of empowerment, 139
African Studies, 3, 5
African traditions. See African culture
African universities, xx, 5–11, 182
autonomy, 4
challenges, 183
colonial legacy, 2, 4
European (or western) models, xv, 3, 5, 147
funding from Europe, 3
historical context, 2–5
International Financial Institutions and, 8, 10
isolated from needs of local society, xvii
only one social work and it is western, 79
African university vs. university located in Africa, 5
African Way, 19
Africans trained in western universities. See western-educated Africans
aid. See also development
benefits go to donor, 113
effectiveness, 112
Ajayi, J., 2–4, 150
Akan language, xviii
Akosombo Dam, 31
American Code of Ethics, 84
ancestors, xiii
Ani, M., 74, 76–77
Annan, Kofi, 41
Antonio, P., xix
Apt, Nana, 30, 33, 37–38, 146
Arabic and Islamic studies, 3
archaeology of knowledge, xix
Argentina, 97
Asafo, 156
Asamoah, Yvonne, 28, 33, 36–38
assimilation, 57, 74
Association for Social Work Education in Africa. See ASWEA
Association of African Universities (AAU), 8
Association of Schools of Social Work in Africa (ASSWA), 28, 166, 168–69, 185, 187
ASWEA, xvii, 11, 18–29, 39, 71
ideas seem to have been forgotten, 64, 130
ASWEA conferences, xxiii, xxviii, 19–20, 62, 122, 166, 169
recommended change to curricula, 80
ASWEA documents, 21, 121, 130, 146–47
attempts to steer away from a western curriculum, 83
distributed throughout Africa, 179
unavailability (buried or lost), 28
ASWEA project, 175
ASWEA workshop (Cameroon 1975), 23
Australian Schools of Social Work
exportation of programs to Asia, xvi, 79
Awedoba, 45

B
Bar-On, Arnon, 140
Belgian authorities, 54–55
black civilization, 43, 50–51
black on the outside and European on the inside, 2, 11, 54
black society
disunity and noncooperation, 43
Blavo, Dr., 18, 21, 33, 35, 61, 140, 146
Blyden, Edward, 2–3
Body Shop, 103, 149
Borda, Fals, 171
Botswana, 79
brain drain, 10, 83, 103
Brazil, 97
Bretton Woods, 90
British educational policies, 2
British welfare system, 36
broadcasting, 36
Burundi, 54

C
Canadian aid/development and peacekeeping, 114–15
capitalism, 22, 77
care of the elderly, 145
case studies, 7, 22–23, 141
from Africa, 21–22, 147–49, 165
western case studies, 22, 148
case work approach, 81
Central and South America
evolution of social work, 146
The Challenge for Africa (Maathai), 181
chiefs, 54, 58
chieftaincy system, xiii, 58, 157
children, 18
child health, 96
child labour, 56, 145
child soldiers, 151–52, 162
child survival and development, 28
child trafficking, 145
HIV/AIDS orphans, 81, 104
homeless, 36
street children, 81, 145
traditional culture and, 57
unaccompanied minors, 162
China, 56, 97
Christian Missionary Society, 3
Christianity
conversion to, 54 (See also missionaries) and traditional religion, 58
citizenship, promotion of, 6
civil society, 104–5, 115–16
civilized / uncivilized mindset, 54, 132
clans, xiii
class, 17, 92, 116
climate change, 98
codes of ethics, 85, 98, 130
coffee cooperatives, 104
Cold War, 4, 55, 91
collective/individual identity, 47
Colonial Development Act, 34
Colonial Development and Welfare Act, 34, 36
colonialism, 56, 75, 90, 117
effects on Ghanian society, 133–34
colonization, xiv, xvii, xxviii, 6, 39, 43, 49, 51, 57, 59, 63, 182
African way of life seen as backward, 48
favoured western expertise, xiv
globalization as, xv (See also globalization; modernization)
heritage of jagged worldviews, xxvi
intellectual recolonization, 9
mass slaughter of Africans and, 52
psychological and social, 53
communal vs. individual oriented cultures, 84, 110, 162
communism, 111
community, 92, 103, 134, 145
fundamental to African identity, 48
community-based counselling services, 163
community-based projects, 136
community development, 14, 18, 69, 149
cultural change, 66–67
UNESCO definition, 48
cultural identity and social work, 60–69
cultural invasion, 52
cultural language, 148
cultural re-emergence, 59–60
culturally relevant curricula, 64, 84, 169. See also social work curriculum
evaluating present curricula, 138–40
Ghanaian context, 141 (See also Ghanaian research group)
may or may not keep western education and practices, 132
process of identifying, 141–44
blurring of cultures, 58–59
culture, 45–46, 57, 74, 116, 134, 159
culture of silence, 52
currency devaluation, 8
Comprehensive Development Framework, 96
Conference of African Ministers of Social Affairs, 29
customary law, xiii
customary practices, 57
cutbacks in health, education, and welfare, xvi, 8, 91, 95, 99
D
decolonization, 59–60, 70, 86–87, 132, 149
dehumanization, 52
democracy, xiii, 104–5
Democratic Republic of Congo, 55
democratization, 115, 123
Department of Community Development, 99, 120–21, 173
Department of Social Welfare, 99, 120–21, 139, 169–70, 173
Department of Social Welfare and Community Development, 35, 38
Department of Social Welfare and Housing, 34
Department of Social Work (University of Ghana), 145, 175
lack of resources, 135
dependency, xxi, 112, 114, 117, 126, 133
dependency on western social work education and practice, 40
dependency theory, 111–12
desegregation, 17
deterritorialization, 115
‘developed,’ 109
developing nations, 15
agricultural sectors, 97
demanding to be part of decisions made by IFIs and G8, 97
imbalance between West and, 117
lending options, 97
development, xx, 8, 16, 62, 92, 107–28. See also aid; social development
community (See community development)
donor-controlled, 118
empowering local people to use their own resources, 119
enriching further an already privileged minority, 122
inclusive and equitable, 116
meeting needs of donors, 119
political agenda, 111
qualitative dimension, 118
social dimension, 122
social policy and, 16
social work and, 116–20
unintended consequences, 14
western development organizations, 49–50
‘development’ (term), 110
development agencies, 114
Development and Social Issues I and II (courses), 164
development era, 109
development projects
administered by overseas organizations, 108
beneficiaries, 117–18
bureaucracy, 114
failure to listen to local people, 109
promoting dependency, 114
western ‘experts’ and, 114
development theories in the context of Africa (course), 163
development theory, xv, 111, 164
criticism, 111–12
development theory and practice (course), 155
development through modernization, 109–13
Directory of social welfare activities in Africa (UN monograph), 15–16, 23
disability, 116, 145, 161
disabled persons, 36
displaced persons, 26, 162. See also refugees
domestic violence, 145
drake, S.C., 19, 70
drama, 157
dreamers and dreaming, 8, 60, 136
dynamic development, 127
Dzobo, xviii

