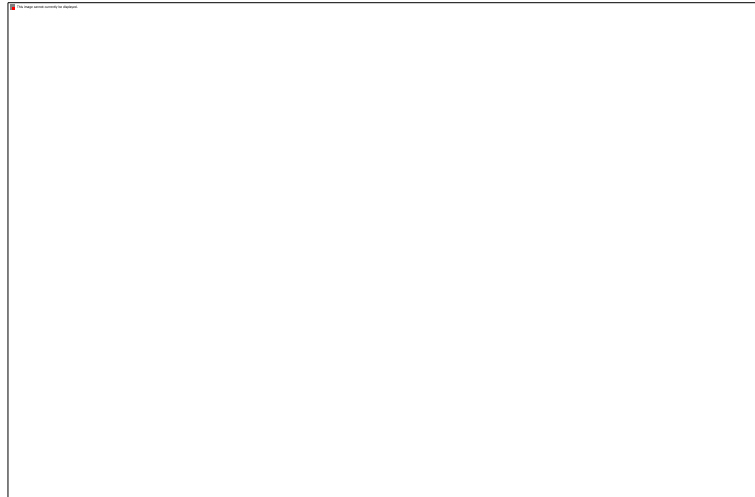**BINDURA UNIVERSITY OF SCIENCE EDUCATION**

FACULTY OF SOCIAL SCIENCES AND HUMANITIES

DEPARTMENT OF SOCIAL WORK

EXPLORATION OF THE UTILITY OF UJAMAA IN SOCIAL WORK PRACTICE

BY

(B200436A)

A Dissertation Submitted to the Department of Social Work in partial fulfilment for the requirements for the Bachelor of Science Honours Degree in Social Work

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ABSTRACT

The study investigated the utility of Ujamaa in social work practice. The objectives of the study were to analyse how Ujamaa is incorporated in the social work practice, to understand the effects of incorporating Ujamaa in social work, to explore the core tenants of Ujamaa and to understand the perceptions of social workers in regards to Ujamaa. The study revealed that, there is a gap between Ujamaa and social work due to changes happening and the introduction of NGOS and CSOS. The purpose of the proposed study is to comprehend the importance of Ujamaa as a perspective in social work practice and how it matters when dealing with the welfare of African communities. The study adopted a qualitative methodology through a case study research design and collected data from a number of in-depth interviews, to three different groups. Data analysed through thematic analysis based on the descriptive phenomenology revealed that social workers, policy makers and community members should work hand in hand to ensure that Ujamaa principles are incorporated in social work practice. The efficacy of Ujamaa as an intervention was supported with the idea that Ujamaa is a social and economic cooperative system that emphasizes the well-being of the community and collective responsibility which is supported by the well-being theory, which posits that the welfare of an individual is intertwined with the functionality of the community. Additionally, the policy makers emphasized that incorporating Ujamaa principles into social work practice can promote community cohesion and empower individuals by fostering a sense of collective responsibility.

APPROVAL FORM

SUPERVISOR

I certify that I have supervised for this research. Titled**: The utility of Ujamaa in social work practice,** in fulfilment of the requirements for the Bachelor of Science Honours Degree in Social Work and recommend proceeds for examination.

Supervisor

Name: **P. Gonorashe**   Signature: Date: **10 MAY 2024**

Chairperson of Department Board of Examiners

The Departmental Board of Examiners is satisfied that this dissertation report meets the examination requirements of a Bachelor of Science Honours Degree in Social Work and I therefore recommend to the Bindura University to accept a research project by Ruth Winey Chipandire titled**: The utility of Ujamaa in social work practice,** in partial fulfilment of the requirements for the Bachelor of Science Honors Degree in Social Work.

Chairperson's

Name..Signature..................................Date..........................

DECLARATION

I, Ruth Winey Chipandire studying for the Bachelor of Science Honours Degree in Social Work, cognizant of the facts that plagiarism is a serious academic offence and that falsifying information is a breach of ethics in Social Work research, truthfully declare that:

1. The dissertation report titled**; The utility of Ujamaa in social work practice** is a result of my own work and has not been plagiarized.

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1633 Magamba

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DEDICATION

I am dedicating this dissertation to my parents Mr M and Mrs S Chipandire and my beloved and supportive brother Godknows Chipandire who have always been there since day one.

ACKNOWLEDGEMENTS

First and for most I would like to extend my sincere gratitude to the Almighty God for the gift of life and strength he gave me during this research period. Again, unlimited thanks go to my mother, my family and friends who supported me throughout this study programme. Innumerable appreciation goes to my supervisor Mr Gonorashe for his patience, dedication, encouragement on this academic journey and for the polite persistence that got me to the finish line.

Acronyms

SME   Socialist Market Economy

NGOs   Non-Governmental Organisations

CSOs   Civil Society Organisation

SCT   Social Cognitive Theory

LDM   Locality Development Model

SPM   Social Planning Model

SAM   Social Action Model

Contents

CHAPTER ONE

INTRODUCTION AND BACKGROUND

1.0 Introduction

This chapter is going to explore the background of the study, relevance of the study, problem statement, the research aims and objectives, research questions and hypothesis, definition of key on terms, assumptions and the chapter summary.

1.1 BACKGROUND

The origins of Ujamaa, a pivotal concept in Tanzania's historical narrative, can be traced back to the inception of the Tanganyika African National Union (TANU) on July 7, 1954. This mass political party was founded by Julius Kambarage Nyerere, a visionary leader who played a pivotal role in shaping the country's future. TANU's primary objective was to empower Tanzanians to take control of their own governance and determine their collective destiny, free from the shackles of colonial rule. Under Nyerere's leadership, TANU mobilized the Tanzanian people to demand independence from British colonial rule, ultimately achieving this goal on December 9, 1961. Nyerere became the country's first Prime Minister, but his tenure was brief, as he resigned in January 1962 to focus on party affairs and develop a comprehensive policy framework for the newly independent nation. This policy framework, which came to be known as Ujamaa, was Nyerere's vision for a socialist Tanzania. In his seminal pamphlet, Nyerere defined Ujamaa as an attitude of mind that prioritizes mutual care and collective well-being, akin to the spirit of brotherhood or familyhood. He emphasized

that true socialism could only be achieved when individuals viewed each other as siblings or members of an extended family, rather than mere acquaintances or strangers.

According to Nyerere, institutions and organizations were essential for achieving socialist goals, but they were insufficient on their own. He believed that these structures could be subverted or corrupted if not infused with the spirit of brotherhood and a genuine commitment to collective well-being. Therefore, Nyerere's concept of Ujamaa emphasized the importance of cultivating a shared sense of purpose and mutual responsibility among the Tanzanian people. Nyerere (1982) was trying to inculcate African culture and ontology into the socialist ideology of the time to inform public policies. In the 1982 version of his publication, 'Education for Self-Reliance', Nyerere argues that ''we have said that we want to create a socialist society which is based on three principles that are equality and respect for human dignity, sharing of the resources which are produced by our efforts and work by everyone and exploitation by none. We have set out these ideas clearly in the National Ethics; and in the Arusha Declaration and earlier documents, we have outlined the principles and policies we intend to follow, which are also the main objectives of social work practice in communities. The idea of Ujamaa was to have a profound impact on Tanzanian economic and development policies, at the heart of the idea of Ujamaa were ideas around self-reliance (people should build their future for themselves), total participation of all in developing the nation (national building and self-help), communal labour in the rural sector and communal ownership of land and nationalization in the private sector and of public services. Therefore, as Ujamaa was developed in Tanzania it also narrowed down to other African nations through the nuclear family. It is also evidenced by how Africans valued relations.

1.2 STATEMENT OF THE PROBLEM

Over the past years Ujamaa has been incorporated in social work practice but there is no clear perspective of how it is incorporated and it seems there is a gap between Ujamaa and social work. With the introduction of NGOS and CSOS the utility of Ujamaa seems to be sidelined as communities now rely on aid given by these organizations. Therefore, the researcher in the research is going to study and review the importance of Ujamaa as a perspective in social work practice and how it matters when dealing with the welfare of African communities. Furthermore, with introduction of education there is a huge gap between family members as in most scenarios curriculums abandoned African cultures which emphasized on the importance of family hood as outlined by Nyerere when he established the Ujamaa concept.

1.3 AIM

1. To assess the utility of Ujamaa in social work

1.4 OBJECTIVES OF THE RESEARCH

1. To analyze how Ujamaa is incorporated in the social work practice

2. To understand the effects of incorporating Ujamaa in social work

3. To explore the core tenants of Ujamaa

4. To understand the perceptions of social workers in regards to Ujamaa

1.5 RESEARCH QUESTIONS

1. What are the effects of Ujamaa in social work practice?

2. How can Ujamaa be incorporated or maximized in social work practice as an intervention?

3. What are the solutions that can be employed to address the gap between Ujamaa and social work practice?

4. What are the perceptions of social workers in regards to Ujamaa?

1.6 ASSUMPTION OF THE STUDY

Ujamaa can be employed to ensure community development through strengthening self-reliance. Ujamaa can be employed by communities and lessen the need for external interventions in times of crisis. Ujamaa can be a major factor that can be used to promote Ubuntu. Ujamaa can deeply establish social justice and equality through community mutual respect.

1.7 SIGNIFICANCE OF THE STUDY

The study is going to benefit social workers as it will point out the advantages of incorporating Ujamaa practice in their profession. It will also be beneficial to the academia as students, scholars and researchers will make use of this study as it is going to close the literature gap and they will be using it in terms of academic writing. They can cite this study as it is going to produce useful results hence they can use it as scholarly material. The Ujamaa concept will also be beneficial to the community at large as it is going to help them embrace each other and be a brother's keeper supporting the concept of Ubuntu. The study sought to act as an advisory instrument to the policy makers to try and formulate policies that enhance the idea of embracing Ujamaa.

1.8 LIMITATIONS

The researcher faced a huge challenge in collecting data regarding the topic due to poor knowledge of the concept. The study faced a challenge of poor participation and cooperation among community members whilst carrying out the study because most of the people are attracted to money due economic hardships that are being faced in Zimbabwe. Hence the researcher could not attain information as expected. In regards to ethical considerations that were needed to be put in practice during the research such as confidentiality, anonymity and at cetera, the researcher found it difficult to find participants to participate during the study. In line with the previous mentioned point of view, prior to research the researcher found it

difficult to gather participants and after they were gathered, the researcher also found it difficult to convince the participants to outline the questions asked since they didn't trust the researcher at that particular moment. Thus for the researcher, the researcher found it difficult to build a rapport with the participants.

1.9 DELIMITATION OF THE STUDY

The study was carried out in Murewa where the researcher dwells which aided the study to be cost effective.