E
East Africa case studies project, 22
Eastern and Southern African Association of Social Workers, 166
Economic and Social Council, 16
Economic Commission for Africa, 16
Economic Community for West African States (ECOWAS), 32
economic prosperity, spread of, 98
education, 17–18, 26, 36, 122, 134, 164. See also social work education
African-centred, 3
bank machine type educational system, 6–7
colonial legacy in higher education, 4 (See also western knowledge)
deficiencies in formal education system, 26
Eurocentric university education, 2–3, 5
lack of funding for higher education, 148
race education, 54
tool for assimilation, 74
universal education, 4, 96
western-educated Africans, xv, xvii, 74–76
western-educated teachers, 75, 83
western education, 39–40, 101, 132
educational methods, 14
    adult education techniques, 7
    case work approach, 81
    lecture style teaching, 7, 23, 165
    online teaching, 10, 79
    participatory teaching methods, 136
    planning the teaching process, 23
educational videos, 166
An effort in community development in the
    Lakota Sub (ASWEA document), 21
Egypt, 13, 44
Egyptian civilizations, 54
elites, 2, 4, 74, 117
Elizabeth II, Queen, 58
Emancipation Act of 1833, 53–54
energy security, 98
Enlightenment, 55
environmental sustainability, 96, 115
Equatorial Guinea, 56
equity and justice, 115
ethical dilemmas, 161
ethical shoes, 104
ethics and values, 84–85
Ethiopia, 13, 22
ethnic identity, 55
ethnicity, 116
Eurocentric university education, 2–3, 5
Eurocentric world view, 39
Ewe language, xviii
exchange of professors, 16
Experiencing Asafo, 156
exploitation, xviii, 43, 48, 55–56, 92, 104, 182
    of developing countries for resources,
        111, 113
    hindered growth of Africa, 56
externalization of feelings and emotions, 57, 134

F
fair trade brands, 104
fairest trade, 103
Fals Borda, O., xviii, 171
families
    extended, 33 (See also kinship institution)
    mother and the family, 18
    PAMSCAD’s failure to help, 92

Family, child and youth welfare services in Africa
    (UN monograph), 18
family income, 8
family life, 18
family planning, 24, 26
    culturally relevant, 28
family welfare, 25–26, 145
family welfare and planning
        curriculum development in, 23, 83
famine, xvi
female genital mutilation (FGM), 67
female participation in labour force, 26
feminist thinking, 111
festivals and rituals, 157
fieldwork, 21, 153–54
fieldwork placement, 37
fieldwork practica, 144, 153–54
First Nations, 59
food and nutrition, 18
food insecurity, xvi
food policies, 123
Foucault, Michel, xix, 52
Fourah Bay College, Sierra Leone, 3
“Framework for Planned Change” (course),
    86, 146
“Framework for Social Diagnosis” (course),
    86, 146
Freire, Paulo, xiv, 6–7, 52, 63
Friedrich-Ebert Foundation, 30