1.10 DEFINITION OF KEY TERMS

1.10.1 Ujamaa is a socialist system of village cooperatives based on equality of opportunity and self-help (Okoloye 2022)

1.10.2 Social work is a practice profession and an academic discipline that recognizes that interconnected historical, socioeconomic, cultural, spatial, political and personal factors serve as opportunities and/or barriers to human well-being and development. (Hare 2004)

1.11 DISSERTATION OUTLINE

 CHAPTER 1 (Introduction & Background of the Study)

In this chapter the researcher introduced the topic in study which is exploring the utility of Ujamaa in social work practice.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

In accordance with Ainsworth (2017), a literature review is a selection of the subject matter's published works that includes knowledge, arguments, and supporting information that has been written from a particular perspective in order to achieve a specific goal or convey a particular viewpoint regarding the topic's nature. Chapter 1 introduced entirely study. The current chapter reviewed literature which is in line with this study. The chapter was informed by the study objectives, and literature will be unravelled from a global, regional (African) and Zimbabwean context.   Moreover, the chapter also unearths the theoretical framework underpinning the study. In this study, literature review helped to identify work already done or in progress that is relevant to the study, and this helps preventing the duplication of what has already been done.

2.1 THEORETICAL FRAMEWORK

A theoretical framework, according to Barbour (2014), is a model or collection of strategies used to interpret and analyse data gathered during a research investigation. A theory aids in giving the research's findings a contextual explanation and comprehension (Moore, 2012). The study used the Social Cognitive theory by Albert Bandura and the Models of community organisation by Jack Rothman (1968). These approaches balance out each other's shortcomings and strengthen each other's areas of weakness, which validates the rationale behind their integration in this study. The methods are below:

2.1.1 MODELS OF COMMUNITY ORGANIZATION FRAMEWORK

Rothman's models of community organization can be linked to the utility of Ujamaa in social work practice in several ways which are locality development, social planning and social action. Rothman and Tropman (1987) found that locality development is the model that most closely subscribes to the values and outcomes of what is typically referred to as "community development."Rothman (2001) lists a set of practice models and approaches of community intervention. Brescia University states that Jack Rothman, a prominent social work scholar, theorized that community organizing can manifest in three distinct ways: locality development, social planning and social action. Ujamaa's emphasis on cooperative economics and reliance on communities aligns with the principles of locality development. Both emphasize the importance of self-help, community capabilities, and cooperation, as well as the development of local leadership and empowerment within the community. Ujamaa's focus on national development through the institutionalization of social, economic, and political equality resonates with the technical problem-solving approach of social planning. Both models seek to address substantive social problems and effect change at a broader level. Ujamaa's promotion of reliance upon communities and the cooperative provision of essentials of living reflects the broader social approach to human betterment emphasized in the social action model. Both models aim to strengthen community life and prevent social ills through effective delivery of services and community cooperation. In summary, the principles of Ujamaa align with the values and outcomes associated with Rothman's models of community organization, particularly in their focus on community empowerment, problem-solving, and cooperative approaches to development.

2.1.2 THE SOCIAL COGNITIVE THEORY

The social cognitive theory emphasizes the role of cognitive processes, observational learning, and self-efficacy in shaping human behavior within the social environment. When considering the utility of Ujamaa in social work practice, the social cognitive theory could be relevant in understanding how individuals learn and adopt cooperative economic practices, community empowerment, and cultural sensitivity within the context of Ujamaa principles. For example, the theory's emphasis on observational learning suggests that individuals may learn and adopt Ujamaa principles by observing and imitating others who practice cooperative economics and community empowerment. The concept of self-efficacy could also play a role in individuals' belief in their ability to engage in Ujamaa practices and contribute to community well-being. By applying the social cognitive theory to the study of the utility of Ujamaa in social work practice, the researcher explored how cognitive processes, observational learning, and self-efficacy influence individuals' adoption and implementation of Ujamaa principles. This provided insights into effective strategies for promoting and supporting Ujamaa practices within social work contexts to ensure sustainable development in sub-Saharan countries.

The Social Cognitive Theory (SCT), introduced by Albert Bandura in 1986, posits that learning is a cognitive process that occurs in a social context with a dynamic and reciprocal interaction of the person, environment, and behavior (Bandura, 1986). SCT emphasizes observational learning, where people learn by observing others, and considers behavioral capability, reinforcements, expectations, and self-efficacy as key factors influencing behavior (Bandura, 2002). While SCT has been widely applied in health promotion and other fields, it has limitations, such as disregarding biological and hormonal predispositions and not focusing on emotion or motivation (McAlister et al., 2008). Despite these limitations, SCT remains a significant theory in understanding human behavior and learning.

2.2 UNDERSTANDING THE EFFECTS OF INCORPORATING UJAMAA IN SOCIAL WORK

The social cognitive theory can be linked to the objective of understanding the effects of incorporating Ujamaa in social work through its emphasis on social learning, behavioural change, and the influence of social determinants on behaviour.

Incorporating Ujamaa in social work practice promotes collective empowerment, fostering a sense of community and shared responsibility among individuals and groups. This approach encourages collective problem-solving, asset-based and strength-focused interventions, and cultural sensitivity, aligning with the principles of community development and social justice. Ujamaa-inspired social work practice recognizes the interconnectedness of individuals and communities, acknowledging that individual well-being is tied to the well-being of the larger community. By embracing this philosophy, social workers can effectively address complex social issues, such as poverty, inequality, and social exclusion, by mobilizing community assets and promoting collective action. Furthermore, Ujamaa's emphasis on shared caring and sharing resources resonates with the values of social work, highlighting the importance of reciprocity, mutual support, and collective growth. By integrating Ujamaa into social work practice, professionals can enhance their interventions, fostering more inclusive, sustainable, and impactful outcomes.

2.2.1. Behavioural Change and Observational Learning

The social cognitive theory emphasizes the role of observational learning in behaviour change. When analysing the effects of incorporating Ujamaa in social work, this theory suggests that individuals may adopt new behaviours and practices related to cooperative economics, community empowerment, and cultural sensitivity through observational

learning. Understanding how individuals within a social work context observe, learn, and internalize Ujamaa principles can provide insights into the potential effects of incorporating these principles in social work practice.

Behavioral change and observational learning are intricately linked, as the latter plays a significant role in the former. According to Bandura's (1986) social cognitive theory, observational learning involves the process of learning new behaviors by observing and imitating others, which can lead to behavioral change. This process involves four key elements: attention, retention, reproduction, and motivation. Furthermore, behavioral change can be influenced by various factors, including environment, cognition, and social context (Ajzen, 1991). The theory of planned behavior posits that behavioral change is influenced by attitudes, subjective norms, and perceived behavioral control. Additionally, self-efficacy, the belief in one's ability to perform tasks, is a crucial factor in behavioral change (Bandura, 1997). Understanding these mechanisms and factors can provide valuable insights into the dynamics of behavioral change, enabling the development of effective strategies for promoting positive behavioral change.

2.2.2 Influence of Social Determinants

The social cognitive theory acknowledges the influence of social determinants on behaviour change. When examining the effects of incorporating Ujamaa in social work, this theory can provide a framework for understanding how individuals' past experiences, social reinforcement, and environmental factors influence their adoption of Ujamaa principles. This can help in assessing the broader impact of Ujamaa on social work practice and the potential effects on individuals, communities, and social well-being.

The social determinants of health play a crucial role in shaping behavioral change and observational learning, as they influence an individual's environment, opportunities, and resources. For instance, socioeconomic status can impact access to healthy food options and

exercise facilities, while education level can affect health knowledge and literacy. The environment itself, including access to green spaces and exposure to air pollution, can also shape behavioral choices. Furthermore, social support networks and community cohesion can foster positive behavioral change, while cultural background and norms can influence behavioral choices and observational learning. Understanding the social determinants of health is essential for developing effective interventions and policies that address health inequities and promote positive behavioral change. By acknowledging the complex interplay between individual factors and societal influences, we can work towards creating a society that supports and promotes healthy behaviors for all.

2.2.3 Reciprocal Interaction of Person, Environment, and Behaviour

The social cognitive theory posits that learning occurs in a social context with a dynamic and reciprocal interaction of the person, environment, and behaviour. When studying the effects of incorporating Ujamaa in social work, this framework can guide the exploration of how the social environment and individual experiences interact to shape the effects of Ujamaa principles on social work practice. This can provide a nuanced understanding of the multifaceted effects of incorporating Ujamaa in social work settings.

The reciprocal interaction of person, environment, and behavior is a fundamental concept in psychology and social learning theory, as posited by Bandura (1986). This dynamic interplay suggests that personal factors, such as cognitive, affective, and biological characteristics, interact with environmental factors, including social and physical contexts, to shape behavior. In turn, behavior influences personal factors and environment, creating a continuous cycle of reciprocal determinism (Bandura, 1986). This interaction plays a crucial role in learning, behavior change, and development, as individuals learn and adapt through their interactions with their environment (Bandura, 2002). Furthermore, the theory of planned behavior highlights the role of behavioral intentions, attitudes, and subjective norms in shaping

behavior (Ajzen, 1991). Understanding this reciprocal interaction is essential for developing effective interventions and promoting positive behavior change.

By applying the social cognitive theory to the objective of understanding the effects of incorporating Ujamaa in social work, the researcher gained insights into the mechanisms through which Ujamaa principles may influence behaviour, decision-making, and community dynamics within the context of social work practice. This can contribute to a deeper understanding of the potential impacts, challenges, and opportunities associated with integrating Ujamaa principles into social work interventions and community development initiatives. For instance, the China's economic policy known as the ''socialist market economy'' (SME).

2.3 EXPLORING THE CORE TENETS OF UJAMAA

The social cognitive theory provides a useful framework for understanding the principles of Ujamaa, a philosophy that prioritizes community development, mutual support, and collective well-being. By applying this theory, we can see how observational learning, self-efficacy, and cognitive processes influence the adoption of cooperative behaviors, personal empowerment, and community engagement, ultimately contributing to the success of community-based initiatives and collective growth (Bandura, 1986).

2.3.1 Observational Learning

Observational learning, a key concept in social cognitive theory, is the process by which individuals acquire new behaviors, attitudes, and knowledge by observing and imitating others (Bandura, 1977). This process involves four stages: attention, retention, reproduction, and motivation (Bandura, 1977). Observational learning can occur through various mediums, including live models, symbolic models, and virtual models (Bandura, 1986). Through observing others, individuals can acquire new skills, attitudes, and behaviors, which can be reinforced or modified through subsequent experiences (Bandura, 1986). Recognizing the

significance of observational learning is crucial for understanding how social cognitive theory shapes human behavior, development, and learning (Bandura, 1977; Bandura, 1986).

2.3.2 Self-Efficacy

The concept of self-efficacy, central to social cognitive theory, refers to an individual's belief in their own ability to successfully execute a specific behavior or achieve a particular goal. When exploring the core tenets of Ujamaa, understanding the self-efficacy of individuals in engaging with the principles of self-reliance, communal labor, and communal ownership of land can provide insights into their confidence, motivation, and resilience in participating in these Ujamaa principles. Self-efficacy, a vital concept in psychology, refers to the belief in one's ability to achieve goals, perform tasks, and succeed in various domains (Bandura, 1997). It is the confidence in one's own abilities, skills, and judgment to take action and produce desired outcomes, influencing motivation, behavior, and personal accomplishment. Self-efficacy is shaped by four primary sources: mastery experiences, vicarious experiences (observing others), social persuasion, and emotional and physiological states (Bandura, 1997). Developing strong self-efficacy can lead to numerous benefits, including enhanced performance, increased motivation, and better overall well-being (Bandura, 2002). By cultivating self-efficacy, individuals can empower themselves to take on challenges, persist through obstacles, and resiliently recover from setbacks, ultimately leading to greater success and personal growth.