G
G8 meeting (Hokkaido, 2008), 97, 112
Gardiner, Dr., 36
GASOW, 29–32, 39, 71, 130, 167–68
    purpose, 30
    re-energizing, 173–74
GASOW documents, 146
GASOW seminars, 175
Gbagbo, Laurent, 41
gender, 116
gender equality, 96
gender issues, 67, 145
General Agreement on Tariffs and Trade
    (GATT), 90
General Assembly for ASWEA (Togo 1973),
    22
Ghana, 8, 17, 19, 34, 57, 84, 135
  case studies project (See Ghanaian research group)
  changes in rural community, 66
  consensus, xvii
  cuts to social services, 121
  effects from cutbacks to education, 100
  ethnic cultures in, xviii
  experience with SAPs, 91
  history of social work in, 33–38
  Indigenous Community Development Movement, 120
  indigenous knowledge-gathering, xviii
  moved away from IMF cash, 97
  national level challenges to university autonomy, 5
  NGOs have taken role of advising government, 168
  parallel systems, 58
  practicums, 153
  pre-colonial, 139
  progress, 89
  radio talk shows, 103
  social planning issues, 31
  social work in, 33–36, 135
  social work on the periphery, 61–62, 101, 131, 135, 166, 172
  social work training in, 36–38
  social work’s relationship to Ghanaian society, 144
  taking best of many different identities, 58
  traditional system of social care, 121, 136
  UN Surveys, 13–14
  Ghana Association of Social Workers. See GASOW
  Ghana Poverty Reduction Strategy, 148
  Ghana TV (GTV), 173
  Ghanaian culture, 57, 134
  Ghanaian research group, x, xvii, xix, xxi, 148
  articles for publication, 17, 174
  changes to the present curriculum, 144–54
  developing new courses, 154–65
  map exercise, 142–43
  openness and honesty, 131
  outcomes of the research project, 170–75
  personal experiences of the group, 176–78
  Presentation Day, 17, 175
  public education video, 172
  questions that facilitate conscientization, 138
  recommended changes to the present curriculum, 144–54, 172
  rediscovering the past, 133
  returning knowledge to the community, 171
  Ghanaian use of proverbs, 148
  Ghandian principles, 84
  globalism, xvi, 115
  globalization, xvii, xxviii, 6, 56, 63, 164
  continuation of colonialism and modernization, xv, 55, 115
  western knowledge and, 75
  Glover, Professor, 8
  Gobineau, Arthur, comte de, 53
  “Golden Age,” 51
  Goma, L.K.H., 2–4, 150
  Grameen Bank, 119
  Gramsci, Antonio, 75
  Gray, M., 60, 139, 153, 159, 163, 167, 184
  Indigenous social work around the world, 80
  greed, 117
  group projects, 136, 153
  Guidelines for making contact with young people in informal groups in urban areas (ASWEA doc.), 21
  Guidelines for the development of a training curriculum in family welfare, 25
  Guinea, 19

H
  Hamitic Hypothesis, 54
  haves and have nots. See rich / poor gap
  health aspects of family welfare, 25
  health problems, 18
  “heart of darkness,” 44
  heavily indebted poor countries (HIPC), 93–94, 99
  Hebrew University School of Social Work, 30
  Hegel, G.W.F., 44
  hegemony of western knowledge, xv, 73–88
  Heron, B., 49, 95, 114, 119, 124
The important role of supervision in social welfare organizations (ASWEA document), 21
independence, 2, 104
India
at 2008 world trade talks, 97
lending money to African countries, 97
Indian code of ethics, 84, 161
indigenization of social development concepts, 26, 35
indigenized approaches in social work, xviii
indigenous best practices, 81
Indigenous Community Development Movement, 120
indigenous cultures, 59, 115, 188
indigenous knowledge and practice, 46, 131–32
indigenous NGOs, 182
Indigenous social work around the world (Gray), 80
indigenous teaching materials, 16
indigenous ways of knowing, 77, 79, 82
individualism, 77, 134. See also communal vs. individual oriented cultures
industrialization, 19
industrialized western model of social and economic development, 110
Institute for African Studies, 136, 155, 158
institutional structures, 144
institutions affecting social work education in Africa, 11–12, 169
Integrated approach to rural development in Africa (UN monograph), 18
interconnectedness of all things, 47
intercontinental relations, 144
interdisciplinary approaches, xxvii, 31
International Association of Schools of Social Work. See IASSW
international cooperation, 27
International Federation of Social Workers (IFSW), x, 174
Code of Ethics, 98, 161, 166
International Financial Institutions (IFIs), 90, 93, 98–99
destructive power over Africa, 91
imposed Structural Adjustment Programs, 8