2.3.3 Cognitive Processes

The social cognitive theory highlights the significance of cognitive processes, such as attention, memory, and thinking, in shaping our responses to environmental stimuli. In the context of Ujamaa, cognitive processes play a crucial role in understanding, interpreting, and applying the principles of self-reliance, communal labor, and communal ownership of land.

By examining how individuals process and internalize these principles, we can gain insight into how they perceive, adopt, and enact the core tenets of Ujamaa (Bandura, 1986).

By applying the social cognitive theory to the exploration of the core tenets of Ujamaa, the researcher gained a deeper understanding of how observational learning, self-efficacy, and cognitive processes influence individuals' adoption and internalization of the fundamental principles of Ujamaa. This can provide valuable insights into the factors that shape individuals' engagement with and embodiment of Ujamaa principles within their social and cultural contexts.

2.4 UNDERSTANDING THE PERCEPTIONS OF SOCIAL WORKERS IN REGARDS TO UJAMAA

The social cognitive theory offers a valuable framework for understanding social workers' perceptions of Ujamaa, by examining how they learn from observations, develop confidence in their abilities (self-efficacy), and process information, ultimately shaping their attitudes and behaviors towards this philosophy.

2.4.1 Observational Learning

According to the social cognitive theory, individuals acquire new behaviors and knowledge by observing and imitating others (Bandura, 1977). In the context of understanding the perceptions of social workers in regards to Ujamaa, this suggests that social workers may form their perceptions of Ujamaa principles by observing and internalizing the cooperative economic practices, community empowerment, and cultural sensitivity demonstrated within the communities they serve (Horton, 2020). Their observations and interactions with community members practicing Ujamaa principles may influence their perceptions and understanding of the impact of Ujamaa in social work practice, shaping their attitudes and behaviors towards this philosophy. Contemporary research highlights the significance of

social cognitive theory in understanding professional development and practice in social work according to Gray, Plath & Webb (2022)

2.4.2 Self-Efficacy

Self-efficacy, a crucial aspect of social cognitive theory, is the belief in one's ability to achieve specific goals or perform tasks effectively (Bandura, 1997). When examining social workers' perceptions of Ujamaa, understanding their self-efficacy in applying Ujamaa principles reveals their confidence, motivation, and attitudes towards integrating these principles into their practice (Kondrat, 2020). This insight can illuminate the potential impact of Ujamaa incorporation on social workers' sense of agency and their capacity to effectively support community development initiatives, ultimately influencing their professional development and practice

2.4.3 Cognitive Processes

The social cognitive theory highlights the crucial role of cognitive processes, such as attention, memory, and thinking, in shaping behavioral responses to environmental stimuli (Bandura, 1986). In the context of social workers' perceptions of Ujamaa, examining these cognitive processes reveals how they interpret, internalize, and apply Ujamaa principles, influencing their attitudes, decision-making, and approaches to community empowerment (Naylor, Kershaw & Castleden 2021). By applying social cognitive theory, researchers can explore how observational learning, self-efficacy, and cognitive processes impact social workers' adoption and internalization of Ujamaa principles, providing valuable insights into the factors that shape their engagement with Ujamaa in practice and the communities they serve.

2.5 ROTHMAN'S MODELS OF DEVELOPMENT

2.5.0 Understanding the perceptions of social workers in regards to Ujamaa

Rothman's development models - locality development, social planning, and social action - can be connected to understanding social workers' perceptions of Ujamaa in various ways. These models offer insights into how social workers approach community development, plan and implement programs, and engage in advocacy and social change efforts, all of which are essential aspects of Ujamaa philosophy. By examining these models, we can gain a deeper understanding of how social workers collaborate with communities, design and implement programs, and advocate for social justice and change, ultimately shedding light on their perceptions and applications of Ujamaa principles in their practice.

2.5.1 Locality Development Model

The locality development model fosters community-driven change by engaging diverse members in planning, implementation, and evaluation. It advocates for democratic processes, collaborative effort, self-reliance, leadership development, and educational goals. This approach resonates with Ujamaa principles, which prioritize cooperative economics and shared social wealth, aligning with the emphasis on voluntary cooperation and self-help in locality development (Rothman, 1995).

2.5.2 Social Planning Model

Rothman's social planning model entails coordinated efforts to address community needs through systematic interventions, mirroring the deliberate and structured approach to community development and social change embodied in Ujamaa principles (Rothman, 1995). This alignment is particularly evident in Ujamaa's emphasis on community building and economic self-reliance, which are achieved through organized and planned efforts, echoing the social planning model's focus on addressing community needs through strategic interventions (Mwema, 2020).

2.5.3 Social Action Model

The social action model focuses on bringing about change through organized efforts and advocacy. This model resonates with the objective of understanding social workers' perceptions of Ujamaa, as it reflects the proactive approach to addressing social and economic issues within communities, which is in line with the principles of Ujamaa that emphasize the practice of shared social wealth and the work necessary to achieve it.

In summary, Rothman's models of development provide frameworks for understanding community organizing and macro practice, which can be linked to the objective of understanding the perceptions of social workers in regards to Ujamaa. These models emphasize community involvement, structured interventions, and organized efforts to bring about change, all of which are relevant to the principles of Ujamaa.

2.6 Exploring the core tenets of Ujamaa

2.6.1 Locality Development Model

The locality development model, which stresses community participation, democratic decision-making, collaborative effort, self-reliance, and nurturing local leadership, harmonizes with the fundamental principles of Ujamaa, including cooperative economics, shared social wealth, and communal living (Kamatari, 2017). The emphasis on community building and self-reliance in this model reflects the core values of Ujamaa, fostering a sense of community and collective responsibility (Mwema, 2020).

2.6.2 Social Planning Model

Rothman's social planning model, which entails coordinated efforts to address community needs through systematic interventions, resonates with the principles of Ujamaa, as it embodies the deliberate and structured approach to community development and social change that is inherent in Ujamaa's emphasis on community building and economic self-

reliance (Rothman, 1995). This alignment is evident in the model's focus on planned interventions, which mirrors Ujamaa's emphasis on collective action and collaborative problem-solving (Kiondo, 2017)."

2.6.3 Social Action Model

The social action model, which leverages organized efforts and advocacy to effect change, aligns with the principles of Ujamaa, as it embodies the proactive and collective approach to addressing social and economic issues within communities (Rothman, 1995). This model resonates with Ujamaa's emphasis on shared social wealth and the collective effort required to achieve it, reflecting the proactive and transformative spirit of Ujamaa (Mwapachu, 2017).

In summary, Rothman's models of development provide frameworks for understanding community organizing and macro practice, which can be linked to the objective of exploring the core tenets of Ujamaa. These models emphasize community involvement, structured interventions, and organized efforts to bring about change, all of which are relevant to the core principles of Ujamaa.

2.7 Understanding the effects of incorporating Ujamaa in social work

2.7.1 Locality Development Model

The locality development model, which stresses community engagement, democratic participation, collaborative effort, self-reliance, and nurturing local leadership, parallels the impact of integrating Ujamaa principles in social work practice (Rothman, 1995). By

embracing Ujamaa, social workers can encourage community-led initiatives, collective economic growth, and shared social responsibility, ultimately promoting self-sufficiency and community empowerment (Kwaku, 2020). This alignment enables social workers to support communities in achieving sustainable development and social justice.

2.7.2 Social Planning Model

Rothman's social planning model, which entails coordinated efforts to address community needs through systematic interventions, can be applied to incorporate Ujamaa principles in social work practice (Rothman, 1995). By utilizing this model, social workers can strategically design and implement initiatives that promote community development, economic self-reliance, and shared wealth, aligning with the core tenets of Ujamaa (Mwema, 2020). This integration enables social workers to foster sustainable community development and social justice."

2.7.3 Social Action Model

The social action model, which leverages organized efforts and advocacy to effect change, can be employed in social work practice to promote Ujamaa principles (Rothman, 1995). By utilizing this model, social workers can advocate for policies and practices that support community empowerment, economic cooperation, and collective well-being, aligning with the core tenets of Ujamaa (Kwaku, 2020). This integration enables social workers to champion sustainable community development and social justice through policy change and advocacy.

In summary, incorporating Ujamaa in social work can align with Rothman's models of development by promoting community involvement, structured interventions, and organized efforts to bring about positive social and economic change, in line with the principles of Ujamaa.

2.8 Analyzing Rothman's Models in Relation to Incorporating Ujamaa in Social Work Practice

Rothman's three models of community organization - locality development, social planning, and social action - provide a structured framework for integrating Ujamaa principles into social work practice, guiding the application of these principles in community development, planning, and advocacy initiatives.

2.8.1 Locality Development Model

The locality development model, which stresses community engagement, self-reliance, and indigenous leadership development, resonates with Ujamaa principles by fostering cooperative economics, communal living, and community empowerment, enabling communities to address their needs and promote shared social wealth and self-reliance (Kwaku, 2020). This integration aligns with the core tenets of Ujamaa, promoting sustainable community development and social justice.

2.8.2 Social Planning Model

The Social Planning Model, which entails systematic and coordinated interventions to address community needs, can be utilized to incorporate Ujamaa principles by strategically designing and implementing initiatives that align with its values, such as community development programs, support for community businesses, and economic empowerment initiatives (Mwema, 2020). This integration enables the effective planning and implementation of Ujamaa-inspired initiatives, promoting sustainable community development and social justice.

2.8.3 Social Action Model

The Social Action Model, which emphasizes advocacy and transformative change, can be leveraged to incorporate Ujamaa principles by championing policies and programs that

support economic cooperation, community well-being, and social justice, aligning with the values of Ujamaa (Kiondo, 2017). Through this model, social workers can advocate for systemic changes that promote community empowerment, collective prosperity, and the principles of Ujamaa.

In essence, Rothman's models offer a structured approach to understanding how Ujamaa principles can be integrated into social work practice, highlighting the importance of community engagement, strategic planning, and advocacy in operationalizing Ujamaa's values of collective empowerment, economic cooperation, and social justice.

In other words, Rothman's models provide a framework for social workers to apply Ujamaa principles in a way that is both effective and aligned with the values of community development, social planning, and social action.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

In order to gain pertinent data and information for this study, the chapter will particularly cover the research technique as well as the following sub-topics: target population and sample, research instruments, the sampling procedures, data gathering methods, and analytic approaches. The analytical tools that will be utilized to analyse the data in accordance with the goals of the research will also be presented in this chapter. Also, the chapter discusses the data analysis techniques and ethical issues must be taken into account.