I
IASSW, x, 24, 28, 147
IASSW Code of Ethics, 98, 161, 166
IASSW conference in Durban (2008), 71, 131
IASSW international symposium (Toronto 2007), xxv
IASSW workshop (Durban, 2008), xxvi
identity, 47–48
re-identifying of, 57
identity crisis, 41, 43, 59, 61
identity development and psychological defense, 149
ideology of oppression, 6
IFSW, x, 174
IFSW Code of Ethics, 98, 161, 166
IFSW/IASSW Ethics in Social Work, 84
illiteracy, 16, 145
ILO regulations, 56
imbalance between national democracy and international economic order, 105
imbalance between traditional and western knowledge, 77, 85, 136
imbalance in international trade, 112
imperialism, 76

imposition of conditionality, 94
losing power over their economic empire, 97
new form of colonization, xv
New Policy Agenda, 124
reforms, 104
social work training, 149–50
International Monetary Fund (IMF), 90–91, 96, 105, 150
and the crisis in tertiary education, 9
inequities rooted in, 103
macroeconomic frameworks imposed on poor African countries, 94
International Social and Development Centre (ISODEC), 168
international voluntary organizations, 23
internationalization, 115
internationalization of education, 4
Internet
  efficiency problems in Africa, 102
  not accessible for average person, 175
intra-continental cooperation, 168–69
Inuit, 59
IT techniques, 164
Ivory Coast, 14, 17, 19
‘Ivory Tower,’ 3

J
Jongh, Jan de, 122
Jonhson, James, 2

K
Kabeera, B., 58, 151, 160, 163, 166
Karberg, Walter, 30
Kenya, 14, 22
Kenyan tea, 93
kings, xiv
kinship institution, xiii, 34
knowledge. See also western knowledge
  academic, xviii
  African knowledge and culture, 182
  burying of unpopular knowledge, 52
  as a gift, 6
  indigenous knowledge and practice, xviii, 46
  indigenous ways of knowing, 77, 79
  subjugated knowledge, 51
  knowledge from living, xviii
  knowledge-intensive development, 9
  knowledge-making, 75
  Kreitzer, L., xiv, xv, xviii, xix, xxviii, 8, 19, 21, 36, 38, 81, 84–85, 117, 125, 158, 160, 175
  Kwaku, A., xix

L
labor unrest, 145
Laird, S., 120, 150–51, 155, 163, 169
land, 123
language, 159
  cultural language, 148
  important to cultural identity, 87
language and course titles, 145–46
laws changing or abolishing cultural practices, 57, 68
lecture style teaching, 7, 23, 165
liberalization, 115
liberation of the African mind, 40
Liberia, 13
Liberian refugee camp in Ghana, 152
life expectancy at birth, 17
lineages, xiii
listening, 109, 127
literacy, 35
  illiteracy, 16, 145
local case studies, 147–49
local markets, 113
Lombard, A., 163
Los Angeles Times, 105

M
Maathai, W., 39, 44, 46, 48, 50, 59, 72, 104–5, 188
  The Challenge for Africa, 181
Madagascar, 22
Mafile’O, 61, 133
Makere University in Uganda, 10
National Development Plans, 23
national governments
need to support work of schools of social
work, 24
should place more value on the people,
102
national policies, 98
nationalism, 35
Ndura, E., 53, 74, 80, 139
neo-liberal agenda, xvi, xx, 55, 124, 182
neo-liberal policies, 89–105, 110, 115
damage to African economies, 93
effect on education, 99–100
exclusion of poor people from resources
needed for survival, 92, 94
favouring the rich, 105
increased poverty from, 90
short-term profit-maximizing strategies,
115
social work and, 98–103
unfair trade laws, 93
neo-Marxism, 111
‘New colonialists,’ 124
New Policy Agenda, 124
new world economic order, xv, 17. See also
International Financial Institutions
(IFIs)
New Zealand
revival in public ownership, 97–98
New Zealand Association of Social Workers
code of ethics, 84–85
NGOs, 114, 164
accountability, 125
codes of conduct, 125
filling gaps left by neo-liberal economic
planning, 124
play into neo-liberal agenda, 124
role of advising government, 168
social welfare provision, 121, 123
social workers hired by, 125
trauma programs, 152
voice for human rights abuses, 124
NGOs (international), 13
NGOs and development, 124–26
Nicaragua, 146
Nigeria, 19, 97
Nigerian festivals, 157
1970s interest rate increases, 91
1950s social work, 86
Nkrumah, Kwame, 5, 18–19, 30, 33, 58, 91
North/South relations, 126, 164
Northern countries, 114. See also West
Northern social work. See western social work
Northern social work educators, 78
Nowe, 44
Noyoo, N., xxvii, 78
Nukunya, G.K., xiii
Nusronya (academic knowledge), xviii
nutrition, 36, 122
Nyatsiname (oral tradition), xviii

O
occupation, 17
Omara, T.P., 19, 70
oneness of mind, body, and spirit, 47
online teaching
    continues the imperialism, 79
    perpetuation of Western curriculum, 10
oppression, 61
    internalized oppression, 149
oral tradition, xviii, 44, 59, 148, 150, 157
    not suited to quantitative research
    methods, 83
organ donation, 161–62
Organization and delivery of social services
to rural areas in Africa (ASWEA seminar), 27
Organization of African Unity (OAU), 8, 24, 27
Osei-Hwedie, K., 78–79, 83–85, 140
outsider, xix, 64, 126