3.1 Research Methodology

Research methodology according to (Jansen & Warren, 2020) is essentially the "how" a certain piece of research is conducted in practice. More specifically, it deals with the methodical methods a research employs when designing a study to guarantee accurate outcomes that meet the goals and objectives of the investigation (Jansen & Warren, 2020). According to Jansen & Warren (2020) qualitative research is research that concentrates on gathering and analysing words (spoken or written) and textual data. Mason (2002) asserts that qualitative research can be utilized to examine and learn more about the experiences, beliefs, attitudes, behaviours, and relationships of individuals. Through this method, the research may bring a clear grasp of reality, and others without expertise can gain a complete understanding of the research. Data collection, including the kind of data to be collected, the techniques to

obtain it, and the analysis that will be done on it, is the main objective of the research approach.

3.2 Research Design

According to (McCombes, 2021) a research design is a plan for employing empirical data to address your research issue. A research design is a strategy for carrying out a study that prioritizes the final result at each point of departure for the study's rationale (Babbie & Mouton, 2001). The study utilized the case study research design. According to (McCombes, 2019) a case study is an in-depth examination of a particular subject, such as a person, group, location, occasion, business, or phenomena. A case study is the best design for the study because it allows a triangulation of data from many sources, such as interviews, observations, and document analysis. This will improve the study's validity and reliability. In this case, the research explored further on the efficacy of incorporating Ujamaa in social work practice, how social workers can employ the Ujamaa principles in the practice as well as how best can policy makers merge Ujamaa principles when formulating policies.

3.3 Population and Sampling

In research, population is the overall group you wish to make conclusions about whereas, a sample is the smaller group of people you will actually collect data from according to (McCombes & Bhandari, 2019). The sample size is always smaller than the population as a whole. In other words, a sample is a group of people chosen for a study from a wider population. It should include the key traits and typical traits of the population being studied for the research. The target population for this research study are Social Workers and policy makers.

3.4 Sampling Method

According to (Turner, 2020), sampling is the process of choosing a portion of the target population for a research project. Instead of attempting to contact every person of the community, sampling from the population is frequently more realistic and enables data to be obtained faster and at a lesser cost (Turner, 2020). The study made use of purposive sampling.

3.4.1 Purposive Sampling

According to (Nikolopoulou, 2022) purposive sampling refers to a variety of sampling methods that select participants based on attributes they possess. It is also known as judgemental sampling because the research must use judgment to choose the units (e.g., people, cases, or organizations studied) according to (Nikolopoulou, 2022). Purposive sampling provides more control over the quality of data collected and it also help to maximize variability within a sample as selected participants have a wide range of experiences, perspectives, and characteristics. The research was able to capture diverse viewpoints and opinions that enriched the findings of the study. With the focus of the study on the utility of Ujamaa in social work practice, the research was able to select relevant and significant participants and hear their opinions on the subject. The study targeted participants from Murewa rural community with vast knowledge of social ills and ways of dealing with them that are being implemented. The participants were selected based on their knowledge and designation. The participants in the study included mere community members, social workers and policy makers in Murewa. The participants shared what they thought was Ujamaa and how it is useful to ensure community development as well as how policies can help to ensure that Ujamaa principle are employed by social development service providers and community members.

3.5 Data Collection Methods

According to (Bhandari, 2020) data collection is the systematic process of obtaining observations or measurements. Data collection enables first-hand knowledge and unique insights into the study. Data collection involves gathering information from all pertinent sources to find solutions to the research topic according to (Dudovskiy, 2022). The research used interviews which were conducted on participants in Murewa to gather more in-depth information on the utility of Ujamaa in social work practice. (Rouse, 2016) It should be noted that the collection of data makes extensive use of the tools that allow the researcher to collect data from the participants. Simply said, research instruments are measurement tools used to collect data on a particular topic of interest. In order to gather in-depth data for this study, the researcher used face-to-face interviews.

3.6 INTERVIEWS SEMI-STRUCTURED

In order to achieve a full understanding of the relevant themes, the researcher might use this method, according to Edwards and Hollard (2013), to read non-verbal cues and elicit further information. Here, the interviewer created open-ended research questions; the researcher crafts each question in accordance with the goals of the study and the rationale for the systematic examination. Information from the participants was gathered through interviews. The interviews with the specific participants each lasted between 10 and 15 minutes. The interviews were directed by specific questions that made it easier for both the interviewer and the respondents to stay on topic for the study.

3.7 DATA COLLECTION INSTRUMENTS

Tools used to acquire data from study subjects are referred to as data collecting tools. The study's objectives served as a reference for the interview questions used to gather information from the participants.

3.8 INTERVIEWING MANUAL

An interview guide, according to Etikan (2017), is a series of structured questions created to serve as a direction for researchers and interviewers when gathering data on a certain topic or issue. The interviewing guide was utilized by the researcher to gather data. This aided the researcher in focusing the conversations on the utility of Ujamaa in social work practice and how the Ujamaa principles can help in enhancing community development. The guide served as a navigational aid for the researcher, keeping them on course with the subject of the study and preventing both themselves and the respondents from straying from it. Interviews that were structured were used by the researcher. A structured interview produces data that is more objective and simpler to analyse.

3.9 DATA COLLECTION PROCEDURE

The researcher requested for permission from the Bindura University of Science Education to proceed with data collection. The researcher also sought for permission from the rural district councillors to carry out data collection for the importance of exercising familyhood in Murewa district to ensure socioeconomic development. For protection reasons, consent forms were created for and given to respondents. The researcher further explained to the respondents the research aim and objectives. The researcher also made use of recording and taking notes after seeking consent from the respondents. All the parties involved granted their permission to the researcher to carry on with the research (Patton, 2015). The researcher also involved identifying the research questions, selecting a sample population, and choosing a data collection method such a semi structured interviews. The researcher analysed data collected using qualitative method.

3.10 DATA ANALYSIS AND PRESENTATIONS

According to Donvos, (2002) in Kiteley and Stogdon, (2014) data analysis is referred to as the process of bringing order, structure and meaning to the mass of the collected data. Bryman (2012) data analysis aims to describe, discuss and explain the context of generated data in the study. Qualitative data is used in this study was analysed thematically to provide feasibility to the study. Clarke (2012) explains that thematic analysis is usually applied to a set of texts such as interview transcripts and it also allows the researcher to closely examine the data to identify common. Thematic analysis is a method of analysing qualitative data which is usually applied to a set of texts, such as interview transcripts. The researcher used this thematic analysis because when data has been collected there is need to analyse and interpret it. When conducting this thematic analysis, there were various steps followed which are, familiarisation, coding, generating themes, reviewing themes, defining and naming themes then writing up.

3.10.1 FAMILIARISATION

Before moving on to the next step, Clarke (2012) claims that one must become comfortable with their full body of data or data corpus. Following the introduction of the activities and responses by the respondents, the researcher became familiar with the data collected and understood them. The researcher took notes on the highlights, noting each and every comment the respondents made to him throughout the interviews and chats. The impressions the respondents gave the researcher during the talks were recorded.

3.10.2 CODING

Clarke (2012) claims that codes are discovered by establishing coding groups and selecting usable data from less useful data. The researcher now starts turning translated or recorded data into useful information. All the data the researcher collected from the respondents were

categorised by the researcher. All the information was categorized by the researcher into relevant categories, such as social and economic difficulties. The researcher coded every item of information that was relevant to the study topics or contained fascinating details about them.

3.10.3 GENERATING THEMES

Regoli (2019) outlined that on this stage; the researcher investigates the codes made from the previous stage, identifies the patterns among them and creates themes. The researcher created subjects to the codes from the past stage and connected them to the goals of the examination. Challenges regarding incorporation of Ujamaa principles as a social work intervention in Murewa district and possible intervention systems to address the challenges were identified.

3.10.4 REVIEWING THEMES

On the fourth step, the researcher made sure the subjects were worthwhile and gave accurate data presentations. According to Maguire and Delahunt (2017), the initial themes that were found in Step 3 are modified and developed at this stage. The information was compared to the themes to see if the themes were indeed there in the data and to see if there was anything that could be done to make the themes better.

3.10.5 DEFINING AND NAMING THEMES

According to Braun (2006), this is the final iteration of the themes, and the goal is to "find the essence" of what each theme is all about. After reviewing the final list of topics, the researcher gives each one a name and brief description. In order to define these themes, it was necessary to decide precisely what each theme signified and how it contributes to an understanding of the data. Each theme was given a straightforward name as part of the naming process. The researcher then verifies the information again to make sure it was all accurate.

3.10.6 WRITING UP

According to Shampoo & Resnik (2003), a report should be able to convince the reader of the reliability and validity of the data analysis. The researcher looked at the data and then wrote a report with her findings.

3.11 ETHICAL CONSIDERATION

During the course of the study, the researcher will take into account a number of ethical issues, including informed consent, confidentiality, securing access, and the right to self-determination. The British Psychological Society (2010) defines research ethics as a sort of inquiry aimed at expanding the body of knowledge. Thus, study ethics deals with questions of how researchers select and define their research subjects, plan their studies and gain access, gather data, process and store it, analyse it, and synthesize it before ethically and responsibly reporting their findings. Ethics are principles that draw lines between what is morally right and bad.

3.11.1 INFORMED CONSENT

The British Psychological Society (2010) advised researchers to make sure that everyone whose information is acquired has given their consent to participate in the study. Prior to their participation, participants were informed of the study's goal. All responders received a thorough explanation of this so they could choose whether or not to participate. The area's chief also gave the researcher permission to conduct the research. In the event that they changed their minds while participating in the study, respondents were informed that they could withdraw at any moment

3.11.2 CONFIDENTIALITY

Confidentiality is the ethical protection of those being studied by holding research data in confidence or keeping them secret from the public; not disclosing information in a way that allows linking specific responses to specific participants. This is how Leedy and Ormond (2010) define confidentiality. Given the subject of the study, secrecy must be maintained at all costs because weaker persons are more stigmatized by society; as a result, when sharing information for academic purposes, anonymous names should be utilized. In order to maintain confidentiality, pseudo names were utilized in the study to hide the identity of respondents.

3.11.3 AVOIDANCE OF HARM

According to Clarke (2012), the researcher should aim to safeguard and protect the participants from any kind of psychological, emotional, or even physical threat that could have a negative impact on their health. To prevent social stigma that would cause psychological injury to the respondents, the researcher made sure that the information given to him was kept private and utilized solely for research.

3.12 FEASIBILITY OF THE STUDY

The feasibility of a study refers to whether it can be realistically conducted, given the available resources, time, money, and ethical considerations. To determine the feasibility of a study, the following factors should be considered, research questions: The questions should be clear, concise, and focused so that the study can be carried out in a reasonable amount of time and with available resources, participants; Availability of participants who meet the inclusion/exclusion criteria and who can be recruited within a reasonable timeframe. Data

collection methods: The data collection methods (e.g., surveys, interviews, observations) should be feasible given the research questions and available resources. Resources: The availability of all necessary personnel, including researchers, statisticians, clinicians, caregivers, etc. Ethical considerations: Conducting the study must comply with institutional and governmental regulations regarding the ethics of the research protocol and Informed consent procedures. Timing: The study must be completed to fit the researcher/investigator's timelines as well as any funding agencies schedule. Considering these factors can help researchers evaluate the feasibility of a study. However still may face some unexpected challenges in the implementation of a study or during data analysis. The study was possible since the targeted research participants agreed to take part because it would be good for the community as a whole. It was doable since the researcher had received clearance from the rural district councillors to move forward with data gathering.