P
Pan-African studies, 76
Pan-Africanism, 24, 33
parallel systems, 58
Participatory Action Research (PAR), xvii, xviii, 137, 141, 171. See also Ghanaian research group
Participatory Action Research (PAR) methodology, 174
Participatory Farm Management, 119
Participatory Rural Appraisal techniques, 119, 136, 151
participatory teaching methods, 136
partners not masters, xxviii, 41
partnerships, 96, 124–26
Patel, L., 71, 121, 123, 146, 163
Patterns of social welfare organizations
and administration in Africa (UN monograph), 16
pay scales, 10, 136, 164
persons in need of protection in institutions
(course), 155, 163
physical and mental rehabilitation, 36
physically disabled persons, 26
pioneers in social work in West Africa, 130
pioneers of African social work, 147
pioneers of social work in Ghana, 18, 21, 33,
    35, 38, 61, 134, 140, 144
planning the teaching process, 23
political instability, 123
popular participation, 122
Popular participation and the new local
government system (seminar), 31
population and family welfare in Africa, 25
population and regional cooperation, 27
population increases, 123
post-colonial African countries. See African nations
post-colonial challenges to western biased
knowledge base, 76
post-traumatic stress disorder, 151–52, 162
poverty, xv, xvi, 66, 78, 90, 92, 94–96, 107,
    112, 149, 164
    globalization and, 115
    increasing with development, 111
poverty alleviation, 145
poverty alleviation programs, 98
poverty reduction programs, 150
Poverty Reduction Strategy Programs
(PRSP), 96–97
power, 9, 90, 116–17
power / knowledge relationship, 75
power and dependency issues, 126
power and inequality issues, 87
power issues within ethnic groups, 159
preventive rather than remedial practice, 20, 36, 63
primary school, 8
primitive / civilized dichotomy, xiv, 54, 74, 133, 182
private exploitation of natural resources, 92
privatization, 97–98, 115
of social programs, 95
professional associations, 23, 144. See also names of specific associations
codes of ethics, 161
involvement in African unity, 62
roles of, xx
professional associations in Africa, 167–68
professional identity, 61–63
Professional imperialism (Midgley), ix, 15, 78
professional practice, 65–67
profit-maximization principle
replaced by social-benefit principle, 103
Program of Action to Mitigate the Social Costs of Adjustment (PAMSCAD), 92
Protestant Ethic, 77
proverbs, 148
puberty rites, xiv, 67
public ownership
revival in, 97–98
public perception of social work In Ghana, 135
Puplampu, K.P., xviii
push–pull effect, xxvi, 58

Q
qualitative research, 83, 179
quantitative research, 150–51
queen mothers, xiv, 58, 158, 174
queen mothers and social workers
collaboration between, 158

R
race, 74, 115
race doctrine, 53
race ideology, 54
race policies, 54
racial classification, 54–55
racial equality, 2
racial identity, 50, 53
racial ideology, 54
racial pyramid, 17
racism, x, 3, 6
Radical Right, 95
radio and TV, 160, 166, 172
Ramsay, Richard, 84, 161
Ray, Donald, xiii
Realities and aspirations of social work education in Africa (Ethiopia 1976), 24
recession, 1980s, 91, 123
Reconstruction and Development Programme (RDP), 123
rectification (equalizing rich from poor), 17
rectification (rural and urban areas), 17
“Redemption Song” (Marley), 71
rediscovery and recovery, 60
rediscovery of history and culture, 59, 132–37, 140, 148
rediscovery of indigenous knowledge for teaching and practice, 131–32
redistributive justice, 105
refugee camps, 163
refugees, 151–52, 162
Relationship between social work education and national social development plan, 22
religious belief systems
ancestors in, xiii
remedial model of social work education, 36, 63, 122
remedial social services, 22, 120
renaming university courses to reflect African culture, 87
research, 16, 24, 27, 137
Participatory Action Research (PAR), xvii, xviii, 137, 141, 171
power relations within, 151
qualitative research, 83, 179
quantitative research, 150–51
research and evaluation methods, training in, 28
research capabilities, 26
“research or development fatigue syndrome,” 118, 137
rich / poor gap, xvi, 17, 90, 111, 114, 159
ritual animal slaughter, 161

*The role of agriculture and rural technology in national development (seminar)*, 31

role-playing, 23, 136, 165

Rosenfeld, Jona, 30

Ross, E., 50, 57, 81, 161


rural and urban issues

dowering issues, 159

rural community in Ghana

does of helplessness concerning poverty, 107

rural development, xxvi, 18, 27–28, 121–22

rural economics, 123

community economic programs, 103

rural exodus of youth, 18

rural life and community action, 16

Russia, 56

Rwanda, 54, 74, 166

community-based counseling services, 163

reconciliation process in, 152, 160

returnees to, 58, 151

Rwandan genocide, 55, 151

Rwandan social workers

drole to play concerning the Gacaca courts, 160

sexual orientation, 116

sharing of resources, 110

Shawky, Dr., 22, 62

Sierra Leone, 19, 22

skewed development, 115

skewed globalization, 117

slave trade, 52, 90


social action, 2

social activism for social change, 159

social archaeologists, xix

social-benefit principle, 103

social business approach, 103, 119–20

social change, 2, 31

Social Darwinism, 77

social development, 28, 120, 163, 170, 184

indigenization, 26, 35

social development approach to social work, 24–26, 65, 71, 123

‘social development’ as term, 22, 30

social development-based practicum, 153

social development education, 24, 27

Social development training in Africa (ASWEA conference, Ethiopia), 26

Social development Training Institutions, 28

‘social development workers’ as term, 22

social justice, 84–85, 104, 183

social planning, 26, 95

Social planning in national development (seminar), 30–31

Social reconstruction in the newly-independent countries of East Africa (UN monograph), 17

social welfare approach, 20, 65

‘social welfare’ as term, 22, 63

*Social welfare education and practice in developing countries* (seminar), 30

social welfare for children and youth, 18

social welfare institutions, 120–21, 147

colonial social welfare system, 33, 36

social welfare issues in African context, 11

social welfare personnel, 13–14

social welfare services, 16

cutbacks, 135

missionaries, 34
social work, x, xxvi, xxviii, 18
  advocating for poverty reduction policies, 116
  an art and a science, 185
  balance in the African and western approaches to, 184
  brought in by colonists, 34
  need to be indigenized, 24
  needs to change with society, 138
  preventive rather than remedial practice, 20
  promoting social and economic well-being, 13
  public awareness campaign, 166
  role in strengthening civil society, 116
  social work and law (course), 164
  social work and power issues (course), 154, 159
  social work and refugees (course), 155, 162–63
  social work and social action (course), 154, 159
  social work curriculum, xvii, 27–28, 138
    African-centred curricula, 4, 8, 145, 175, 187
    African textbooks, 98
    blend local and international content, 79
    culturally relevant (See culturally relevant curricula)
    curriculum development, 10, 14, 83
    curriculum development (teaching materials to help in), 26
    economics, 98
  on family welfare and planning for African schools of social work, 23, 26
  local, 65
  for rural development, 27
  social work values and ethics, 126
  specific to needs of Africans in different countries, 26
  sustainability, 138
  universal guidelines, 65
  western curriculum, x, xxviii, 3, 11, 22–23, 62, 78
  in world of NGOs, 125
  social work education, xxvi, 134

blend western with traditional African values and practices, 130, 134
common problems, 20
continuous evaluation of, 61, 186
critical conscientization, 186
dominant values, 77
lack of adequate financial backing, 20
lack of local literature for teaching purposes, 20
need to critique NGO sector, 123
opens doors to work overseas, 101
professional training, 63–65
remedial model of, 36, 63, 122
social development education, 24, 27
student exchanges with other parts of Africa, 154
students empowered to think for themselves, 7
teaching skills of African teachers, 24
western knowledge and, 39–40, 77–83
social work educators, 28
  holding on to the western education, 132
Social work in Ghana (video), 172
“Social Work in West Africa” (conference 1962), 19
social work interventions, 158
culturally relevant education and practice, 79, 82, 129–79
  traditional, 157–58
social work journal (established), 21
social work profession, xvi, 19, 134, 185
  Ghana, 38
  internal and external barriers, 130
  part of global solidarity movement, 125
  value to national development and social planning, 188
social work schools in western world
  seeking to export programs, 79
social work training. See social work education
social work values and ethics, 77, 126
social work values and ethics in African society (course), 154, 160
social workers
  active role in political and social arena, 99, 159, 165
  advocating for poverty reduction policies, 116
Index

change agents, 31, 66, 80, 116–17, 120, 160, 186

collaboration with traditional healers, 81
confined to administration and supervision, 62

cooling agents, 98

ethical dilemmas, 161

excluded from broader social policy formulation, 62

involvement at different levels of planning and implementation, 121

listening, 127

lobbying, 102, 159

mediation role, 67

national planning and, 65, 121, 123, 166

need to occupy positions of power, 160

need to think and act both locally and globally, 103

need to understand economics of the time, 98–99

NGOs and, 125

obligation to challenge social policies, 98

public acknowledgment that one is, 160

public image, 62, 135

role in rehabilitating children of war, 152

role regarding cultural behaviours that are unhealthy, 157, 161

rural animators and initiators of social change, 31

rural development and, 121

shortage, 20

should stand for electoral positions, 160

social workers in Ghana, 144–45

social workers in Rwanda, 166

Society for the Prevention of Cruelty to Animals, 161

solidarity, xxviii

Soul of Africa, 104

South Africa, 13, 57

apartheid-colonial curriculum, 3

history of social work, 146

professional associations, 167

redefining social work education in post-apartheid era, 131

social development model, 71, 121, 123, 184

South African education, 148–49

South African Human Rights Commission, 162

South African social workers
going to UK to work, 101, 103

leaving for financial reasons, 102

South African White Paper for Developmental Welfare, 123, 163

spiritual nature of human beings, 47

“The Stages of Economic Growth” (Rostow), 110

starvation, xvi

The status and role of women in East Africa (UN monograph), 18

status quo, 8

stereotypes, 61

of Africans as inferior and uncivilized, xiv, 48, 53–54, 74, 132–33

(See also primitive / civilized dichotomy)