3.13 TRUSTWORTHINESS

Clark, (2012) articulate that, trustworthiness is the extent to which the researcher proves that the results are believable. The researcher used Social Cognitive theory by Albert Bandura and the Models of community organisation by Jack Rothman (1968) as the theoretical frameworks which helped explore the utility of Ujamaa in social work practice.

3.13.1 CONFORMABILITY

According to Clarke (2012), conformability describes the amount to which the study's findings may be verified in light of the findings' degree of objectivity. Note-taking and recording were done during the data analysis. Throughout the investigation, the researcher recorded all vocal and nonverbal quos. The researcher employed a non-probability sampling technique that encouraged objectivity in the selection of the findings.

3.14 LIMITATION OF THE RESEARCH

The researcher faced a huge challenge in collecting data regarding the topic due to poor knowledge of the concept. The study faced a challenge of poor participation and cooperation among community members whilst carrying out the study because most of the people are attracted to money due economic hardships that are being faced in Zimbabwe. Hence the researcher could not attain information as expected. In regards to ethical considerations that were needed to be put in practice during the research such as confidentiality, anonymity and at cetera, the researcher found it difficult to find participants to participate during the study. In line with the previous mentioned point of view, prior to research the researcher found it difficult to gather participants and after they were gathered, the researcher also found it difficult to convince the participants to outline the questions asked since they didn't trust the researcher at that particular moment. Thus for the researcher, the researcher found it difficult to build a rapport with the participants.

3.15 CHAPTER CONCLUSION

This chapter included a general summary of the research design, sampling methodologies, data collection methods, data collection tools, data analysis, and study constraints and delimitations that were employed in the study. The practicality of the study and the researcher's adherence to ethics throughout the data collection process were other topics highlighted in the chapter.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS, AND DISCUSSION

4.1 INTRODUCTION

This chapter mainly focused on the presentation of data, analysing it and discussing the results that were found when collecting data. The data was collected from community members, social workers and policy makers. This chapter answered the objectives of the project which were to analyze how ujamaa is incorporated in the social work practice, to understand the effects of incorporating ujamaa in social work, to explore the core tenants of Ujamaa and to understand the perceptions of social workers in regards to Ujamaa

4.2 HOW UJAMAA IS INCORPORATED IN SOCIAL WORK PRACTICE

The research proved that the Ujamaa phenomenon is long forgotten due to the introduction of humanitarian organisations which gives aid to marginalised communities overshadowing the importance of family-hood and self-reliance. Hence the researcher went forth and researched on how Ujamaa is/or can be incorporated in social work practice.

The researcher asked the question:

4.3 How familiar are you with Ujamaa principles and their potential application in social work practice? Four social workers responded to this question.

4.3.1 Respondent 1

"I am well-versed in Ujamaa principles and their potential application in social work practice. Ujamaa, rooted in the concept of 'family hood' and cooperative economics, emphasizes shared social wealth and the equitable distribution of resources within a community. It aligns with the values of social work, particularly in

promoting economic self-reliance, community empowerment, and the practice of working together to achieve shared social and economic well-being."

This supported the notion that, the application of Ujamaa principles can offer a framework for fostering economic self-reliance and community empowerment. By embracing cooperative economics and the equitable distribution of resources, social workers can work towards promoting sustainable community development and addressing systemic inequalities within communities.

4.3.2 Respondent 2

"I have a strong understanding of Ujamaa principles and their potential application in social work practice. Ujamaa, which translates to 'fraternity' in Swahili, formed the basis of Julius Miserere's social and economic development policies in Tanzania. It promotes cooperative economics, self-reliance, and the sharing of work and wealth within a community. The institutionalization of social, economic, and political equality through Ujamaa aligns with the core values of social work, emphasizing community development and the abolition of discrimination based on ascribed status."

This supports the notion that, potential application of Ujamaa principles in social work practice aligns with the profession's commitment to social justice, empowerment, and the promotion of collective well-being. By integrating these principles into their practice, social workers can contribute to the creation of more inclusive and equitable communities, thereby advancing the goals of social work on a broader scale.

4.3.3 Respondent 3

"I am familiar with Ujamaa principles and their potential application in social work practice. Ujamaa, meaning 'cooperative economics' and 'familyhood', advocates for

local people cooperating to provide for the essentials of living and to build and maintain their own businesses for shared profit. It emphasizes the rejection of exploitation, the belief in human equality, and the promotion of economic self-reliance. These principles are essential for addressing social inequalities and promoting community development within the context of social work practice."

The statement provided by 3rd Respondent emphasizes the significance of Ujamaa principles in the context of social work practice. It highlights the core elements of Ujamaa, such as 'cooperative economics', 'familyhood', the rejection of exploitation, belief in human equality, and the promotion of economic self-reliance. These principles are seen as essential for addressing social inequalities and promoting community development within the framework of social work practice. The insights provided by underscore the relevance of Ujamaa principles in informing social work practice, particularly in fostering community development and addressing social inequalities.

4.3.4 Respondent 4

"I have a comprehensive understanding of Ujamaa principles and their potential application in social work practice. Ujamaa, as a socialist ideology, emphasizes the practice of shared social wealth and the work necessary to achieve it. It promotes the creation of a central democracy, the abolition of discrimination, and the nationalization of key sectors of the economy. These principles are essential for fostering economic equality, community empowerment, and the equitable distribution of resources, all of which are central to the goals of social work practice."

This view provides a comprehensive understanding of Ujamaa principles, framing them as a socialist ideology that emphasizes shared social wealth and the necessary work to achieve it. The statement highlights the promotion of a central democracy, the abolition of

discrimination, and the nationalization of key sectors of the economy as essential components of Ujamaa principles. It underscores the importance of these principles in fostering economic equality, community empowerment, and the equitable distribution of resources, all of which are central to the goals of social work practice.

4.4 The researcher went on and asked another question to social workers:

What is the efficacy of Ujamaa as a social work intervention? And it attracted 3 responses

4.4.1 Respondent #1

''It brings togetherness which emphasizes the well-being of the community and the individuals involved ensuring collective responsibility. Which is supported by the well-being theory which says that the welfare of an individual is supported by functionality of the community.''

This supports the idea that Ujamaa is a social and economic cooperative system that emphasizes the well-being of the community and collective responsibility which is supported by the well-being theory, which posits that the welfare of an individual is intertwined with the functionality of the community. Ujamaa promotes togetherness and emphasizes the collective responsibility for the well-being of both the community and the individuals involved. This approach aligns with the well-being theory, which underscores the interconnectedness of individual welfare and community functionality.

4.4.2 Respondent #2

''It promotes cultural relevance, in the sense that individuals from different backgrounds can unite and share cultural values promoting cultural diversity which can also help in building the economic sector of a particular community. This is supported by the ecological systems theory by Bronfenbrenner in microsystem stage

which alludes that individuals are involved in community participation to build the economy.''

This supports the notion that, the importance of cultural awareness and the enhancement of individuals' sense of identity to foster inclusion in the community is highlighted in a snippet from 'The Importance of Multicultural Education', which supports the idea that Ujamaa's emphasis on cultural relevance and diversity contributes to the overall well-being and economic development of the community.

4.4.3 Respondent #3

''It promotes the empowerment of marginalized groups. We have different social classes in every community hence the lower class benefits from the middle and upper class from socialization.''

This view provides a comprehensive understanding of the idea that the lower class benefits from the middle and upper class through socialization aligns with discussions about the impact of social class on community dynamics and the potential for cooperation and harmony among different social groups. This directly link with the idea of brotherhood (Ujamaa) which has broader themes of addressing social inequalities and fostering cooperation which resonates with the principles of community empowerment and collaboration. The role of Ujamaa as a social work intervention provides deeper insights into the complexities of social inequalities and the potential for cooperation and support among different social classes and marginalized populations

4.5 The researcher went on and asked the third question to social workers pertaining their perceptions concerning Ujamaa as social workers?

4.5.1 Respondent #1

''Ujamaa is a valuable concept that aligns with social work principles particularly in terms of community empowerment, collective support and address systemic theory''

The respondent's perception aligns with the principles of Ujamaa, which emphasizes collective responsibility, community development, and empowerment. The mention of addressing systemic theory indicates an understanding of the need to address underlying social, economic, and political structures that impact communities. This perception reflects a deep understanding of Ujamaa's potential to contribute to social work practices and principles, emphasizing the importance of community empowerment and support. The respondent's emphasis on community empowerment and collective support resonates with the core values of Ujamaa, which promotes communal cooperation and self-reliance within the context of community development. This perception suggests an awareness of the potential for Ujamaa to inform and enrich social work practices, particularly in addressing systemic issues and promoting community well-being.

4.5.2 Respondent #2

''It is a framework that promotes social justice, equity and community development. In the sense that individuals should look after each other and this is evidenced by the nhimbe practice which then gives opportunity to get enough food to the needy.''

The respondent's perception aligns with the core principles of Ujamaa, emphasizing social justice, equity, and community development. The emphasis on individuals looking after each other resonates with the communal values of Ujamaa, which prioritize collective responsibility and mutual support within the community. The mention of the nhimbe practice as evidence of this concept reflects an understanding of Ujamaa's practical application in addressing community needs, particularly in ensuring food security for the needy. Furthermore, the reference to social justice and equity aligns with the broader goals of

Ujamaa, which seeks to address social and economic disparities through collective action and community-based initiatives. The respondent's perception underscores the significance of Ujamaa in promoting a sense of shared responsibility and solidarity within the community, emphasizing the importance of addressing the needs of the vulnerable and marginalized members of society.

4.6 After obtaining adequate information regarding this the researcher went on and asked another question on how social workers can explore the core tenants of Ujamaa and encompass them to social work practice?

4.6.1 Respondent #1

''We consider the influence of ujamaa on developmental social work, which emphasizes family and community, equality, human dignity and community participation.''

The respondent's focus on the influence of Ujamaa on developmental social work underscores the potential for Ujamaa's principles to inform and enrich social work practice, particularly in the context of community development and empowerment. By acknowledging the influence of Ujamaa, the respondent recognizes the relevance of communal and cooperative values in shaping social work approaches. The mention of family and community aligns with the communal values of Ujamaa, which prioritize collective responsibility and mutual support within the community. This emphasis suggests an awareness of the importance of considering the broader social context and interconnectedness of individuals within families and communities when applying Ujamaa principles to social work practice. The respondent's inclusion of equality, human dignity, and community participation reflects a commitment to promoting social justice and empowerment within the framework of Ujamaa. These values resonate with Ujamaa's emphasis on addressing social and economic disparities,

promoting human dignity, and fostering active community engagement in decision-making processes.