negative stereotyping of indigenous peoples, 49, 54

of social workers, 61, 71

of Westerners as superior and civilized, 53

strength-based approach to social work practice, 135

‘the strongest takes all’ rule, 93

Structural Adjustment Programs (SAPs), 8, 95, 97, 135
cuts to health, education and social programs, 91
damage to educational systems in Africa, 96
destabilization of self-sufficient communities, 92

intellectual recolonization, 9

Sub-Saharan universities. See African universities

subjugated knowledge, 51

subsidized agricultural products, 97

subsistence farmers, 97

Survey of curricula of social development training institutions in Africa (ASWEA seminar), 27

sustainability, 104

sustainability of communities to provide for themselves, 113

sustainable development, 112–13, 119

Susununya, xviii
Traditional medicine, 161. See also African approach to healing
traditional practices that cause ethical dilemmas for social workers, 157, 161
traditional social systems, xiv
Training for social development (ASWEA conference, Ethiopia 1985), 27
Training for social work in Africa (UN monograph), 17
transition periods, 68
transitional change, 66–67
transparency/honesty/trust, 126
trauma counselling, 152
trickle down, 110–11
trokosi system, 67, 145
Truman, Harry, 109
truth in indigenous African society, xviii
Tutsis, 54–55

U
Ubuntu, 162
Uganda, 14, 22, 104
moved away from IMF cash, 97
umbilical cord with western theory and practice, xix, xxviii, 86, 140, 183
unaccompanied minors, 162
‘under-developed’ (term), 109
UNDP Human Development Report (2010), 92
unemployment, 123, 145
unequal globalization process, 116
UNESCO, 48
UNESCO World Conference on Cultural Policies, 45
unfair trade laws, 93
Union of South Africa. See South Africa
United Arab Republic, 17
United Nations, 8, 23, 39, 110
assumed western social work knowledge was universal and transferable, 15, 77
ASWEA representatives, 27
Millennium Development Goals (MDG), 96
sent western consultants to non-western countries, 14–15

T
Tandon, R., xviii
Tandon, Y., xiii, xiv
Tanganyika, 14
Tanzania, 22, 97, 120
Tasfaye, Dr., 24
teacher/student relationships, 23
Techniques of teaching and method of field work evaluation (Ethiopia 1974), 23
Tema Harbour, 31
ternary education, 9–10
Tettey, W.J., xviii
textbooks, 14, 68, 79
African social work textbook, 165
limited finances for publishing, 148
western social work training texts, 14, 139
THEMBA (There Must Be an Alternative), 105
Togo, 19, 22
Tongan social work, 61, 132
traditional African culture
balancing with modern culture, 60
complexity, 44
destructive to some people, 57
respect for, 149
traditional authority or elders, 118
traditional authority structure, 158
traditional family and community supports, 66
traditional healers, 81, 157
traditional health clinics, 157
traditional knowledge
believed to be primitive, 74
blending together of modern and, 182
devalued by modernization, 55
repressed by colonialism, modernization, and globalization, 75
undermined, xv
traditional leaders
chiefs, 54, 58
chieftaincy system, xiii, 58, 157
traditional local leaders, 35
traditional mechanisms for social change (course), 154–55
traditional mechanisms for social intervention, 158

240 SOCIAL WORK IN AFRICA
social work was about assisting individuals, 12
support for internationalization of education, 4
supportive of exporting social work, 11–12
United Nations Children’s Fund (UNICEF), 22
United Nations Development Program, 92
United Nations Economic Commission (UNECE), 21
United Nations Economic Commission for Africa (UNECA), 22
United Nations Fifth Conference on social Work Education, 78
United Nations High Commissioner for Refugees (UNHCR), 16, 152
United Nations Monetary and Financial Conference (1944), 90
United Nations monographs, 15–18
United Nations Security Council resolution to sanction Zimbabwe veto by Russia and China, 56
United Nations Surveys, 11–15, 28, 146, 175
United States. See U.S.
universal education, 96
universalizing trends within social work, 60
universality of social work values, 160
universality of western social work knowledge, 15, 77, 84
challenges to, 78
universalization, 115
University College of Ghana, 3
University of Calgary, 147
attempt to merge different worlds, 65
University of Calgary, Faculty of Social Work, 28
University of Durham, 3
University of Ghana, xxv, 5, 7, 19, 30–31, 86, 145, 171, 173, 175
British influence, 3
fieldwork, 37
lack of consistent university staff, 100–101
lack of resources, 135
need for full-time fieldwork coordinator, 154
new master’s program, 137
poor pay and conditions, 136, 164
retention strategies, 103
revised bachelor’s curriculum, 137
shortage of teaching staff, 20
social work curriculum, 131 (See also Ghanaian research group)
social work program, 164
social work training, 36–38
University of London, 3
University of Science and Technology (Kumasi), 31
urban and rural development. See also rural development imbalance of financial support for, 23
urban and rural issues, 159
urbanization, 19
U.S. debt, 105
subsidized agricultural products, 97
U.S. Congress, 105
USAID, 113
The use of films in social development education (ASWEA document), 21