4.6.2 Respondent #2

Community collaboration and social justice emphasizing the responsibility of cooperating for the common goal of all and the collective ownership of natural resources. This philosophy promotes the values of interdependence, communal living and shared responsibility for collective development.

The respondent's emphasis on community collaboration aligns with Ujamaa's emphasis on collective responsibility and mutual support within the community. This underscores the importance of fostering collaborative efforts and partnerships within the community to address social issues and promote social justice. It reflects an understanding of Ujamaa's focus on communal cooperation and shared decision-making processes. The mention of collective ownership of natural resources resonates with Ujamaa's emphasis on communal ownership and utilization of resources for the benefit of the community as a whole. This aligns with the philosophy's goal of promoting self-reliance and equitable distribution of resources within the community, reflecting an understanding of Ujamaa's economic principles. The respondent's reference to interdependence and communal living reflects an awareness of Ujamaa's emphasis on interconnectedness and the importance of communal living for fostering a sense of shared responsibility and mutual support. This perception underscores the potential for Ujamaa to inform social work practices by promoting a sense of community interdependence and cooperation.

4.6.3 Respondent #3

We can apply the principles of Ujamaa, such as interdependence, communality, cooperation, and respect for human dignity, to contribute to the realization of sustainable development goals and the betterment of communities

The respondent's focus on applying Ujamaa principles to sustainable development goals reflects an understanding of the potential for Ujamaa's communal and cooperative values to inform and enrich efforts aimed at achieving sustainable development. By highlighting interdependence, communality, and cooperation, the respondent acknowledges the relevance of these principles in addressing socio-economic challenges and promoting community well-being within the context of sustainable development goals. The mention of respect for human dignity aligns with Ujamaa's emphasis on promoting human dignity and equitable treatment within the community. This underscores the importance of upholding the dignity of individuals as a fundamental aspect of community betterment, reflecting an awareness of Ujamaa's focus on fostering a sense of shared responsibility and mutual respect within the community. The respondent's perception underscores the potential for Ujamaa principles to contribute to the betterment of communities by fostering a sense of collective responsibility, mutual support, and cooperation. This aligns with Ujamaa's emphasis on communal living and shared ownership of resources for the benefit of the community as a whole, reflecting an understanding of the philosophy's potential to inform efforts aimed at community development and well-being.

4.7 The researcher went on and asked about the challenges or barriers that social workers have encountered when integrating Ujamaa principles into social work practice, and how they navigated them?

4.7.1 Respondent 1

"Integrating Ujamaa principles into practice has presented challenges related to building understanding and buy-in, especially among community members who may be unfamiliar with cooperative models. Navigating these challenges has involved prioritizing community education and engagement, emphasizing the benefits of collective action and resource sharing. Building trust and addressing concerns through transparent communication has been essential in overcoming these barriers.

The response emphasizes the importance of community education, engagement, and transparent communication in navigating the challenges associated with integrating Ujamaa principles into social work practice. It also underscores the significance of addressing concerns and building trust to facilitate the successful implementation of these principles.

4.7.2 Respondent 2

"One of the primary challenges encountered when integrating Ujamaa principles into practice has been the need to navigate existing economic structures and perceptions of individualism. This has required a concerted effort to foster a shift towards cooperative economics and collective decision-making. Strategies such as community dialogues, capacity-building workshops, and the establishment of pilot cooperative initiatives have been instrumental in addressing these barriers and fostering a culture of shared social wealth."

Respondent 2 highlighted the primary challenges encountered when integrating Ujamaa principles into practice, focusing on the need to navigate existing economic structures and perceptions of individualism. This suggests that there is a requirement for a concerted effort to foster a shift towards cooperative economics and collective decision-making. The strategies mentioned, such as community dialogues, capacity-building workshops, and the

establishment of pilot cooperative initiatives, have been instrumental in addressing these barriers and fostering a culture of shared social wealth.

The response underscores the significance of addressing existing economic structures and perceptions of individualism when integrating Ujamaa principles into social work practice. It also emphasizes the importance of fostering a shift towards cooperative economics and collective decision-making through specific strategies such as community dialogues and capacity-building workshops.

4.7.3 Respondent 3

"The integration of Ujamaa principles into practice has been met with challenges related to the cultural adaptation of cooperative models and the redistribution of resources within the community. Navigating these challenges has involved actively involving community members in the design and implementation of programs, respecting their cultural traditions and values, and adapting initiatives to align with the specific needs and preferences of the diverse communities we serve. This approach has been crucial in ensuring that Ujamaa principles are culturally sensitive and respectful."

The response from Respondent 3 sheds light on the challenges encountered when integrating Ujamaa principles into social work practice, particularly focusing on the cultural adaptation of cooperative models and the redistribution of resources within the community. Navigating these challenges has involved actively involving community members in the design and implementation of programs, respecting their cultural traditions and values, and adapting initiatives to align with the specific needs and preferences of the diverse communities being served. This approach has been crucial in ensuring that Ujamaa principles are culturally sensitive and respectful.

This response underscores the importance of cultural adaptation and community involvement in the integration of Ujamaa principles into social work practice. It emphasizes the need to respect cultural traditions and values while adapting initiatives to meet the specific needs and preferences of diverse communities. By actively involving community members in program design and implementation, social workers can ensure that Ujamaa principles are implemented in a culturally sensitive and respectful manner.

4.7.4 Respondent 4

"Integrating Ujamaa principles into practice has posed challenges in terms of shifting existing power dynamics and fostering a collective sense of responsibility and decision-making. Navigating these challenges has involved prioritizing participatory decision-making processes and co-designing initiatives with the input of community members. Building strong partnerships with local organizations, businesses, and leaders has also been essential in navigating these barriers and ensuring that initiatives are community-driven and sustainable."

The response from Respondent 4 highlights the challenges encountered when integrating Ujamaa principles into social work practice, particularly focusing on the need to shift existing power dynamics and foster a collective sense of responsibility and decision-making. Navigating these challenges has involved prioritizing participatory decision-making processes and co-designing initiatives with the input of community members. Additionally, building strong partnerships with local organizations, businesses, and leaders has been essential in navigating these barriers and ensuring that initiatives are community-driven and sustainable.

This response underscores the significance of addressing existing power dynamics and fostering a collective sense of responsibility and decision-making when integrating Ujamaa

principles into social work practice. It emphasizes the importance of participatory decision-making processes and the co-design of initiatives with community input. Furthermore, it highlights the essential role of building strong partnerships with local entities to ensure that initiatives are community-driven and sustainable.

4.8 The researcher had to interview community members to survey how much knowledge they have regarding Ujamaa.

The researcher had to ask the extent Ujamaa is useful to them?

4.8.1 RESPONSES AND ANALYSIS

Respondent #1

> *''Ujamaa philosophy is based on the principle of community, mutual respect, reciprocation, and the responsibility of cooperating for the common good of all''*

The statement from Respondent #1 emphasizes that the philosophy of Ujamaa is based on the principle of community, mutual respect, reciprocation, and the responsibility of cooperating for the common good of all. This suggests that Ujamaa promotes a sense of communal responsibility and cooperation for the benefit of the entire community. The emphasis on mutual respect and reciprocation implies a framework of interdependence and collective well-being

The principles of Ujamaa, as described in the statement, underscore the potential usefulness of Ujamaa in fostering a sense of community, mutual respect, and cooperation for the common good. These principles align with the idea of promoting social cohesion, collaboration, and shared responsibility within a community. Therefore, the extent to which Ujamaa is useful to individuals may depend on their values, beliefs, and the specific context in which these principles are applied.

4.8.2 Respondent #2

''It promotes self-reliance, the sharing of wealth, work, and a commitment to generosity, and it has been successful in achieving collective development, strengthening people and our communities' livelihood capabilities, and ameliorating social and economic problems''

This perspective underscores the potential benefits of Ujamaa in fostering self-reliance, wealth sharing, and a commitment to generosity within communities. It also suggests that Ujamaa has been effective in addressing social and economic challenges while enhancing the livelihood capabilities of individuals and communities. The emphasis on collective development aligns with the principles of communal cooperation and shared prosperity inherent in Ujamaa.

4.8.3 Respondent #3

''The philosophy's emphasis on community, equality, and human dignity has contributed to the empowerment and well-being of community members, particularly in the areas of economic independence, cultural exchange, and social justice.''

According to the response, this philosophical approach has contributed to the empowerment and well-being of community members, particularly in the areas of economic independence, cultural exchange, and social justice. The principles of community, equality, and human dignity inherent in Ujamaa align with the goals of promoting social cohesion, economic empowerment, and cultural understanding within a community. These principles suggest that Ujamaa can be a useful framework for addressing social and economic challenges, as well as fostering a sense of collective well-being and empowerment.

4.8.4 Respondent #4

''The Ujamaa philosophy has been useful to community members by fostering economic cooperation, promoting self-reliance, and empowering communities through cultural and entrepreneurial exchange''

The response suggests that the Ujamaa philosophy has been effective in contributing to the empowerment and well-being of community members, particularly in the areas of economic independence, cultural exchange, and social justice. This indicates that Ujamaa may be a valuable approach for social workers and community organizers seeking to promote community-driven development, cultural understanding, and social equity.

4.8.5 Respondent #5

''It has also contributed to the realization of universal welfare, communalism, interdependence, shared resources, and human dignity, and recognized for its principles of community, mutual respect, and participatory development''

4.8.6 Respondent #6

''The Ujamaa philosophy has been instrumental in promoting the well-being and empowerment of community members through its emphasis on collective development, social justice, and community participation.''

The statement from Respondent #6 underscores the instrumental role of the Ujamaa philosophy in promoting the well-being and empowerment of community members. It emphasizes the philosophy's emphasis on collective development, social justice, and community participation as key factors contributing to the positive impact of Ujamaa. This perspective aligns with the core principles of Ujamaa, which emphasize collective development, social justice, and community participation. The emphasis on these principles suggests that the Ujamaa philosophy may serve as a valuable framework for promoting

community well-being and empowerment. By prioritizing collective development and social justice, Ujamaa may contribute to fostering a sense of shared responsibility and equitable participation within communities. The emphasis on community participation highlights the importance of involving community members in decision-making processes and initiatives, aligning with the principles of participatory development and empowerment.

4.9 The researcher had to interview policy makers:

How familiar are you with the concept of Ujamaa and its principles?

4.9.1 RESPONSES
Respondent 1

"I am familiar with Ujamaa and its principles. It is a socio-economic philosophy that emphasizes communalism, self-reliance, and collective responsibility."

Respondent 2

"I have some knowledge of Ujamaa, but I would appreciate further information on its specific principles and how they relate to social work practice."

Respondent 3

"I have a deep understanding of Ujamaa and its principles. I believe it has the potential to transform social work practice by promoting community solidarity and shared responsibility."

Respondent 4

"To be honest, I am not very familiar with Ujamaa and its principles. I would appreciate more information and examples to better grasp its relevance to social work practice."

4.9.2 ANALYSIS

The respondents' statements collectively reflect varying levels of familiarity with Ujamaa and its principles, ranging from deep understanding to a need for further information and examples to comprehend its relevance to social work practice. Ujamaa is a socio-economic philosophy that originated in Tanzania and was promoted by the country's first president, Julius Nyerere. The philosophy emphasizes communalism, self-reliance, and collective responsibility. It advocates for the development of rural communities and the establishment of collective farms. The concept of Ujamaa is deeply rooted in African traditions and seeks to promote social solidarity and shared responsibility within communities.

4.9.3 Relevance to Social Work Practice

Ujamaa's principles align closely with the values and goals of social work practice, particularly in promoting community solidarity, self-reliance, and collective responsibility. By emphasizing these principles, Ujamaa aims to address social and economic challenges within communities, fostering a sense of togetherness and mutual support. The varying levels of familiarity expressed by the respondents highlight the need for comprehensive education and awareness about Ujamaa and its principles, especially in the context of social work practice. Understanding and embracing the principles of Ujamaa can potentially contribute to the transformation and improvement of social work practices, particularly in fostering community solidarity and shared responsibility.

4.10 In your opinion, what are the potential benefits of incorporating Ujamaa principles into social work practice?

4.10.1RESPONSES

Respondent 1

"Incorporating Ujamaa principles into social work practice can promote community cohesion and empower individuals by fostering a sense of collective responsibility."

Respondent 2

"Ujamaa principles can help address social inequalities by emphasizing cooperation, equitable resource distribution, and community development in social work practice."

Respondent 3

"Incorporating Ujamaa principles can foster a sense of belonging and collective well-being among individuals and communities, leading to stronger social support systems."

Respondent 4

"By embracing Ujamaa principles, social work practice can move beyond individualistic approaches and focus on holistic community development, resulting in sustainable change."

4.10.2 The respondents' statements collectively highlight the potential benefits of integrating Ujamaa principles into social work practice, emphasizing community cohesion, empowerment, addressing social inequalities, fostering a sense of belonging, and promoting holistic community development. The potential benefits of incorporating Ujamaa principles into social work practice, as indicated by the respondents, include:

- Promoting Community Cohesion: Ujamaa principles can foster a sense of togetherness and cooperation within communities, leading to stronger social bonds and support systems.

- Empowerment and Collective Responsibility: By emphasizing collective responsibility, Ujamaa principles can empower individuals to actively participate in community development and decision-making processes.

- Addressing Social Inequalities: The principles of Ujamaa can contribute to addressing social inequalities by promoting equitable resource distribution and community development initiatives.

- **Fostering a Sense of Belonging:** Incorporating Ujamaa principles can create a sense of belonging and collective well-being among individuals and communities, enhancing social support systems.

- Holistic Community Development: Embracing Ujamaa principles can shift the focus of social work practice from individualistic approaches to holistic community development, leading to sustainable and comprehensive change.

4.10.3 The potential benefits outlined by the respondents align with the core principles of Ujamaa, emphasizing communalism, self-reliance, and collective responsibility, and their potential to positively impact social work practice. The incorporation of Ujamaa principles into social work practice holds promise for promoting community well-being, addressing social challenges, and fostering a sense of collective empowerment and responsibility.

4.11 What challenges or limitations do you foresee in implementing Ujamaa principles in social work practice?

4.11.1 RESPONSES

Respondent 1

"A potential challenge could be balancing the individual needs of clients with the collective goals of Ujamaa principles."

Respondent 2

"Implementing Ujamaa principles may require significant policy changes and resource allocation, which could pose practical challenges."

Respondent 3

"One potential limitation may be the need for significant shifts in policy frameworks and funding priorities to align with Ujamaa principles, which could encounter resistance."

Respondent 4

"Implementing Ujamaa principles might require extensive community engagement and education to ensure buy-in and understanding of its values and benefits."

4.11.2 ANALYSIS

The respondents' statements collectively identify several challenges and limitations in implementing Ujamaa principles in social work practice, including the need for balancing individual needs with communal goals, policy reform, resource allocation, potential resistance to policy changes, and the necessity for community engagement and education.

Challenges and Limitations in Implementing Ujamaa Principles in Social Work Practice

- Balancing Individual Needs and Collective Goals: Implementing Ujamaa principles may require finding a balance between addressing the individual needs of clients and advancing the collective goals of communal responsibility and development.

- Policy Changes and Resource Allocation: Significant policy changes and resource allocation may be necessary to align social work practice with Ujamaa principles, posing practical challenges in terms of policy reform and resource management.

- Resistance to Policy Changes: Shifting policy frameworks and funding priorities to align with Ujamaa principles may encounter resistance, potentially hindering the implementation of communal-focused approaches.

- Community Engagement and Education: Extensive community engagement and education may be required to ensure understanding and buy-in of Ujamaa values and benefits, presenting a challenge in garnering support and comprehension within communities.

These challenges and limitations underscore the complexities involved in integrating Ujamaa principles into social work practice, particularly in navigating the balance between individual needs and communal objectives, policy reform, resource management, and community acceptance. The potential challenges and limitations identified by the respondents reflect the practical considerations and complexities associated with implementing Ujamaa principles in the context of social work practice. Addressing these challenges will be crucial in effectively integrating communal-focused approaches into social work frameworks.

4.12 How do you think Ujamaa can contribute to addressing social inequalities and promoting community development?

4.12.1 RESPONSES

Respondent 1

> *"Ujamaa can promote social equality by encouraging collective efforts to address systemic issues and empowering marginalized communities."*

Respondent 2

"By fostering community development through shared resources and collaboration, Ujamaa can help create sustainable solutions to social challenges."

Respondent 3

"Ujamaa can serve as a catalyst for redistributing resources and reducing disparities by prioritizing community needs and encouraging collective decision-making."

Respondent 4

"By fostering community self-reliance and empowerment, Ujamaa can create opportunities for sustainable development and break the cycle of dependency."

4.12.2 ANALYSIS

The respondents' statements collectively emphasize the potential contributions of Ujamaa to addressing social inequalities and promoting community development. These perspectives collectively underscore the potential of Ujamaa to address social inequalities and promote community development by empowering marginalized communities, fostering collaboration, redistributing resources, and promoting self-reliance. There are additional insights into related topics, such as the role of collectives in addressing barriers to gender equality, indigenous struggles for women's rights, and the need for targeted support for marginalized groups. These insights align with the themes highlighted by the respondents, emphasizing the importance of collective efforts, resource redistribution, and empowerment in addressing social inequalities and promoting community development.

Overall, the perspectives shared by the respondents, along with the additional insights above, collectively highlight the potential of Ujamaa principles to contribute to addressing social inequalities and fostering sustainable community development through collaborative, inclusive, and empowering approaches.

4.13 Are there any existing policies or initiatives that align with the principles of Ujamaa in social work practice?

4.13.1 RESPONSES

Respondent 1

> *"There are some existing policies that share similar principles with Ujamaa, such as community development programs and initiatives focusing on social justice and inclusivity."*

Respondent 2

> *"While there may not be specific policies aligned with Ujamaa principles, there are programs that emphasize community engagement and empowerment, which are compatible with its values."*

Respondent 3

> *"There are some initiatives focused on participatory development and community-led projects that share common ground with Ujamaa principles."*

Respondent 4

> *"While there may not be specific policies explicitly aligned with Ujamaa, there are programs that emphasize social inclusion, community engagement, and cooperative models, which resonate with its values."*

4.13.2 ANALAYSIS

The respondents' perspectives collectively suggest that while there may not be specific policies explicitly aligned with Ujamaa principles in social work practice, there are existing programs and initiatives that share common ground with the values of Ujamaa. There are

other insights into various community-focused initiatives and programs, such as community corrections, community-first public safety initiatives, and participatory development projects. These initiatives align with the themes highlighted by the respondents, emphasizing community engagement, inclusivity, and participatory approaches. The perspectives shared by the respondents, along with the additional insights highlighted, collectively suggest that while explicit policies aligned with Ujamaa principles may not be prevalent, there are existing programs and initiatives that share common ground with its values, emphasizing community engagement, empowerment, and inclusivity.

4.14 How do you envision the collaboration between policy makers and social workers in implementing Ujamaa principles?

4.14.1 RESPONSES AND ANALYSIS

Respondent 1

> *"Collaboration between policy makers and social workers is crucial for implementing Ujamaa principles. Policy makers can ensure supportive frameworks, while social workers can provide on-the-ground expertise."*

This respondent emphasizes the importance of collaboration, highlighting the role of policy makers in ensuring supportive frameworks and the expertise of social workers in providing on-the-ground insights.

Respondent 2

> *"Policy makers and social workers need to have open dialogue and work together to develop strategies that integrate Ujamaa principles into social work practice effectively."*

According to this respondent, open dialogue and joint development of strategies are essential for integrating Ujamaa principles into social work practice effectively, emphasizing the need for cooperation between policy makers and social workers.

Respondent 3

> *"Collaboration between policy makers and social workers should involve joint planning, frequent communication, and mutual learning to ensure that Ujamaa principles are translated into practical policies and practices."*

This respondent underscores the significance of joint planning, frequent communication, and mutual learning in the collaboration between policy makers and social workers to ensure the translation of Ujamaa principles into practical policies and practices.

Respondent 4

> *"Policy makers and social workers need to work together to create an enabling environment that supports the integration of Ujamaa principles, with policy makers providing the necessary resources and social workers offering their expertise and insights."*

The importance of creating an enabling environment that supports the integration of Ujamaa principles is highlighted by this respondent, with policy makers providing resources and social workers offering expertise and insights. The collaboration between policy makers and social workers in implementing Ujamaa principles is crucial for translating these principles into practical policies and practices. The perspectives shared by the respondents collectively underscore the need for collaborative efforts between policy makers and social workers, involving open dialogue, joint planning, and the creation of supportive frameworks to effectively integrate Ujamaa principles into social work practice.

There are other insights on community-focused initiatives and policies, such as community-first public safety frameworks, community health worker motivation, and efforts to promote equity in public healthcare protection. These insights align with the themes highlighted by the respondents, emphasizing the importance of community engagement, resource allocation, and policy frameworks in addressing social challenges. The perspectives shared by the respondents, along with the additional insights, collectively emphasize the significance of collaboration between policy makers and social workers in implementing Ujamaa principles, underscoring the need for joint planning, open dialogue, and the creation of supportive environments to effectively integrate communal-focused approaches into social work frameworks.

4.15 What can be done to embrace the Ujamaa philosophy in all communities in regard to policies?

4.15.1 RESPONSES AND ANALYSIS

Respondent #1

''As policy makers we can embrace the Ujamaa philosophy in all communities by promoting community participation, social justice, and equality. The Ujamaa philosophy emphasizes the importance of community, mutual respect, and cooperation for the common good of all''

This respondent highlights the importance of promoting community participation, social justice, and equality as key elements in embracing the Ujamaa philosophy, emphasizing the significance of community, mutual respect, and cooperation for the common good of all.