V
Venezuela, 97
virginity testing, 162
visas, tight security around, 169
voluntary organizations, 23
Voluntary Services Overseas, 100
volunteer leaders in community development, 35

W
Walton, R.G., xxvii, 78
water supplies, 36
welfare, 36. See also social welfare
welfare state, 18–19
West, 55. See also Northern countries
use of race, culture and nation to divide and educate the world, 74
West Africa, xiii, 19
West Africa case studies project, 22
western case studies. See under case studies
western curriculum. See under social work curriculum
western development organizations
attitude towards Africa, 49–50
western-educated Africans, xxvii, 74, 76. See also African elites
fed system of colonialism, 75
perpetuated idea that western knowledge was best, 75
undermined local knowledge and expertise, xv
western-educated teachers, 75
teach and practice in western way, 83
western education. See under education
western experts, 77–78, 114
western knowledge, xvi, 15, 140
Africa slow to discard, 79
believed superior to local knowledge, 77
challenges to the universality of, 15
hegemony of, xv, 73–88
post-colonial challenges to, 76
role in development of African social knowledge, xx
tool of European imperialism, 85
western way of knowing, xviii
western knowledge and social work education, 77–83
western social work
considered superior, 130
ineffective for many communities, 79–80
Judeo-Christian background, 78
medical model methods, 78
western social work curricula, x, 11, 78
western social work education and practice
dependence on, xxiii, 40
has not worked well in Africa, 39
transferable, 39
western theory, xvi, 15
balancing with African indigenous knowledge and traditions, xxiii, 140
western theory and practice, xix, xxviii, 86, 140, 183
westernization, 74, 110, 115
White Paper for Developmental Social Welfare in South Africa, 123, 163
Whitmore, E., xv, 90, 110–11, 115
Williams, L., 65
Willinsky, J., xiv, xv, 44, 51–54, 74–76, 86, 146
Wilson, M., xxviii, 125
Wilson, M.G., xv, 90, 110–11, 115
‘winterthorn,’ 187–88
witches villages, 67
Wits University historical archives, 175
women, 36
female genital mutilation (FGM), 67
dependence on, 79–80
female participation in labour force, 26
legal and political rights of, 18, 67
PAMSCAD’s failure to help, 92
participation in community life, 18
traditional culture and, 57
women and children, 123, 153
women in development, 27–28, 149
women pounding fufu, 155–56
women’s movements, 157
World Bank, xvi, 8–10, 90–91, 96, 103–4
policies contributed to the crisis in tertiary education, 9
poverty and, 94–95
world recession, 91, 123
World Trade Organization, 103, 105
world trade talks (2008), 112
collapse, 97
World War II, 12

Y
Yimam, 28
Youth employment and national development in Africa (UN monograph), 18
Youth migration to cities, 18, 66
Youth mobilization for national development, 16

Yunus, M., 93, 95, 99

Z
Zambia, 22
Zimbabwe, 2, 56, 58, 147, 170
Zulus, 162
Linda Kreitzer has succeeded in moving beyond rhetoric to provide concrete examples from the context of Ghana as to how local systems, practices and knowledge might be incorporated into social work education and practice.

Dr. Vishanthie Sewpaul
School of Social Work and Community Development
University of KwaZulu-Natal, South Africa

Drawing on her experience as a social work instructor in Ghana and using field research conducted for her doctoral thesis, Linda Kreitzer addresses the history of social work in African countries, the hegemony of western knowledge in the field, and the need for culturally and regionally informed teaching resources and programs. She challenges African social workers and schools of social work to critically examine their curricula and to continually evaluate teaching practices in light of the social, political, economic, and spiritual aspects of African life. At the same time, she urges the creation of new theories and methods that are culturally relevant to the current African context.

Guided by a strong sense of her limitations and responsibilities as a privileged outsider and a belief that “only Ghanaians can critically look at and decide on a culturally relevant curriculum for themselves,” Kreitzer utilizes Participatory Action Research (PAR) methodology to successfully move the topic of culturally relevant practices from rhetoric to demonstration.

LINDA KREITZER is an associate professor in the Faculty of Social Work (Central and Northern Alberta Region) at the University of Calgary. She has an extensive background in practising, researching, and teaching social work in Britain, Ghana, and Canada. Her experience with Ghana began in 1994 while teaching social work at the University of Ghana through Voluntary Services Overseas, a British NGO.