Respondent #2

''Policy makers can encourage community participation by involving community members in decision-making processes and promoting their active involvement in community development projects. They can also promote social justice and equality by ensuring that policies and programs are designed to benefit all members of the community, regardless of their social status or economic background. Additionally, policy makers can support the principles of Ujamaa by promoting self-reliance, the sharing of wealth, work, and a commitment to generosity, and by fostering economic cooperation to benefit communities''

According to this respondent, policy makers can encourage community participation, promote social justice and equality, and support the principles of Ujamaa by fostering economic cooperation and promoting self-reliance, the sharing of wealth, and work for the benefit of communities.

Respondent #3

''By embracing the Ujamaa philosophy, policy makers can contribute to the realization of sustainable development goals and the betterment of communities by promoting the values of interdependence, communal living, and shared responsibility for collective development''

This respondent emphasizes that policy makers, by embracing the Ujamaa philosophy, can contribute to the realization of sustainable development goals and the betterment of communities by promoting the values of interdependence, communal living, and shared responsibility for collective development.

The respondents' perspectives collectively emphasize the role of policy makers in embracing the Ujamaa philosophy in all communities by promoting community participation, social

justice, equality, sustainable development goals, and the values of interdependence and shared responsibility for collective development.

The perspectives shared by the respondents underscore the significance of policy makers promoting community participation, social justice, equality, and sustainable development goals in embracing the Ujamaa philosophy in all communities. This involves fostering an environment of mutual respect, cooperation, and shared responsibility for the common good of all community members.

CHAPTER SUMMARY

This chapter managed to unpack policy makers, social workers and community responses, question which were being genarated from the objectives such as, to analyze how Ujamaa is incorporated in the social work practice and to understand the effects of incorporating Ujamaa in social work, to explore the core tenants of Ujamaa, to understand the perceptions of social workers in regards to Ujamaa. It also managed to unpack what can be done to embrace the Ujamaa philosophy in all communities in regard to policies.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 INTRODUCTION

This chapter is going to unpack the summary of findings and recommendations that was given or discussed in the previous chapter, which is chapter 4. It is going to stare at all objectives whether they were achieved or not, and also stare at the efficacy of incoperating ujamaa in social work practice. It is also going to mien at the conclusions of the research, further areas of study and the chapter summary.

5.1 THE SUMMARY

This section is going to stare at the genaral summary of the research and why the research was conducted. The summary in genaral will look at the obectives of the research.

5.2 FINDINGS THAT WERE FOUND ON ALL OBJECTIVES

This section is going to look at all the objectives that needed to be attained and see if they were attained or not.

ANALYSIS ON HOW UJAMAA IS INCORPORATED IN SOCIAL WORK PRACTICE

The study succeeded to show how Ujamaa can be incorporated in social work practice. The research proved that, principles of communal living, collective responsibility, and equitable resource distribution espoused by Ujamaa and their potential application in the field of social work should be taken into consideration.

EFFECTS OF INCORPORATING UJAMAA IN SOCIAL WORK

Ujamaa is a social and economic cooperative system that brings togetherness which emphasizes the well-being of the community and the individuals involved ensuring collective

responsibility. It promotes cultural relevance, in the sense that individuals from different backgrounds can unite and share cultural values promoting cultural diversity which can also help in building the economy. According to the research incorporating Ujamaa in social work practice has a number of advantages like the development of community-centric services, cooperative economics which can foster economic development and empowerment within communities, cultural relevance and the unity of individuals from diverse backgrounds, allowing them to share cultural values and promote cultural diversity as well as collective work and responsibility, aligning with the core values of social work that prioritize collaboration, shared accountability, and the promotion of common goals.

PERCERPTIONS OF SOCIAL WORKERS IN REGARDS TO UJAMAA

According to the research done, Ujamaa is a valuable concept that aligns with social work principles particularly in terms of community empowerment, collective support and address systemic theory. Indicating an understanding of the need to address underlying social, economic, and political structures that impact communities. This perception suggests an awareness of the potential for Ujamaa to inform and enrich social work practices, particularly in addressing systemic issues and promoting community well-being

RECOMMENDATIONS
POLICY MAKERS TO:

- Formulate effective policies that align or suppports ujamaa principles. Thus to put policies that support self reliance thus minimizing acquiring aid from humanitarian organizations.

- Strengthening education and civic engagement: Incorporate the values of Ujamaa into education and civic engagement programs, to foster a sense of community and social responsibility among citizens.

SOCIAL WORKERS TO:

- Educate community members on the effectiveness of employing ujamaa principles to alleviate poverty and the significance of sustainable development practices that prioritize environmental stewardship, economic self-reliance, and the long-term well-being of the community.

COMMUNITY MEMBERS:

- Encourage community solidarity. The community starts at a family level therefore, therefore it is crucial to encourage the community to uphold the ujamaa principles.

5.7 CHAPTER SUMMARY

The above provided a summary of findings, conclusion and recommendations of the utility of ujamaa in social work practice and it was highlighted in this chapter. The recommendations included more research to be carried out on the topic of the utility of ujamaa in social work practice and more policies to be formulated that cater for the incorporation of social welfare services and ujamaa and the adoption of ujamaa by other stakeholders

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APPENDIX 1: KEY INFORMANTS INTERVIEW GUIDE

1. How familiar are you with Ujamaa principles and their potential application in social work practice?

2. What is the efficacy of Ujamaa as a social work intervention?

3. What are your perceptions concerning Ujamaa as social workers?

4. How can you explore the core tenants of Ujamaa and encompass them to social work practice?

5. What challenges or barriers have you encountered when integrating Ujamaa principles into your practice, and how have you navigated them?

APPENDIX 2: CONSENT FORM

BINDURA UNIVERSITY OF SCIENCE EDUCATION

FACULTY OF SOCIAL SCIENCE AND HUMANITIES

DEPARTMENT OF SOCIAL WORK

INTERVIEW CONSENT FORM

My name is Ruth Winai Chipandire. I am a final year Social Work student at Bindura University of Science Education. I am carrying out a study titled, "The utility of Ujamaa in social work practice ". I sincerely request your participation by taking part in answering interview question for the relevance of this study. Before you decide, it is very important for you to understand the intentions and procedures of the study that you will participate into, therefore, please read the following information. Feel free to ask any questions where you do not understand.

Topic- The Utility of Ujamaa in social work practice.

Purpose of the study- The purpose of this study is to explore the Utility of Ujamaa in social work practice.

Risks- There will be minimal risks associated with the study, however, during interviews, there may be sensitive and emotional discussions involved. Therefore, feel free to skip or avoid certain topics that make you feel uncomfortable and can as well withdraw whenever you feel like.

Ethical consideration- Confidentiality and voluntary participation

The data collected during this study will be kept confidential and be used for research purposes only. Be assured that your identity will be anonymized and the information will be stored securely with access only restricted to authorized researchers. Participation in this study is entirely voluntary meaning that you are agreeing to participate without any force matter. If you decide to withdraw anytime, you are free and there will be no penalty to that.

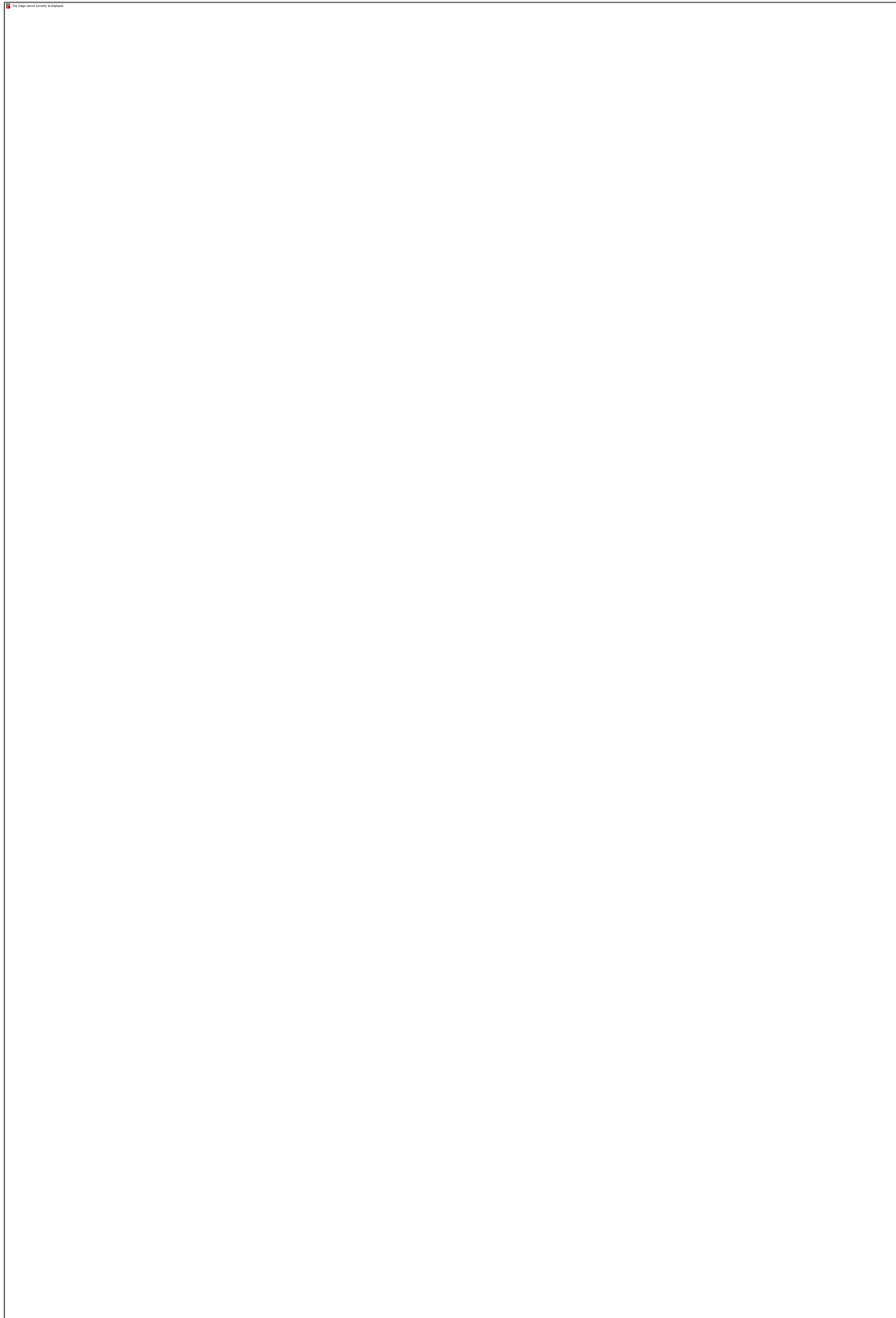**Consent- If you wish to participate in this study, you can kindly sign on the space below.**

Participant's signature……………………………………….
Date……………………………

Researcher's signature……………………………………..
Date……………………………

APPENDIX 3: APPROVAL LETTER 1 FOR DATA COLLECTION

APPENDIX 4: TURNITIN REPORT